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THE SIXTH AND SEVENTH BOOKS

OF

# HERODOTUS

WITH

A LIFE OF HERODOTUS, AN EPITOME OF HIS HISTORY

A SUMMARY OF THE DIALECT, AND

EXPLANATORY NOTES

By AUGUSTUS C. MERRIAM, PH.D.

ADJUNCT PROFESSOR OF GREEK IN COLUMBIA COLLEGE, NEW YORK

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## PREFACE.

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THE present work was undertaken at the request of Professor Drisler, to form part of his Series of Greek and Latin Classics.

The text selected is that of Stein's third edition for the Sixth Book, and fourth edition for the Seventh, in the Haupt and Sauppe Series. Wherever any departure has been made from these, as is done in a few cases only, the reading of an earlier edition has been usually preferred. All changes are mentioned in the notes, if of sufficient importance to deserve it.

The notes of Stein have also been made the basis of the commentary; but the editions of Abicht, Krüger, Freund, Baehr, Schweighäuser, Stein with critical apparatus, Gaisford, Stocker, Blakesley, and Rawlinson, and the histories of Grote and Curtius have been consulted at every step, and their materials freely employed. No attempt has been made to acknowledge this indebtedness in the notes. The plan of the work precluded everything except sheer results, and those stated in the concisest form. The text is supposed to be before the reader at every point; otherwise some of the notes may not be easily intelligible. References to the Books of our author not included in this text are made sparingly, and

only upon necessity ; but within these two Books they will be found to be copious. Conscientiously used, it is believed that they will be found of the greatest value in acquiring an intimate acquaintance with our historian's style, idioms, and method of thought; neglected, they will certainly be harmless.

The proofs have had the great advantage of passing under the watchful eyes of Professor Drisler and Dr. E. D. Perry, and it is with pleasure that I avail myself of the opportunity to express my thanks for their generous kindness.

AUGUSTUS C. MERRIAM.

COLUMBIA COLLEGE.

## INTRODUCTION.

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### LIFE OF HERODOTUS.

HERODOTUS was born at Halicarnassus in Caria about 484 B.C. His father's name was Lyxes, his mother's Dryo or Rhoeo, and he had a brother named Theodorus. The distinction of his family is attested by Suidas; and its wealth must have been considerable to have furnished our historian with the leisure and the means for undertaking his extensive travels. His native town was the chief seat of a small kingdom which, at the time of his birth, owed allegiance to the Persian king, and was ruled by the famous Queen Artemisia, whose spirit and discernment Herodotus himself has rendered immortal. Born amid the din of preparation for the great expedition against Greece in those heroic days of which he was destined to become the historian, his earliest recollections must have been the tidings of the noble victories of his countrymen across seas, and the ignominious failure of the proud and haughty king in his attempt to enslave the motherland as his father had enslaved the colonists of the Asiatic coast. The deep impression stamped upon his youthful mind by these events has been often remarked in his writings. In the education of the day—grammar, gymnastics, and music—he must have been carefully trained; but beyond this he shows himself to have been intimately acquainted with all the famous poets who preceded him, and with not a few of the prose writers. But it was to Homer that he owed most; and if he did not know the Iliad and Odyssey by heart from Alpha to Omega, like Niceratus of Athens, at all events his mind was so thoroughly imbued with these poems that their pervading

influence appears not only in the plan and arrangement of his work, but in countless phrases and expressions where either direct imitation or unconscious phrasing is plainly apparent. The ancients had already remarked this; Dionysius of Halicarnassus calls him *Ὁμήρου ζηλωτής*, and Longinus *μόνος Ὀμηρικώτατος*. In these poetic studies he must have received much stimulus, if not actual direction and guidance, from his uncle Panyasis, himself an epic poet, ranked by some of the ancients next even to Homer. Two poems of Panyasis are mentioned, an epic in fourteen books on the Labors of Hercules, and another upon the settlement of the Ionic colonies in Asia Minor, in both of which subjects Herodotus exhibits the greatest interest and a special acquaintance. Panyasis was also a *τερατοσκόπος*—a seer and interpreter of omens and dreams—and to this we may trace the nephew's implicit faith in these signs and wonders, and his frequent mention and attempted interpretation of them, notwithstanding his scepticism upon some other points of popular belief.

At what time Herodotus began his extensive travels is not known, but his great journey into the heart of Asia appears to have been undertaken among the first. As a Persian subject these regions would have been exceptionally open to him in his early manhood; and from an expression in ii. 150 it has seemed probable that his visit to Egypt was subsequent to his Persian journey, and from ii. 30, 99, 149, iii. 91, that he saw Egypt in undisturbed possession of the Persians. But Egypt was in a state of revolt under Inaros, assisted by the Athenian fleet, from 460 to 455 B.C., and our author states (iii. 12) that he saw on the field itself the skulls of those who were slain in the battle of Papremis, by which Inaros established himself.

It must have been soon after the beginning of this revolt of Inaros that Lygdamis, the grandson of Artemisia, succeeded to the rule at Halicarnassus. His youth and inexperience may have led him to introduce measures bearing more harshly upon the partisans of liberty than their spirit would tolerate, and in the troubles that ensued Panyasis, as Suidas informs



us, met his death at the hands of the tyrant, and Herodotus made his escape to the island of Samos, where he took up his abode, though not for long. Gathering together his fellow-exiles, of whom there were many, no doubt, and probably receiving some assistance from Athens, Herodotus returned to Halicarnassus and succeeded in expelling Lygdamis from the town, although the tyrant appears to have retained his sway over some portion of the neighboring region. It is to this condition of affairs, as it would seem,<sup>1</sup> to which we are introduced by the Halicarnassian inscription discovered by Newton, in which an agreement is entered into by the townspeople on the one side and Lygdamis on the other, in relation to the restoration of property that had been previously confiscated. The latest date to which this event can be assigned is fixed by the earliest known Tribute-list of the Delian Confederacy, found at Athens, in which Halicarnassus appears as an ally of Athens for the year 454 B.C.<sup>2</sup>

Though successful in restoring his native city to the freedom he so much loved, Herodotus was not, as he frequently impresses upon us in his history, "happy in all things." The apothegm attributed to Xerxes (vii. 237), *πολιήτης πολιήτη εὖ πρήσσουντι φθονέει*, seems wrung from the writer by his own bitter experience. The jealousies and factions of Halicarnassus soon made him willing to abandon it forever, and then or soon after he is likely to have made his tour through Egypt. It was towards the close of the decade following the expulsion of Lygdamis that he spent some time at Athens, and became acquainted with the great geniuses that made Athens at that time the light of the world. Among them Sophocles became his particular friend, and wrote a poem in his honor in 440, a line and a half of which has been preserved to us by Plutarch.<sup>3</sup> According to Eusebius, during his stay at Athens, about 445, Herodotus read his history, and was honored pub-

<sup>1</sup> Kirchhoff, Griech. Alph.<sup>3</sup> pp. 4-10; Roehl, I. G. A. No. 500.

<sup>2</sup> C. I. A. i. 226; Hicks, Hist. Inscr. 24.

<sup>3</sup> *Ὡδὴν Ἡροδότῳ τεύξεν Σοφοκλῆς ἐτέων ὦν πέντ' ἐπὶ πεντήκοντα.*

liely by a gift of ten talents. Another story, told in detail by Lucian, but now regarded as improbable, gives an account of his reading at Olympia during the great games. At Athens a Halicarnassian could not obtain citizenship, and when a colony containing some notable men was sent out about 444 B.C. by Pericles to Thurii in southern Italy, near the site of the ancient Sybaris, Herodotus joined its fortunes, transferred his allegiance to the new city, and made it his home for the rest of his life. Continuous residence, however, was not necessary; and from his mentioning the Propylaea at Athens, which was not completed till 431 B.C., it is supposed that he visited Athens about that time. The date of his death is not known; but he mentions incidentally some events which happened as late as 430, and possibly 424, but nothing later. It is argued that he would have certainly alluded to the disastrous result of the Athenian expedition to Sicily (415) if he had lived to witness it. Hence his death is now placed at about 424 B.C. Suidas says that he died at Thurii, and was buried in the market-place. The following epitaph, reputed to have been inscribed upon his tomb there, has been preserved:

Ἡρόδοτον Λύξεω κρύπτει κόνις ἥδε θανόντα,  
 Ἰάδος ἀρχαίης ἱστορίας πρύτανιν,  
 Δωριέων βλαστόντα πάτρης ἄπο· τῶν γὰρ ἀτλητον  
 μῶμον ὑπεκπροφυγῶν Θούριον ἔσχε πάτριν.

The extent of our historian's travels is only known from passing notices in his own works, but it must have been very remarkable for the time, and has been estimated at ten or fifteen thousand miles. Upon his Persian journey he probably visited Babylon, Susa, Acbatana, and the ruins of Nineveh. He is familiar with the most of Asia Minor, Cyprus, and all the shores of the Levant. He ascended the Nile as far as Elephantine, visited Cyrene, and made the tour of the Pontus as far north as the Crimea and as far east as Colchis. All the islands and coasts of the Aegean, and all the cities of note in Greece and southern Italy, were known to him from personal observation. In these journeys he seems to have been actuated

simply by a desire for inquiry and for gathering information to be embodied in his history. Notes of all his observations must have been made upon the spot, and afterwards worked up as suited his convenience and leisure; so that it is idle to inquire where he composed his history. That he was making alterations and additions to it up to the last years of his life has been intimated already. The statement of Suidas that he cultivated the Ionic dialect in Samos and wrote his history there can be accepted only in a limited sense. Though Hali-carnassus was a Dorian colony, it seems certain, from the Newton inscription above mentioned and a somewhat later one from the same place more recently published,<sup>1</sup> that the dialect was mainly Ionic. In any event the historian would have employed the Ionic for his history, since the genealogists and logographers who preceded him had used it habitually, and it had become the literary medium on the Asiatic coast.

Coupled with the story of his recitation at Olympia is the assertion that the multitude was so pleased with his work that they gave the names of the nine Muses to his nine books, on the spot. This, at least, must be apochryphal, for no such division into books was known to the author, as is plain from his manner of reference. The existing division was probably due to the Alexandrian grammarians, and is first mentioned by Diodorus Siculus, about the beginning of our era. The order in which the names of the Muses appear is that of Hesiod, Theog. 77. Our MSS. are all cursives, and the earliest belong to the tenth century.

Besides his history as transmitted to us, Herodotus promised (i. 106, 184) a treatise on Assyrian history, but whether it was ever written or not is a question about which nothing can be said with certainty.

To be called the Father of History, as Herodotus has often been designated, is a noble distinction, and one which he rightly deserves. Not because the Greeks had no writers who preceded him in the art of prose history—for this art

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<sup>1</sup> Bulletin Cor. Hellén. iv. p. 295, Dittenberger, Sylloge Inscr. 6.

had been practised at least since the middle of the sixth century, and many names of chroniclers and geographers are mentioned, notably that of Hecataeus—but because he so far surpassed all these, not only in the style and inimitable charm of his writings, but in the largeness, variety, duration, and epic unity of his subject, in which he did not treat of one city or one nation merely, but of Europe, Asia, and Africa, the whole converging towards one grand and heroic struggle for the liberty and independence of a nation, where three continents looked on and three continents participated. His merits as an historian have been described as unwearying diligence in the acquisition of the materials for his work, unquestionable honesty and veracity in the use of them, extraordinary impartiality in the treatment of delicate points, and a striking moderation and freedom, not only from party bias, but from national vanity, in strong contrast to the general practice of his countrymen. His defects, from a modern point of view, are summed up as credulity or an undue love of the marvelous, an over-striving after effect, and a want of critical judgment and method. But critics are never weary of expatiating upon his merits as a writer, upon what Dionysius of Halicarnassus would delight to call the Homeric unity of his history and the Homeric treatment of his episodes, his skill in the portraiture of character, his dramatic power, his pathos, his vividness in pictorial description, the unceasing variety of his narrative, the childlike simplicity and unaffected candor of his nature, and withal such qualities of winning grace and sweetness that Athenaeus has fitly styled him *ὁ μέλιγγρος*.

“He was a mild old man, and cherished much  
 The weight dark Egypt on his spirit laid;  
 And with a sinuous eloquence would touch  
 Forever at that haven of the dead.  
 Single romantic words by him were thrown,  
 As types, on men and places, with a power  
 Like that of shifting sunlight after shower  
 Kindling the cones of hills and journeying on.  
 He feared the gods and heroes, and spake low,  
 That echo might not hear in her light room.”



## EPITOME OF HERODOTUS.

### BOOK I. CLIO.

The historian proclaims at the outset that the purpose of his work is to preserve the memory of past events, to secure for the great actions of both Greeks and Barbarians their just meed of renown, and especially to trace the causes and course of the conflicts between the Asiatic and Hellenic nations which culminated in the great Persian wars of his boyhood.

Persian authorities asserted that the antagonism began with the abduction of Io, Europa, Medea, and Helen; but Herodotus maintains that Croesus proved himself the real cause by his subjugation of all the Hellenic cities settled on the coast of Asia Minor. Hence he proceeds to give the history of Lydia (chs. 6-92). First reigned the dynasty of the Atyadae, then the Heraclidae, succeeded by the Mermnadae (716-546<sup>1</sup> B.C.), consisting of Gyges, Ardys, Sadyattes, Alyattes, and Croesus. The last extends his power over all Asia Minor west of the Halys, is visited by Solon, loses his favorite son Atys, and consults the Greek oracles in contemplation of a war with Cyrus, who had deposed Astyages, king of the Medes, the brother-in-law of Croesus. After inquiry into the condition of Athens, now under Pisistratus, and of Sparta, now flourishing under the regulations of Lycurgus, Croesus concludes alliance with the Spartans, fights an indecisive battle with Cyrus on the Halys, and retreats to Sardis, closely followed by Cyrus, who takes him prisoner after a short siege, and treats him ever after as his intimate friend and adviser.

The marvels of Lydia and the customs of its people (chs. 93-4).

Origin of Cyrus, and early history of the Medes and Persians (chs. 95-130):—The Medes revolt from the Assyrians, and are ruled in succession by Deioces (709 B.C.), Phraortes, Cyaxares, and Astyages, from whose daughter Mandane, and Cambyses,

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<sup>1</sup> Stein's chronology is followed.

king of the Persians, Cyrus is born. Story of his birth and bringing up. He induces the Persians to revolt from the Medes, overthrows Astyages (558 B.C.), and founds the Persian Empire.

Persian customs and peculiarities (chs. 131–140).

Conquests of Cyrus in Asia Minor (chs. 141–176):—Upon the fall of Sardis the Ionians and Aeolians of the coast, offering submission to Cyrus, receive a rebuff. Account of their settlements. They apply to Sparta for aid. Cyrus, with larger designs, marches into Central Asia. Lydia revolts under Pactyas, but is soon reduced by Mazares, while Harpagus, after some stout resistance, subjugates all the Hellenic cities, as well as Caria and Lycia.

In Central Asia, Cyrus (chs. 177–200), after bringing other nations under his yoke, besieges Babylon, which is here described, and an account given of its queens Semiramis and Nitocris. The city falls. Its marvels and customs.

Expedition against the Massagetae (chs. 201–216); their queen Tomyris. A great battle is fought, in which Cyrus is defeated and slain. Manners of the Massagetae.

## BOOK II. EUTERPE.

Cambyzes (529–522 B.C.) succeeds to the throne, and prepares an expedition against Egypt. This gives occasion for a digression upon the institutions and history of Egypt, which occupies the entire Book with the exception of the opening chapter.

The land (chs. 5–34):—Its dimensions; its soil “the gift of the river;” the Nile, its overflow and sources.

The people (chs. 35–98):—Their customs unlike those of the rest of the world; sacrifices; the Egyptian and Greek Hercules; Greek gods and oracles derived from Egyptian; the sacred animals; manners; embalming; Perseus worshipped at Chemmis; inhabitants of the fer country.

Egyptian history (chs. 99–182):—Mên, Nitocris, Moeris, Sesostris, Pheron, Proteus (Helen’s visit to Egypt), Rhampsinitus, Cheops and Chephren (builders of the great pyramids), Mycerinus, Asychis, Anysis, Sabacos and the Ethiopian suprem-

acy; Sethos; invasion of the Assyrians; the twelve kings; labyrinth and lake Moeris; Psammetichus (664-610 B.C.), Necos (610-595 B.C.), Psammis (595-589 B.C.), Apries (589-570 B.C.); revolt of Amasis (570 B.C.); defeat and death of Apries; Amasis king (569-526 B.C.); his character and works; conquers Cyprus; encourages Greek settlers; Egypt prosperous.

BOOK III. THALIA.

Expedition of Cambyses (chs. 1-38):—Causes of quarrel between Persia and Egypt. Phanes deserts to Cambyses; passage of the Arabian desert; invasion of Egypt. Psammenitus now king. Battle of Pelusium and defeat of the Egyptians. Capture of Memphis. The Libyans and Cyrenaeans submit. Insults to Psammenitus and the body of Amasis. Cambyses despatches one expedition against Ammon and another against the Ethiopians; both fail disastrously. Cambyses insults the Egyptian gods, and stabs the Apis; procures the death of his brother Smerdis in Susa, and slays his sister, so that he is thought mad.

Digression upon the tyranny of Polycrates in Samos (chs. 39-60):—Story of Polycrates and his ring. He sends some of his disaffected subjects with forty triremes to aid Cambyses in Egypt, but they turn back and attack him. Defeated, they obtain assistance from Sparta and Corinth. Story of Periander. The combined force proves unsuccessful. Three great Samian works—an aqueduct, a breakwater, and the temple of Hera.

Usurpation of the Pseudo-Smerdis (chs. 61-97):—The death of Smerdis being secret, but coming to the knowledge of the Magian Patizithes, who had been left in charge of the royal household in Susa, is taken advantage of by Patizithes, who proclaims his brother, also called Smerdis, as king, and as the rightful Smerdis. Cambyses learns this in Syria on his return, is wounded in leaping upon his horse, and dies. Seven noble Persians, including Darius, discover the Magian imposture, force their way into the royal palace, and slay the usurper after eight months' reign. The seven discuss three forms of government, but Darius is finally declared

king. He divides the kingdom into twenty satrapies, whose position and revenues are described.

Digression upon the Indians, Arabians, Ethiopians, and the wonders of their lands (chs. 98–117).

Reign of Darius to the taking of Babylon (chs. 118–160):—Story of Intaphernes. Polycrates treacherously slain by the Persian satrap. Democedes, the Crotoniat physician, at Susa; he urges an expedition against Hellas, is sent thither with some Persians to “spy out the land,” and does not return. Story of Syloson, brother of Polycrates, and how he was made tyrant of Samos by Darius. Babylon revolts, but is finally reduced by the stratagem of Zopyrus.

#### BOOK IV. MELPOMENE.

Scythian and Libyan expeditions of Darius.

Scythia and its people (chs. 1–82):—Origin of the Scyths. Story of Aristeas. Nations and climate of Scythia. The Hyperboreans. Universal geography. Circumnavigation of Africa. Rivers, religion, obsequies, and population of Scythia.

Invasion by Darius (chs. 83–144):—Preparations made by the king, who crosses into Europe by a bridge over the Bosphorus. He sends the Ionian contingent by water to bridge the Ister, marches through Thrace, and leaves the Ionians in charge of the bridge as he advances farther, with orders to destroy it and leave for home if he does not return within sixty days. Some Scythian tribes described. They divide their forces into two parts, and retire before Darius as he advances, leaving a desert behind them. Weary of such a land, with no one to fight, Darius reluctantly retraces his steps, now harassed by one division of the Scyths, while the other hastens to the Ister to persuade the Ionians to retire, as the sixty days have passed. Miltiades, king of the Thracian Chersonese, recommends following the advice of the Scyths and restoring freedom to Ionia, but is successfully opposed by Histiaeus, ruler of Miletus, on the ground that each tyrant in that event would lose his own power. Darius at last appears, and, marching back to the Hellespont, crosses

into Asia by the aid of his fleet, leaving Megabazus with a considerable force in Thrace.

Expedition against Libya (chs. 145-205).

History of Cyrene:—Founding of Thera. Theraeans required by the oracle to colonize Libya. Occupation of Platea off the coast, settlement at Aziris, and colonization of Cyrene. History of its kings—Battus I., Arcesilaus I., Battus II., Arcesilaus II., Battus III., and Arcesilaus III., who is slain by the people of Cyrene and Barca. His mother, Pheretime, flees to Egypt and implores the aid of its governor, Aryandes, who sends a force by land and sea. The land and people, together with their manners and customs, described. The Persians besiege and capture Barca, and then return through Cyrene. Cruelty and death of Pheretime.

BOOK V. TERPSICHOE.

Persian conquests in Thrace; Ionian revolt.

Megabazus subjugates the Thracians; their customs and religion described. People beyond the Ister; Darius rewards Histiaeus; the Paconians reduced and transported to Asia; lake-dwellings; submission of Macedonia, and the story of the ambassadors; Histiaeus taken to Susa by Darius as his friend; Artaphernes appointed satrap of Sardis, and Otanes as successor to Megabazus (chs. 1-27).

Causes leading to the Ionian revolt (chs. 28-54):—Exiles from Naxos seeking restoration at Miletus are promised assistance by Aristagoras, son-in-law of Histiaeus, by whom he had been appointed ruler of Miletus in his absence. Aristagoras obtains a fleet from Artaphernes upon engaging to pay the expenses of the expedition. A quarrel between Aristagoras and the Persian commander ruins the success of the enterprise, and Aristagoras returns, hard pressed by his obligations. Fearing to lose his tyranny he begins to think of revolt, when a slave arrives from Histiaeus bearing the same suggestion branded on his scalp. The Milesians accede to his designs, seize the fleet, and openly revolt. The other Ionian cities unite with the Milesians, Aristagoras resigns the



tyranny, and commonwealths are established throughout the confederacy, the tyrants being expelled. Aristagoras seeks assistance at Sparta, where Cleomenes is king, but succeeds neither in persuading nor in bribing him, and thence he proceeds to Athens.

Digression upon the condition of affairs at Athens (chs. 55-96):—Assassination of Hipparchus (513 B.C.) by Harmodius and Aristogiton, who were descended from the Phoenicians of Boeotia that introduced letters into Greece. The Alcmaeonidae, expelled from Athens by the Pisistratidae, seek to effect a return by force without success. They gain renown by rebuilding the Delphic temple, and bribe the priestess to urge upon the Spartans to deliver Athens. A Spartan expedition by sea is defeated by the Pisistratidae. Cleomenes is sent with a larger force by land, and besieges the tyrants in the Acropolis. Their children are made prisoners while being removed from the country, and to ransom them the Pisistratidae abandon Athens (509 B.C.) and remove to Sigaeum in the Troad. Athens now advances with rapid strides to prosperity. Clisthenes alters the four tribes to ten, and introduces other reforms. His opponent, Isagoras, calls in Cleomenes to the assistance of his party; and so procures the banishment of Clisthenes. Cleomenes, with a small force, is besieged in the Acropolis, but is allowed to withdraw on condition of quitting the country. Clisthenes returns, and, in anticipation of trouble from Cleomenes, envoys are sent to Sardis to ask aid from the Persians, but they fall into deep disgrace on their return, for promising to give earth and water to Darius. Cleomenes advances with a combined Peloponnesian army from the south, and the Boeotians and Chalcidians from the north. The Athenians march to Eleusis to attack the Peloponnesians, but at the last moment the Corinthians refuse to proceed further with the quarrel and withdraw, supported by the second Spartan king, Demaratus; so that Cleomenes is also forced to retire. The Athenians now attack and defeat the Boeotians and Chalcidians separately, and settle four thousand colonists in the Chalcidian territory. The

Thebans obtain assistance from the Aeginetans, between whom and the Athenians a long-standing feud had existed, and a harassing warfare succeeds. The Spartans, discovering how they had been tricked by the bribery of the Pythoness, assemble deputies from the Peloponnesus, and invite Hippias to present his case to them, hoping to restore him to Athens; but this is successfully opposed by the Corinthian envoy, who tells the story of Periander. Hippias returns to Asia and exerts all his efforts to induce the Persians to invade Greece.

Ionian revolt to the death of Aristagoras (chs. 97–126):—Aristagoras now arrives at Athens from Sparta, and assistance is readily promised him. Twenty ships from Athens and five from Eretria proceed to Ephesus, whence the crews join in the raid upon Sardis, but return home after the burning of the city, and abandon the cause of the Ionians, whose army is badly worsted by the Persians. The Carians and the Cypriotes next join in the revolt. Darius, hearing of the burning of Sardis, vows vengeance upon the Athenians, and charges Histiaeus with being privy to the revolt, but at length allows him to return to the coast, upon a promise to quiet the disturbance. The Cypriotes are defeated on land by the Persians, and though the Ionian fleet is at the same time victorious over the Phoenicians of the island it returns home, and Cyprus again falls under the sway of the Persians, who also reconquer the Carians and some of the Aeolian and Ionian cities. Aristagoras, losing heart, retires to Mycerinus in Thrace, where he soon meets with his death in besieging a town of the Thracians.

#### BOOK VI. ERATO.

Suppression of the Ionian revolt; battle of Marathon.

Revolt suppressed (chs. 1–42):—Histiaeus escapes to Chios, is rejected by the Milesians, and turns pirate at Byzantium. The Persians besiege Miletus, where the Ionian fleet is gathered. Dionysius attempts to discipline the Ionians with little success. Battle of Lade, desertion of the Samians, and defeat of the remaining contingent. Miletus captured and destroyed. Some Samians sail to Sicily and gain possession of Zancle.



Death of Histiaeus. Ionia subdued by the Persians. Man-netting in the islands. Miltiades and his family in the Chersonese. He escapes to Athens. Persians stay hostilities in Ionia and establish a condition of security.

Expedition under Mardonius (chs. 43-47), who conquers the Thasians and Macedonians, but returns after losing his fleet off Athos. Darius sends heralds to Greece to demand submission. The Aeginetans accede to his demands, and are accused before the Spartans by the Athenians. Cleomenes goes to Aegina to demand the rendition of the most guilty, but meets with a rebuff, through the instigation of Demaratus.

Digression upon the kings of Sparta, and history of Cleomenes and Demaratus (chs. 51-93):—Origin of the double monarchy. Prerogatives of the Spartan kings. Story of the birth of Demaratus, and how he was deposed through the machinations of Cleomenes. The Aeginetans deliver ten hostages to the Athenians. Cleomenes goes mad and commits suicide. His heinous deed in Argolis. The Athenians refuse to deliver the Aeginetan hostages to Leotychides, notwithstanding his story of Glaucus. Some details of warfare between Athens and Aegina.

Expedition of Datis and Artaphernes (chs. 94-120):—These commanders are sent by Darius to bring the Athenians and Eretrians into his presence. From Ionia they cross the Aegean, enslave Naxos, respect Delos, capture Eretria, and land at Marathon. The Athenians send to Sparta for aid, march under the command of Miltiades to Marathon, where they are joined by the Plataeans, engage with the enemy and defeat them. The Persians retire to Asia, carrying with them the Eretrians.

The Alcmaeonidae defended from the charge of treachery to Athens. Origin of their wealth. Wooing of Agarista. Miltiades conducts an expedition against Paros, is wounded, returns, is tried for deceit, and dies of his wound. The Pelasgians in Attica and Lemnos (chs. 121-140).

#### BOOK VII. POLYMNIA.

Expedition of Xerxes and battle of Thermopylae.

Darius prepares a more powerful armament for the invasion of Greece, but his designs are frustrated by death (chs. 1-4).

Xerxes succeeds to the throne. Calls an assembly in which his father's plans are discussed. His dreams. Preparations of unexampled magnitude. Canal constructed at Athos. March from Critalla to Sardis. The bridges of the Hellespont. Advance to Abydos. Conversation with Artabanus. The bridges crossed. March to Doriscus. Numbers and description of the host. Xerxes questions Demaratus, advances to Acanthus and thence to Therma. Visits Tempe (chs. 5-130).

Condition of affairs in Greece (chs. 131-178):—The Thesalians, Boeotians, and many others medize. Athenians the saviours of Hellas. The oracles and the wooden wall which Themistocles explains as referring to the ships. Congress of deputies at the Isthmus. Argos refuses to aid the cause. No help obtained from Gelon, Corcyra, or Crete. A force is sent to defend Tempe, but this retreats upon hearing of a pass in the rear. The fleet sent to Artemisium, and Leonidas with a force to Thermopylae.

Advance-guard of the Persian fleet start from Therma. First bloodshed. Forces of Xerxes recapitulated. A storm strikes the Persian fleet off Pelion, and destroys four hundred vessels. The remainder proceed to the Pagasaeon gulf. Xerxes marches through Thessaly to Trachis. Leonidas and his forces. They defend themselves for two days. Ephialtes betrays the path over the mountain, by which Hydarnes marches to the rear of the Greeks. The Spartans and Thespians die at their post. Conduct of the Thebans. Monument at Thermopylae. Xerxes advised by Demaratus to send a fleet to Cythera, but without success. Insult to the body of Leonidas (chs. 179-239).

#### BOOK VIII. URANIA.

Artemisium and Salamis. Retreat of Xerxes.

Three indecisive engagements of the fleet at Artemisium. Two hundred Persian vessels sent round Euboea destroyed in

a storm. The Greek fleet retires to Salamis. Xerxes marches into Boeotia and sends a detachment against Delphi, which fails of its purpose. The Athenians abandon their city for Salamis and Troezen. Attica ravaged and the Acropolis taken. Themistocles prevents the Greek fleet from withdrawing from Salamis. Artemisia's advice to Xerxes. His fleet surrounds Salamis. Tidings of this brought to the Greeks by Aristides. Battle of Salamis, and defeat of the Persian fleet, which is then despatched to the Hellespont. The Greeks pursue but a short distance (chs. 1-106).

Xerxes leaves Mardonius with three hundred thousand chosen troops, and proceeds overland to the Hellespont, losing most of his force on the way. The Greeks share the spoil. Honors to Themistocles. Xerxes' fleet watches Ionia. Mardonius sends Alexander of Macedon to the Athenians. His proposals spurned with noble resolution (chs. 107-144).

#### BOOK IX. CALLIOPE.

Plataeae and Mycale.

Mardonius, in the following spring, again invades Attica and occupies Athens. After much delay the Spartans take the field under Pausanias. Mardonius retreats into Boeotia. The Greeks encamp near Plataeae. The auspices unfavorable, but Mardonius resolves on giving battle. Alexander apprises the Athenians of this decision. Amompharetus. Battle of Plataeae. Mardonius falls, and the Persians fly to their camp, which is stormed and taken. Anecdotes of the battle (chs. 1-89).

The Greek fleet under Leotychides advances to the Ionian coast. The Persian squadron draws up on shore at Mycale. The Greeks land and obtain a complete victory. They proceed to the Hellespont. Intrigues in the court of Xerxes. Leotychides finding the bridges destroyed by a storm withdraws to Greece. The Athenians besiege and capture Sestos, and then likewise return to their homes (chs. 90-122).

## SUMMARY OF THE HERODOTEAN DIALECT.

### CONSONANT CHANGES.

1. **κ** for **π** in all pronominal adjectives and adverbs formed from the stem **πο**: *κοῖος, ὀκοῖος, κόσος, κότερος, κῆ, etc.*, except in *ὀποδαπός*.  
**κ** for **χ**: *δέκομαι, οὐκί*.  
**τ** for **θ**: *αὔτις*, but *αὔθι* in *αὔθιγενής*.  
**ξ** for **κ**: *ξυνός* (more frequently *κοινός*).  
**ξ** for **σσ**: *διξός, τριξός* (but never *ξύν* for *σύν*, nor *ττ* for *σσ*).
2. Transfer of aspiration: *ἐνθαῦτα, ἐνθεῦτεν, κιθών*.
3. A smooth mute remains unchanged before the rough breathing: note this especially with the prepositions *ἀντί, ἀπό, ἐπί, κατά, μετά, ὑπό*, with elision of the final vowel, and in *οὐκ*. Except *ἀφήσειν* (on account of the allusion to) *Ἀφέται*, vii. 193 (but *ἀπέιτο* viii. 49, etc.), *ἔφορος*.
4. Euphonic changes not made: *ἴδμεν, ὀδμή*.—Abridgment: *γίνομαι* for *γίγνομαι, γινώσκω* for *γιγνώσκω*.

### VOWEL CHANGES.

5. **η (η)** for **ā (α)**: *a.* in the endings of the 1st decl.; here are to be included the adverbs, *λάθρη, λίην, πέρην*.  
*b.* in the tenses of verbs in *āw* out of the present system, and in their derivatives, as *ἐθυμήσε, θυμητήριον, ἀπέδρη, πειρηθῆναι*.  
*c.* for a stem *ā*: *ἄκρητος, νεηνίης, πρήσσω, Εὐφρήτης, θώρηξ, διήκονος, τριήκοντα, λοχηγός*, but *ἰθᾶγενής*.  
*d.* in derivative syllables: *Σαρδιηνός, Παρνησσός, Σπαρτιήτης*.
6. **η** for **ǣ**: *πρύμνη, πύρρη*,—in the substantives in *εια* from adjectives in *ής*, as *ἀληθείη, ὑγείη*, and in those in *οια* from adjs. in *οος*, as *εὐνοίη, προνοίη*.
7. **ε** for **α**: *ἔρσην, τέσσερες*; *εω* for *αο, αω*: *λεώς, Λεωνίδης, Ποσειδέων*; for *θεάομαι, θηέομαι* is used.
8. **ε** for **η**: *ἔσσώ* (= *ήττώ*, but always *ήσσω*), *μέν* for *μήν*.
9. **ε** for **ο**: *πεντηκόντερος*.

10. **ε** for **ει**: κρέσων, μέζων, πλέων, ἔργω, δέξω, ἐς, ἐπιτήδεος, and the fem. of adjectives in **υς**; θήλεα, ταχέα.
11. **ει** for **ε**: ζειαί, εἶριον, ξεῖνος, δείρω, εἶρομαι, εἵνεκα.
12. **ει** for **εν(γ)**: εἵνατος, ἐπεινυσθαι, ἐνεῖκαι.
13. **α** for **ε**: μέγαθος, τάμνω, τράπω (pres. and impf.).
14. **α** for **η**: ἀμφισβιτέω, μεσαμβρίη, λάξομαι, λάμφομαι.
15. **α** for **ο**: ἀρρωδέω, ἀρρωδίη.
16. **ι** for **ε**: ιστίη, ἐπίστιος.
17. **ι** for **ιε**: ἱρός, ἱροφάντης; but ἀρχιερεύς.
18. **ι** for **ευ**: ἰθύς, ἰθύνω.
19. **ω** for **ε** and **α**: πλώω (but more frequently πλέω), ζώω (also ζάω).
20. **ω** for **αυ**: διαφώσκω, τρῶμα.
21. **ω** for **οη**: ὀγδῶκοντα. On the other hand, ἀλλογνώσας, ἐννώσας, ἐν-  
νενώκασι, ἐνένωτο, would, on account of the accent, probably be de-  
rived more correctly from the simple stem **νο-** (**γνο-**) than from **νοε-**;  
so, also, ἔβωσα, ἐβώσθη, βεβωμένος, from **βο-** instead of **βοα-**.
22. **ω** for **ου**: ὦν (γῶν, οὔκων).
23. **ηυ** for **αυ**: νηῦς, νηυσί.
24. **ου** for **ο**: γούνατα, μοῦνος, νοῦσος, οὔρος (= ὄρος, but ὄρος).
25. **ων** for **αυ**: θῶνμα, ἐμεωντοῦ, ὠντός, τῶντό.

## HIATUS.

26. The external hiatus (between two words) is not avoided either by arrangement of the words (as among the Attic writers after Isocrates) or by the customary aids, except with **οὔ**, which in general is changed to the stronger **οὐκ**.
27. Elision and crasis are comparatively uncommon. Peculiar changes are **ὁ ᾠ** into **ῶ**: ὠνήρ, ὠντός; **τὸ ᾠ** into **τῶ**: τῶπό, τῶληθές.
28. **ν** movable is lacking throughout, even in ἐνερθε, ὄπισθε, πρόσθε, ἔμπροσθε, ὑπερθε, κατῦπερθε, πέρηθε, in which the local sense of the ending is nearly extinct; otherwise in general -θεν.
29. **ς** movable is wanting in ἄχρι, μέχρι, οὔτω, not in ἀτρέμας, πολλάκις.
30. Since the distaste for internal hiatus is much less strong than in Attic, as well in inflection as in word-formation, concurrent vowels are often not contracted, and diphthongs are sometimes resolved (diæresis).
31. Contraction does not take place in—  
**αι**: αἴκων, αἴθλος, αἰθλέω (but ἀργός).  
**αιι**: αἰκίης, αἰίδω, αἰίρω.  
**εα**: ἔαρ, ἐπεάν (but always ἦν and ἐπειδάν).  
**εε**: ῥέεθρον.  
**εο**: in words of 2d decl. in **εος, εον**, as χρούσεος, ὀστέον.  
**οε**: προέχω, δημοεργός.  
**οο**: in words of 2d decl. in **οος**, as πλόος.

✓32. Resolution:

οι into οϊ: οἷς, οἰστός.

φ into αϊ: Αἰδέης, αἰσσω.

η into ηι: δηῖω, χρηῖζω, ληιστής.

φ into ωι: πατρώιος, πρῶι; but ζῳον, etc.

✓33. Resolution with strengthening:

αι into ηι: Θρηῖξ, ῥηῖδιος.

ει into ηι: κληῖω, λήιτον; in nouns in εια from verbs in εύω, as βασιλήιη, στρατηή; adjectives in εἶος, as ἀνδρήιος, Κήιος; neuters in εἶον, as μαντήιον. Here belongs πολίητης (for πολίτης).

INFLECTION.

34. The dual is not used in either declension or conjugation.

FIRST DECLENSION.

35. Final ā changes to η: σοφίη, ἰσχυρή, μυῖς.

36. Masculines in ης form the gen. sing. in εω: νεηνίης, νεηνίεω; those in έης dropping the ε: βορέης, βορέω.

37. In the acc. sing. the words ἀκινάκης, δεσπότης, and many proper names in ης, waver between the endings ην and εα: Γύγην, Γύγεα.

38. The gen. pl. changes the original άων into έων: γνωμέων. This is also true of all fem. adjectives (except those in ος), numerals, pronouns, and participles, whether they have the same form as the masc. or not: πολλέων, τουτέων, εουσέων. Barytones shorten έέων to έων: θηλέων.

39. The ending of the dat. pl. is ησι.

SECOND DECLENSION.

40. The ending of the dat. pl. is οισι.

41. λεώς, δίμνεως, and proper names like Μενέλεως, Ἀμφιάρεως, follow the Attic declension, but κάλος, λαγός, νηός, ἱλεος, πλέος, are regular.

THIRD DECLENSION.

42. While the inflection of the consonant stems does not exhibit departures from the usual forms, it is the essential peculiarity of the vowel stems that they do not in general contract with the vowel endings.

43. Neuters in ος, as μέγαθος, μεγάθεος, -εί, etc. (but δέους).

44. Adjectives in ης, as ἀληθής, ἀληθέος, -εί, etc. Proper names in κλέης drop the ε, as Θεμιστοκλέος, etc.

45. Feminines in ώ and ώς are formed as in Attic, except in the four accusatives, Βουτοῦν, Ἰοῦν, Λητοῦν, Τιμοῦν.

46. Nouns in ις, as πόλις, πόλιος, πόλῐ, πόλιες, πολίων, πόλιας and πόλῐς.

47. Substantives in υς, υος, form the acc. pl. in υας or υς.

Those in υς, εος, as πῆχυς, -εος, -εῖ, -υν, -εες, -έων, -εσι, -εας.



48. Those in **εύς**, as βασιλεύς, -έος, -εί, -έα, -εῦ, -έες, -έων, -έας.  
 49. Neuters in **ας**: κέρας, κέρεος, -εῖ, -εα, -έων.  
 50. Anomalous forms: νηῦς, νέος, νηί, νέα, νέες, νεῶν, νηυσί, νέας; μείς (for μίν), but μηνός, μηνί, etc. Instead of πολλός, except in composition, πολλός is uniformly found.

## COMPARISON.

51. The following adjectives, which change the quantity of the vowel before the ending **ος**, still retain the usual form of comparison: ἐπιτήδεος, ἐπιτηδεύτερος; οἰκίος, ἀνδρήιος; ἰρός, ἰρώτατος. πολλός has πλέων, neutr. πλεον and πλεῦν, πλεῦνος, πλεονι, etc.

## NUMERALS.

52. **Δύο**: gen. δύο and δυνῶν; dat. δύο and δυοῖσι; acc. δύο; τέσσερες, τέσσερα; δυνώδεκα and δύο καὶ δέκα.

## PRONOUNS.

53. Personal:

Sing. gen.	ἐμέο and ἐμεῦ, enclitic μεν.
	σέο “ σεῦ, “ σευ.
	wanting, “ εὔ.
Dat.	σοί, “ τοι.
Acc.	“ μιν (= αὐτόν, ἑωυτόν).
Plur. gen.	ἡμέων.
	ὑμέων.
	σφέων, “ σφεων.
Dat.	σφίσι (= ἐωυτοῖσι), “ σφι (= αὐτοῖσι).
Acc.	ἡμέας.
	ὑμέας.
	σφέας, σφέα, “ σφεας, σφεα.

54. Reflexive: ἐμεωντοῦ, σεωντοῦ, ἑωντοῦ, etc.  
 55. Demonstrative: ὅδε, ᾗδε, form in the dat. pl. τοισίδε, τῇσίδε. The article has still a demonstrative force in certain connections. Κεῖνος occurs by the side of ἐκεῖνος, and generally with a stronger tone (as θέλειν by the side of ἐθέλειν).  
 56. Relative: except **ὅς, ᾗ, οἷ, αῖ**, the other cases are the same as the article: τό, τοῦ, τῆς, τά, τῶν, etc. These initial consonant forms occur also with such prepositions as end in consonants, ἐν, ἐκ, ἐς, πρός, σύν, and with περί, which then always suffers anastrophe, τοῦ περί, while πρό, ὑπέρ, do not happen to occur with the relative. But after those prepositions whose final vowel can be elided, the relative is regularly the Attic οὗ, ᾗς, ὧν, etc., and also in the temporal phrases ἐν ᾧ, ἐς ὃ, ἐξ οὗ, and the local ἐς ὃ, μέχρι οὗ. Yet, while ἐκ is found eighteen times before τοῦ, τῆς, τῶν, ἐξ appears nine times before οὗ, ᾗς, ὧν.



- ὄστις has nowhere the initial τ. Corresponding to the pron. τις, there are formed ὅτεν, ὅτεφ, ὅτεων, ὅτεοισι, and ὅσσα.
57. Interrogative: τίς, τεῦ, τίφ, also τίνι, τέων, τέοισι, and similar forms of the indefinite, except in accent.

## CONJUGATION.

## AUGMENT.

58. The not uncommon iterative imperfects and aorists in σκον, σκόμην, remain wholly without augment, as ποιέεσκον, λάβεσκον, ἔχεσκον.
59. The syllabic augment falls away only in a small number of pluperfects, as ἀναβεβήκει, καταλέλειπτο. κτᾶσθαι makes the perf. ἔκτῃμαι, plupf. ἐκτήμην. χρῆν is more frequent than ἔχρῃν. βούλομαι and μέλλω augment with ε, δύναμαι oftener with ε than η.
60. In the use of the temporal augment great inequality prevails, which probably only in part falls to the charge of the transcribers. The majority of verbs beginning with a vowel are augmented—
- With some, the augment is wanting throughout: αἰρέω, ἔω, etc.
  - With others, only in particular forms: ἄγω, ἔλκω, ἔπω, etc.
  - Others, still, fluctuate between augmented and unaugmented forms: ἀγγέλλω, ἐπίσταμαι, ἔργω, etc.
61. Peculiarities: ὄρέω, impf. ὥρων, ἔωθα, ἔόργεε, οἶκα. Instead of the temporal augment, αἰρέω takes the Attic reduplication in ἀραίρηκα, ἀραίρημαι.

## ENDINGS.

62. The plupf. act. has in the sing. εα (εας), εε, in the pl. έατε: ἰώθεα, ἐπεπόμφεε, συνηδέατε.
63. Besides the ending ειαν (3d pl. opt. aor.), αιεν occurs very rarely, never αις, αι, for ειας, ειε. In the passive, είησαν interchanges frequently with είεν.
64. The endings of the fut. of liquid verbs remain uncontracted, as σημα-νέω μενίμεν; likewise the following endings εαι, αο, εο of the 2d sing. pass. and mid.: φαίνεαι, ἰδέξαι, εἴρεο, ἐγένεο. But by the side of εο the contraction ευ also occurs, especially in the imperative: εἴλεν, πύθεν. Further, in the aor. subj. pass. έω, έωμεν, έωσι, remain open. On the other hand, the Attic fut. usually has contracted forms, or changes ου into ευ: νομοῦμεν, κομιεύμεθα.
65. The ν of the opt. endings οιντο, αιντο, is changed regularly to α: ἀγοίατο, πειρώατο.
66. Similarly, the 3d pl. perf. and plupf. pass., instead of being formed periphrastically in labial and palatal stems, adds the personal endings

directly to the stem, with the change of νται, ντο, to αται, ατο, and aspirate the final consonant of the stem: τεθάφαται, ἐτετάχατο. The aspiration fails only in the forms belonging to ἰκνέομαι, as ἀπίκαται. ἀγωνίζω, χωρίζω, σκευάζω make ἀγωνιζαται, κεχωρίδαται, ἰσκευάδατο, since their stems end in δ.

67. The same change of the nasal is found also in pure verbs, but a final stem η then becomes ε: ἡγέεται, ἐκτέατο; according to the same analogy, we have κατέαται (for κάθηνται), ἐκέατο (for ἐκειντο).

#### FORMATION OF THE TENSES.

68. Verbs in ἴζω form, as in Attic, a contracted fut. in ἰῶ, ἰοῦμαι, in which εὔ often appears for ου: νομοῦμεν, κομισέμεθα. Similarly the verbs in ἄζω: ἀποδοκιμᾶ, δικᾶν; and analogically, ἐλῶ, ἐλᾶε, ἐλᾶ, ἐλῶσι, ἐλῶν.
69. Verbs in ἄω lengthen α in the fut. and following tenses to η, even though ι, ε, ρ precede: θείσεται, περήσομαι.
70. Liquid verbs have η instead of α: ἀποξηρῆναι, ἐκέρδηνε.

#### VERBS IN ἔω, ἄω, ὄω.

71. Verbs in ἔω remain in general uncontracted: ποίεω, ποιέη. Exceptions: ἰθιέϊτο, τιθεῖ; varying: δεῖ, δεῖν, δέει, δέειν. But εὔ often for εο: ποιεῦσι, ἐποιέουν.

The imperative ending ἔεο is shortened to ἐο: αἰτέο, φοβέο. The pres. opt. act. ends in οίμι: ποίεοιμι; only vi. 35, ποιοίη.

72. Polysyllabic verbs in ἄω in the Ionic assume the inflection of verbs in ἔω, in the forms ἄω, αο, ἄου, e. g. ὀρέω, ὀρέοντες, ὀρέουσιν, which then remain uncontracted. Still this change is limited mainly to a few verbs: e. g. εἰρωτάω, κομάω, μηχανάομαι, ὀράω, ὀρμάομαι, σταθμάομαι, τολμάω, φοιτάω; and in these with exceptions: εο sometimes changes to εὔ: εἰρώτευν. χράομαι has in some editions εω for εο, as ἐχρέωντο, χρεώμενος (but the texts vary greatly).
73. The verbs in ἄω retain everywhere as in Attic the contracted vowel ᾱ, which otherwise in the Ionic dialect is changed to η. This is the case even in χράν, χράσθαι, κνᾶν, σμᾶται; cf. § 5. b. Yet διψῆν, ζῆν are written. The pres. opt. has ῥῆν, ῥμην.
74. Verbs in ὄω follow the contraction of the Attic, only that ου not infrequently passes into εὔ, except in the infinitive: ἰδικαῖον, ἐλευθεροῦν, ἰδικαῖεν.

#### VERBS IN μι.

75. Besides the inflections peculiar to these verbs, several forms occur, in part predominating, which are made from a present in ἔω, ἄω, ὄω, ὕω.
76. τίθημι: τιθεῖ, τιθεῖσι, ἐτίθεται, ἐτίθει; opt. aor. mid. προσθέοιτο, ὑποθέοιτο. ἵμι forms as from a pres. ἵω: ἵει, impf. ἴει, subj. ἀπίη, ἀπείεσι;

the compd. *μετίημι* makes the perf. ptc. *μεμετιμένος*, as if from *μετίω*. *πίμπλημι*: *ἰμπιπλεῖ*, vii. 39; elsewhere regular, as *πίμπλαμεν*, *πιμπλάσι*, etc.

77. *ἴσθημι*: *ἰστέ* and *ἴσθησι*, *ἰστέ* and *ἴσθη*. Perf. *ἰστέ* and *ἴσθη*. Ptc. *ἰστέ* (as *τεθνεώς*, though *ἰσθηκώτων* vi. 140; cf. viii. 79), *ἰστέ* and *ἰσθηκῶτα*, *ἰσθηκός* (but *τεθνεός*), inf. *ἰστέ*. *κίρνημι*; *κίρνη*.
78. *δίδωμι*: *διδόεις*, *διδόεις* (rarely *δίδωσι*), *διδούεις*, *εδίδουν*.
79. *δείκνυμι*: *δεικνύεις* (as *ἀπολλύεις*, *κατεργνύεις*, *συρρηγνύεις*, besides the rarer *δεικνύουσιν*), *εδείκνυε*.—*ζεύγνυμι*: *ζευγνύεις*, *ἐζεύγνυνον*, as *ἀπολλύεις*, from *ἀπόλλυμι*.
80. In the 3d pl. pass. and mid. of the pres. and impf. of these verbs, as in those formed analogously, *ν* of the ending *νται*, *ντο*, often passes into *α*: *τιθέαται*, *ἐτιθέατο*, *ἐδεικνύατο*. *ανται*, *αντο*, also change to *εαται*, *εατο*: *ἰστέαται*, *ἰστέατο*, *ἐπιστέαται*, *ἐπιστέατο*, *δυνέαται*, *ἐδυνέατο*.
81. The 2d aor. subj. act. remains uncontracted: *θέω*, *θέωμεν*, *θέωσι*.
82. *εἰμί*, *εἷς*, *εἰμέν*, subj. *ἔω*, *ἦς*, *ἦ*, *ἔωσι*, opt. *εἴησαν* and *εἶεν* (once *ἐνέοι*, vii. 6), ptc. *έών*, *έούσα*, *έόν*, impf. *ἔα*, *ἔατε*, more frequently *ἔσκε*, *ἔσκον*, otherwise *ἦν*.
83. *εἰμι*, impf. *ἦμα*, *ἦμε*, *ἦσαν*.
84. *οἶδα*, *οἶδας*, *οἶδαμεν* and *οἶδμεν* (especially in the formula *τῶν ἡμεῖς οἶδμεν*), *ἴσασιν*, subj. *εἰδέω*, *εἰδέωμεν*, *εἰδέωσι*, opt. *εἰδείησαν* and *εἰδείεν*, impf. *ᾔδεα*, *ᾔδεε*, *ᾔδέατε*, *ᾔδεσαν*, fut. *εἰδήσω*.

*Read in the text*



# HERODOTUS.

## BOOK VI.

### Histiaeus in Sardis; his Flight to Chios.

Ἀρισταγόρης μὲν νυν Ἰωνίην ἀποστήσας οὕτω τε- **1**  
λευτᾷ. Ἰστιαῖος δὲ ὁ Μιλήτου τύραννος μεμετιμένος  
ὑπὸ Δαρείου παρῆν ἐς Σάρδεις. ἀπιγμένον δὲ αὐτὸν ἐκ  
τῶν Σούσων εἶρετο Ἀρταφέρνης ὁ Σαρδίῳ ὑπαρχος  
κατὰ κοῖόν τι δοκέοι Ἴωνας ἀπεστάναι. ὁ δὲ οὔτε εἰδέ- **5**  
ναι ἔφη ἐθώνμαζέ τε τὸ γεγονὸς ὥς οὐδὲν δῆθεν τῶν  
παρεόντων πρηγμάτων ἐπιστάμενος. ὁ δὲ Ἀρταφέρνης  
ὀρέων αὐτὸν τεχνάζοντα εἶπε, εἰδὼς τὴν ἀτρεκεῖν τῆς  
ἀποστάσιος, “οὕτω τοι, Ἰστιαῖε, ἔχει κατὰ ταῦτα τὰ  
πρήγματα· τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σύ, ὑπεδή- **10**  
σατο δὲ Ἀρισταγόρης.” Ἀρταφέρνης μὲν ταῦτα ἐς τὴν **2**  
ἀπόστασιν ἔχοντα εἶπε. Ἰστιαῖος δὲ δείσας ὥς συνιέν-  
τα Ἀρταφέρνηα ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα  
ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δαρεῖον ἐξηπατηκῶς·  
ὃς Σαρδῶ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργά- **5**  
σασθαι ὑπέδυνε τῶν Ἰόνων τὴν ἡγεμονίην τοῦ πρὸς  
Δαρεῖον πολέμου. διαβὰς δὲ ἐς Χίον ἐδέθη ὑπὸ Χίων,  
καταγνωσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα  
ἐς αὐτοὺς ἐκ Δαρείου. μαθόντες μέντοι οἱ Χίοι τὸν  
πάντα λόγον, ὥς πολέμιος εἴη βασιλεί, ἔλυσαν αὐτόν. **10**  
ἐνθαῦτα δὲ εἰρωτεύμενος ὑπὸ τῶν Ἰόνων ὁ Ἰστιαῖος **3**  
κατ’ ὃ τι προθύμως οὕτω ἐπέστειλε τῷ Ἀρισταγόρῃ

ἀπίστασθαι ἀπὸ βασιλέος καὶ κακὸν τοσοῦτον εἶη Ἰωνας ἐξεργασμένος, τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλᾳ ἐξέφαινε, ὁ δὲ ἔλεγέ σφι ὡς βασιλεὺς Δαρεῖος ἐβουλευσατο Φοίνικας μὲν ἐξαναστήσας ἐν τῇ Ἰωνίῃ κατοικίσαι, Ἰωνας δὲ ἐν τῇ Φοινίκῃ, καὶ τούτων εἵνεκα ἐπιστείλειε. οὐδέν τι πάντως ταῦτα βασιλέος βουλευσαμένου ἔδειμάτου τοὺς Ἰωνας.

**Intrigues of Histiaeus; he Turns Pirate at Byzantium.**

4 Μετὰ δὲ ὁ Ἰστιαῖος δι' ἀγγέλου ποιεύμενος Ἑρμιππου ἀνδρὸς Ἀταρνείτew τοῖσι ἐν Σάρδισι ἐοῦσι Περσέων ἔπεμπε βυβλία, ὡς προλελεσχηνευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἑρμιππος πρὸς τοὺς μὲν ἀπέμπεμθη οὐ διδοῖ, φέρων δὲ ἐνεχείρισε τὰ βυβλία Ἀρταφέρνηϊ. ὁ δὲ μαθὼν ἅπαν τὸ γινόμενον ἐκέλευε τὸν Ἑρμιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου δοῦναι φέροντα τοῖσί περ ἔφερε, τὰ δὲ ἀμοιβαῖα τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα Ἰστιαίῳ ἐωυτῷ δοῦναι. τούτων δὲ γε-  
10 νομένων φανερῶν ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης.

5 Περὶ Σάρδεις μὲν δὴ ἐγένετο ταραχή. Ἰστιαῖον δὲ ταύτης ἀποσφαλέντα τῆς ἐλπίδος Χῖοι κατήγον ἐς Μίλητον, αὐτοῦ Ἰστιαίου δεηθέντος. οἱ δὲ Μιλήσιοι, ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρεω, οὐδαμῶς πρό-  
5 θυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώραν, οἷα ἐλευθερίας γευσάμενοι. καὶ δὴ νυκτὸς γὰρ εὐούσης βίῃ ἐπειρᾶτο κατιῶν ὁ Ἰστιαῖος ἐς τὴν Μίλητον, τιτρώσκειται τὸν μηρὸν ὑπὸ τευ τῶν Μιλησίων. ὁ μὲν δὴ ὡς ἀπωστὸς ἐκ τῆς ἐωυτοῦ γίνεται, ἀπικνέεται ὀπίσω ἐς  
10 τὴν Χίον· ἐνθεῦτεν δέ, οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε ἐωυτῷ δοῦναι νέας, διέβη ἐς Μυτιλήνην καὶ ἔπεισε Λεσ-



βίους δοῦναί οἱ νέας. οἱ δὲ πληρώσαντες ὀκτὼ τρι-  
 ῆρας ἔπλεον ἅμα Ἰστιαίῳ ἐς Βυζάντιον, ἐνθαῦτα δὲ  
 ἰζόμενοι τὰς ἐκ τοῦ Πόντου ἐκπλεύσας τῶν νεῶν ἐλάμ-  
 βανον, πλὴν ἡ ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἔτοιμοι εἶναι 15  
 πείθεσθαι.

**The Persians before Miletus; Ionian Fleet; Secret Overtures.**

Ἰστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐποίευν ταῦτα. 6  
 ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν  
 στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ  
 τῶν Περσέων καὶ ἐν ποιήσαντες στρατόπεδον ἤλαινον  
 ἐπὶ τὴν Μίλητον, τὰλλα πολίσματα περὶ ἐλάσσοнос 5  
 ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοῖνικες μὲν ἦσαν προ-  
 θυμότατοι, συνεστρατεύοντο δὲ καὶ Κύπριοι νεωστὶ κατ-  
 εστραμμένοι καὶ Κίλικές τε καὶ Αἰγύπτιοι. οἱ μὲν δὲ 7  
 ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνίην ἐστρατεύοντο.  
 Ἴωνες δὲ πυνθανόμενοι ταῦτα ἔπεμπον προβούλους σφέ-  
 ων αὐτῶν ἐς Πανιώνιον. ἀπικομένοισι δὲ τούτοισι ἐς  
 τοῦτον τὸν χῶρον καὶ βουλευομένοισι ἔδοξε πεζὸν μὲν 5  
 στρατὸν μὴ συλλέγειν ἀντίξουν Πέρσῃσι, ἀλλὰ τὰ τεί-  
 χεα ῥύεσθαι αὐτοὺς Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν  
 ὑπολιπομένους μηδεμίαν τῶν νεῶν, πληρώσαντας δὲ  
 συλλέγεσθαι τὴν ταχίστην ἐς Λάδην προναυμαχήσου-  
 ντας τῆς Μιλήτου. ἡ δὲ Λάδη ἐστὶ νῆσος σμικρὴ ἐπὶ 10  
 τῇ πόλει τῇ Μιλησίων κειμένη. μετὰ δὲ ταῦτα πεπλη- 8  
 ρωμένῃσι τῇσι νηυσὶ παρήσαν οἱ Ἴωνες, σὺν δέ σφι καὶ  
 Αἰολέων ὅσοι Λέσβον νέμονται. ἐτάσσοντο δὲ ὧδε.  
 τὸ μὲν πρὸς τὴν ἡῶ εἶχον κέρας αὐτοὶ Μιλησίοι, νέας  
 παρεχόμενοι ὀγδώκοντα· εἶχοντο δὲ τούτων Πριηνέες 5  
 δυνάδεκα νηυσὶ καὶ Μυήσιοι τρισὶ νηυσί, Μυησίων δὲ  
 Τήιοι εἶχοντο ἑπτακαίδεκα νηυσί, Τηίων δὲ εἶχοντο Χῖοι

ἑκατὸν νηυσί· πρὸς δὲ τούτοισι Ἐρυθραῖοί τε ἐτάσσοντο  
 καὶ Φωκαέες, Ἐρυθραῖοι μὲν ὀκτὼ νέας παρεχόμενοι,  
 10 Φωκαέες δὲ τρεῖς· Φωκαέων δὲ εἶχοντο Λέσβιοι νηυσὶ  
 ἑβδομήκοντα· τελευταῖοι δὲ ἐτάσσοντο ἔχοντες τὸ πρὸς  
 ἐσπέρην κέρας Σάμιοι ἑξήκοντα νηυσί. πάντων δὲ τού-  
 των ὁ σύμπας ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ  
 9 τριηκόσiai τριήρεις. αὐταὶ μὲν Ἰώνων ἦσαν, τῶν δὲ  
 βαρβάρων τὸ πλῆθος τῶν νεῶν ἦσαν ἑξακόσiai. ὥς δὲ  
 καὶ αὐταὶ ἀπίκατο πρὸς τὴν Μιλησίην καὶ ὁ πεζὸς σφι  
 ἅπας παρῆν, ἐνθαῦτα οἱ Περσέων στρατηγοὶ πυθόμενοι  
 5 τὸ πλῆθος τῶν Ἰάδων νεῶν καταρρώδησαν μὴ οὐ δυνα-  
 τοὶ γένωνται ὑπερβαλέσθαι, καὶ οὕτω οὔτε τὴν Μίλητον  
 οἰοί τε ἔωσι ἐξελεῖν μὴ οὐκ ἔόντες ναυκράτορες, πρὸς τε  
 Δαρείου κινδυνεύσωσι κακὸν τι λαβεῖν. ταῦτα ἐπιλε-  
 γόμενοι, συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἱ  
 10 ὑπ' Ἀρισταγόρῳ μὲν τοῦ Μιλησίου καταλυθέντες τῶν  
 ἀρχέων ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ τότε συστρα-  
 τευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀνδρῶν τοὺς  
 παρεόντας συγκαλέσαντες ἔλεγόν σφι τάδε· “ἄνδρες  
 Ἴωνες, νῦν τις ὑμέων εὖ ποιήσας φανήτω τὸν βασιλέως  
 15 οἶκον· τοὺς γὰρ ἐωυτοῦ ἕκαστος ὑμέων πολιήτας πει-  
 ράσθω ἀποσχίζων ἀπὸ τοῦ λοιποῦ συμμαχικοῦ. προΐ-  
 σχόμενοι δὲ ἐπαγγείλασθε τάδε, ὥς πείσονται τε ἄχαρι  
 οὐδὲν διὰ τὴν ἀπόστασιν, οὐδέ σφι οὔτε τὰ ἱρά οὔτε τὰ  
 ἴδια ἐμπεπρήσεται, οὐδέ βιαιότερον ἔξουσιν οὐδὲν ἢ πρό-  
 20 τερον εἶχον. εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως  
 διὰ μάχης ἐλεύσονται, τάδε ἤδη σφι λέγετε ἐπηρεάζον-  
 τες, τὰ περ σφέας κατέξει, ὥς ἐσσωθέντες τῇ μάχῃ ἕξαν-  
 δραποδιεῦνται, καὶ ὧς σφεων τοὺς παῖδας ἐκτομίας ποιή-  
 σομεν, τὰς δὲ παρθένους ἀνασπάστους ἐς Βάκτρα, καὶ  
 10 ὥς τὴν χώραν ἄλλοισι παραδώσομεν.” οἱ μὲν δὴ ἔλεγον

τάδε, τῶν δὲ Ἰώνων οἱ τύραννοι διέπεμπον νυκτὸς ἕκαστος ἐς τοὺς ἑωυτοῦ ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ ἀπίκοντο αὐται αἱ ἀγγελίαι, ἀγνωμοσύνη τε διεχρέοντο καὶ οὐ προσίεντο τὴν προδοσίην, ἑωυτοῖσι 5 δὲ ἕκαστοι ἐδόκεον μούνοισι ταῦτα τοὺς Πέρσας ἐξαγγέλλεσθαι.

Speech of Dionysius and its Result.

Ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν Μίλητον 11 τῶν Περσέων ἐγένετο· μετὰ δὲ τῶν Ἰώνων συλληχθέντων ἐς τὴν Λάδην ἐγίνοντο ἀγοραί, καὶ δὴ κού σφι καὶ ἄλλοι ἡγορώοντο, ἐν δὲ δὴ καὶ ὁ Φωκαεὺς στρατηγὸς Διονύσιος λέγων τάδε· “ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται 5 ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοισι ὥς δρηπέτῃσι· νῦν ὦν ὑμεῖς ἦν μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρήμα μὲν πόνος ὑμῖν ἔσται, οἷοί τε δὲ ἔσεσθε ὑπερβαλόμενοι τοὺς ἐναντίους εἶναι ἐλεύθεροι· εἰ δὲ μαλακίῃ 10 τε καὶ ἀταξίῃ διαχρήσησθε, οὐδεμίαν ὑμέων ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην βασιλεί τῆς ἀποστάσιος. ἀλλ’ ἐμοί τε πείθεσθε καὶ ἐμοὶ ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγώ, θεῶν τὰ ἴσα νεμόντων, ὑποδέκομαι ἢ οὐ συμμίξιν τοὺς πολεμίους ἢ συμμίσγον- 15 τας πολλὸν ἐλασσωθήσεσθαι.” ταῦτα ἀκούσαντες οἱ 12 Ἴωνες ἐπιτράπουσι σφέας αὐτοὺς τῷ Διονυσίῳ. ὁ δὲ ἀνάγων ἐκάστοτε ἐπὶ κέρας τὰς νέας, ὅκως τοῖσι ἐρέτησι χρήσαιτο διέκπλοον ποιούμενος τῇσι νηυσὶ δι’ ἀλληλέων καὶ τοὺς ἐπιβάτας ὀπλίσσειε, τὸ λοιπὸν τῆς ἡμέρης 5 τὰς νέας ἔχεσκε ἐπ’ ἀγκυρέων, παρείχε τε τοῖσι Ἴωσι πόνον δι’ ἡμέρης. μέχρι μὲν νυν ἡμερέων ἑπτὰ ἐπείθοντό τε καὶ ἐποίεν τὸ κελευόμενον· τῇ δὲ ἐπὶ ταύτῃ-

σι οἱ Ἴωνες, οἷα ἀπαθείες ἐόντες πόνων τοιούτων τετρυ-  
 10 μένοι τε ταλαιπωρήσῃ τε καὶ ἡλίῳ, ἔλεξαν πρὸς ἑωυτοὺς  
 τάδε· “τίνα δαιμόνων παραβάντες τάδε ἀναπίμπλα-  
 μεν; οἵτινες παραφρονήσαντες καὶ ἐκπλώσαντες ἐκ τοῦ  
 νόου ἀνδρὶ Φωκαεὶ ἀλαζόνι, παρεχομένῳ νέας τρεῖς, ἐπι-  
 τρέψαντες ἡμέας αὐτοὺς ἔχομεν. ὁ δὲ παραλαβὼν  
 15 ἡμέας λυμαίνεται λύμησι ἀνηκέστοισι, καὶ δὴ πολλοὶ  
 μὲν ἡμέων ἐς νούσους πεπτώκασι, πολλοὶ δὲ ἐπίδοξοι  
 τῷτὸ τοῦτο πείσεσθαί εἰσι, πρό τε τούτων τῶν κακῶν  
 ἡμῖν γε κρέσσον καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστι, καὶ τὴν  
 μέλλουσιν δουληίην ὑπομεῖναι ἥτις ἔσται, μᾶλλον ἢ τῇ  
 20 παρεούσῃ συνέχεσθαι. φέρετε, τοῦ λοιποῦ μὴ πειθώ-  
 μεθα αὐτοῦ.” ταῦτα ἔλεξαν, καὶ μετὰ ταῦτα αὐτίκα  
 πείθεσθαι οὐδεὶς ἤθελε, ἀλλ’ οἷα στρατιῇ σκηνάς τε πη-  
 ξάμενοι ἐν τῇ νήσῳ ἐσκητροφέοντο καὶ ἐσβαίνειν οὐκ  
 ἐθέλεσκον ἐς τὰς νέας οὐδ’ ἀναπειρᾶσθαι.

**Treachery of the Samians; Battle of Lade.**

13 Μαθόντες δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἴωνων οἱ  
 στρατηγοὶ τῶν Σαμίων ἐνθαῦτα δὴ παρ’ Αἰάκεος τοῦ  
 Συλοσῶντος κείνους τοὺς πρότερον ἔπεμπε λόγους ὁ  
 Αἰάκης κελεύοντων τῶν Περσέων, δεόμενός σφεων ἐκλι-  
 5 πεῖν τὴν Ἴωνων συμμαχίην· οἱ Σάμιοι ὦν ὀρέοντες ἐοῦ-  
 σαν ἅμα μὲν ἀταξίην πολλὴν ἐκ τῶν Ἴωνων ἐδέκοντο  
 τοὺς λόγους, ἅμα δὲ κατεφαίνεται σφί εἶναι ἀδύνατα  
 τὰ βασιλέος πρήγματα ὑπερβαλέσθαι, εὖ δὲ ἐπιστάμε-  
 νοι ὥς εἰ καὶ τὸ παρεὸν ναυτικὸν ὑπερβαλοῖατο [τὸν  
 10 Δαρεῖον], ἄλλο σφί παρέσται πενταπλήσιον· προφάσιος  
 ὦν ἐπιλαβόμενοι, ἐπεῖτε τάχιστα εἶδον τοὺς Ἴωνας οὐ  
 βουλομένους εἶναι χρηστούς, ἐν κέρδεϊ ἐποιοεῦντο περι-  
 ποιῆσαι τά τε ἰρὰ τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης,

παρ' ὅτεν τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν  
 Συλοσῶντος τοῦ Αἰάκεος, τύραννος δὲ ἐὼν Σάμου ὑπὸ 15  
 τοῦ Μιλησίου Ἀρισταγόρεω ἀπεστέρητο τὴν ἀρχὴν  
 κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι. τότε ὦν ἐπεὶ 14  
 ἐπέπλεον οἱ Φοίνικες, οἱ Ἰῶνες ἀντανήγον καὶ αὐτοὶ τὰς  
 νέας ἐπὶ κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμι-  
 σγον ἀλλήλοισι, τὸ ἐνθεῦτεν οὐκ ἔχω ἀτρεκέως συγγρά-  
 ψαι οἷτινες τῶν Ἰόνων ἐγίνοντο ἄνδρες κακοὶ ἢ ἀγαθοὶ 5  
 ἐν τῇ ναυμαχίᾳ ταύτῃ· ἀλλήλους γὰρ κατατιῶνται.  
 λέγονται δὲ Σάμιοι ἐνθαῦτα, κατὰ τὰ συγκείμενα πρὸς  
 τὸν Αἰάκεα, αἰεράμενοι τὰ ἰστία ἀποπλῶσαι ἐκ τῆς  
 τάξιος ἐς τὴν Σάμον, πλὴν ἑνδεκα νεῶν· τουτέων δὲ οἱ  
 τριήραρχοι παρέμενον καὶ ἐναυμάχεον ἀνηκουστήσαν- 10  
 τες τοῖσι στρατηγοῖσι· καὶ σφι τὸ κοινὸν τῶν Σαμίων  
 ἔδωκε διὰ τοῦτο τὸ πρήγμα ἐν στήλῃ ἀναγραφῆναι πα-  
 τρόθεν ὥς ἀνδράσι ἀγαθοῖσι γενομένοισι, καὶ ἔστι αὕτη  
 ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι τοὺς  
 προσεχέας φεύγοντας τῷ τὸ ἐποίουν τοῖσι Σαμίοισι· 15  
 ὥς δὲ καὶ οἱ πλεῖνες τῶν Ἰόνων ἐποίουν τὰ αὐτὰ ταῦτα.

#### Fate of the Chians and of Dionysius.

Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίᾳ περιέφθησαν 15  
 τρηχύτατα Χῖοι ὥς ἀποδεικνύμενοί τε ἔργα λαμπρὰ καὶ  
 οὐκ ἐθελοκακέοντες. παρείχοντο μὲν γάρ, ὥσπερ καὶ  
 πρότερον εἰρέθη, νέας ἑκατόν, καὶ ἐπ' ἐκάστης αὐτέων  
 ἄνδρας τεσσεράκοντα τῶν ἀστῶν λογάδας ἐπιβατεύου- 5  
 τας· ὀρέοντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδι-  
 δόντας οὐκ ἐδικαίουν γίνεσθαι τοῖσι κακοῖσι αὐτῶν  
 ὅμοιοι, ἀλλὰ μετ' ὀλίγων συμμάχων μεμουνωμένοι διεκ-  
 πλέοντες ἐναυμάχεον, ἐς ὃ τῶν πολεμίων ἐλόντες νέας  
 συχνὰς ἀπέβαλον τῶν σφετερέων τὰς πλεῖνας. Χῖοι 16



μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύγουσι ἐς τὴν ἑω-  
 τῶν· ὅσοισι δὲ τῶν Χίων ἀδύνατοι ἦσαν αἱ νέες ὑπὸ  
 τρωμάτων, οὗτοι δὲ ὡς ἐδιώκοντο καταφυγάνουσι πρὸς  
 5 τὴν Μυκάλην. νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκείλαντες  
 κατέλιπον, οἱ δὲ πεζῇ ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπει-  
 δὴ δὲ ἐσέβαλον ἐς τὴν Ἐφεσὶν κομιζόμενοι οἱ Χῖοι,  
 νυκτός τε γὰρ ἀπύκατο ἐς αὐτὴν καὶ ἐόντων τῇσι γυναιξὶ  
 αὐτόθι θεσμοφορίων, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὔτε προα-  
 10 κηκοότες ὡς εἶχε περὶ τῶν Χίων ἰδόντες τε στρατὸν ἐς  
 τὴν χώραν ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες  
 εἶναι κλῶπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας, ἐξεβοήθεον  
 πανδημεὶ καὶ ἔκτεινον τοὺς Χίους.

- 17** Οὗτοι μὲν τοίνυν τοιαύτῃσι περιέπιπτον τύχησι·  
 Διονύσιος δὲ ὁ Φωκαεὺς ἐπεῖτε ἔμαθε τῶν Ἰώνων τὰ  
 πρήγματα διεφθαρμένα, νέας ἐλὼν τρεῖς τῶν πολεμίων  
 ἀπέπλεε ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδὼς ὡς ἀνδραπο-  
 5 διεῖται σὺν τῇ ἄλλῃ Ἰωνίᾳ· ὁ δὲ ἰθὺς ὡς εἶχε ἔπλεε ἐς  
 Φοινίκην, γαύλους δὲ ἐνθαῦτα καταδύσας καὶ χρήματα  
 λαβὼν πολλὰ ἔπλεε ἐς Σικελίην, ὀρμεόμενος δὲ ἐνθεῦτεν  
 ληιστὴς κατεστήκεε Ἑλλήνων μὲν οὐδενός, Καρχηδονίων  
 δὲ καὶ Τυρσηνῶν.

#### Fall of Miletus; Sympathy of the Athenians.

- 18** Οἱ δὲ Πέρσαι ἐπεῖτε τῇ ναυμαχίᾳ ἐνίκων τοὺς Ἴωνας,  
 τὴν Μίλητον πολιορκέοντες ἐκ γῆς καὶ θαλάσσης, καὶ  
 ὑπορύσσοντες τὰ τείχεα καὶ παντοίας μηχανὰς προσφέ-  
 ροντες, αἰρέουσι κατ' ἄκρης ἕκτῳ ἔτει ἀπὸ τῆς ἀποστά-  
 5 σιος τῆς Ἀρισταγόρῳ καὶ ἠνδραποδίσαντο τὴν πόλιν,  
 ὥστε συμπεσεῖν τὸ πάθος τῷ χρηστηρίῳ τῷ ἐς Μίλητον  
**19** γενομένῳ. χρεομένοισι γὰρ Ἀργείοισι ἐν Δελφοῖσι περὶ  
 σωτηρίας τῆς πόλιος τῆς σφετέρης ἐχρήσθη ἐπικοινων



χρηστήριον, τὸ μὲν ἐς αὐτοὺς τοὺς Ἀργείους φέρον, τὴν δὲ παρενθήκην ἔχρησε ἐς Μιλησίους. τὸ μὲν νυν ἐς τοὺς Ἀργείους ἔχον, ἐπεὰν κατὰ τοῦτο γένωμαι τοῦ λόγου, 5 τότε μνησθήσομαι· τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεούσι ἔχρησε, ἔχει ὧδε·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,  
πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γειήση,  
σαι δ' ἄλοχοι πολλοῖσι πύδας νίψουσι κομήταις, 10  
ιγυῖ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὁκότε ἄνδρες μὲν οἱ πλευνες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱρὸν δὲ τὸ ἐν Διδύμοισι καὶ ὁ νηὸς τε καὶ τὸ 15 χρηστήριον συληθέντα ἐνεπίμπρατο. τῶν δ' ἐν τῷ ἱρῷ τούτῳ χρημάτων πολλάκις μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην. ἐνθεύτεν οἱ ζωγρηθέντες τῶν Μιλησίων 20 ἦγοντο ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρεῖος κακὸν οὐδὲν ἄλλο ποιήσας κατοίκησε ἐπὶ τῇ Ἐρυθρῇ καλεομένη θαλάσῃ, ἐν Ἀμπη πόλι, παρ' ἣν Τίγρης ποταμὸς παρρρέων ἐς θάλασσαν ἐξίει. τῆς δὲ Μιλησίων χώρας 5 αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδῖον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσὶ Πηδασεῦσι ἐκτῆσθαι.

Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων οὐκ 21 ἀπέδοσαν τὴν ὁμοίην Συβαρίται, οἱ Λαόν τε καὶ Σκίδρον οἴκεον τῆς πόλιος ἀπεστερημένοι. Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνιτέων Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προσεθήκαντο. 5 πόλιες γὰρ αὗται μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλησι ἐξεινώθησαν. οὐδὲν ὁμοίως καὶ Ἀθηναῖοι. Ἀθηναῖοι μὲν γὰρ δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου

αι: ἄλῳσι τῇ τε ἄλλῃ πολλαχῇ, καὶ δὴ καὶ ποιήσαντι  
 10 Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δά-  
 κρυά τε ἔπесσε τὸ θέητρον, καὶ ἐξημίωσάν μιν ὡς ἀνα-  
 μνήσαντα οἰκῆια κακὰ χιλίησι δραχμῇσι, καὶ ἐπέταξαν  
 μηκέτι μηδένα χρᾶσθαι τούτῳ τῷ δράματι.

Samians in Sicily ; Betrayal of Zancle ; Scythes.

- 22 - Μίλητος μὲν νυν Μιλησίων ἡρήμωτο. Σαμίων δὲ  
 τοῖσί τι ἔχουσι τὸ μὲν ἐς τοὺς Μήδους ἐκ τῶν στρατη-  
 γῶν τῶν σφετέρων ποιηθὲν οὐδαμῶς ἤρεσκε, ἐδόκεε δὲ  
 μετὰ τὴν ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφι  
 5 ἐς τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεια, ἐς ἀποι-  
 κίην ἐκπλέειν μηδὲ μένοντας Μήδοισί τε καὶ Αἰάκει  
 δουλεύειν. Ζαγκλαῖοι γὰρ οἱ ἀπὸ Σικελίης τὸν αὐτὸν  
 χρόνον τούτον πέμποντες ἐς τὴν Ἰωνίην ἀγγέλους ἐπε-  
 καλέοντο τοὺς Ἰωνας ἐς Καλὴν ἀκτὴν, βουλόμενοι  
 10 αὐτόθι πόλιν κτίσαι Ἰώνων. ἡ δὲ Καλὴ αὕτη ἀκτὴ  
 καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τε-  
 τραμμένη τῆς Σικελίης. τούτων ὧν ἐπικαλεομένων οἱ  
 Σάμιοι μῦνοι Ἰώνων ἐστάλησαν, σὺν δέ σφι Μιλη-  
 σίων οἱ ἐκπεφευγότες. ἐν ᾧ τοιούδε δὴ τι συνήνεικε γε-  
 23 νέσθαι. Σάμιοι γὰρ κομιζόμενοι ἐς Σικελίην ἐγίνοντο  
 ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοισι, καὶ Ζαγκλαῖοι αὐτοί  
 τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐνομα ἦν Σκύθης, περικατ-  
 έατο πόλιν τῶν Σικελῶν ἐξελεῖν βουλόμενοι. μαθὼν  
 5 δὲ ταῦτα ὁ Ῥηγίου τύραννος Ἀναξίλεως, ὥστε τότε ἔαν 148  
 διάφορος τοῖσι Ζαγκλαίοισι, συμμίξας τοῖσι Σαμίοισι  
 ἀναπείθει ὡς χρεὸν εἶη Καλὴν μὲν ἀκτὴν, ἐπ' ἣν ἔπλεον,  
 (ἔαν χαίρειν, τὴν δὲ Ζάγκλην σχεῖν ἐοῦσαν ἔρημον ἀν-  
 δρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν  
 10 Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι, ὡς ἐπύθοντο ἐχομένην

τὴν πόλιν ἐωυτῶν, ἐβοήθειον αὐτῇ καὶ ἐπεκαλέοντο Ἴπποκράτεια τὸν Γέλῃς τύραννον· ἦν γὰρ δὴ σφι οὗτος σύμμαχος. ἐπέιτε δὲ αὐτοῖσι· καὶ ὁ Ἴπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθέων, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων ὥς ἀποβαλόντα τὴν πόλιν ὁ Ἴπποκράτης 15 πεδήσας καὶ τὸν ἀδελφεὸν αὐτοῦ Πύθογένεια ἐς Ἴνυκα πόλιν ἀπέπεμψε, τοὺς δὲ λοιποὺς Ζαγκλαίους κοινολογησάμενος τοῖσι Σαμίοισι καὶ ὅρκους δοὺς καὶ δεξάμενος προέδωκε. μισθὸς δέ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεια 20 μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν πάντα Ἴπποκράτεια λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δήσας, τοὺς δὲ κορυφαίους αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάξαι· οὐ μέντοι οἷ γε Σάμιοι ἐποίησαν ταῦτα. 25 Σκύθης δὲ ὁ τῶν Ζαγκλαίων μούναρχος ἐκ τῆς Ἴνυκος ἐκδιδρῆσκει ἐς Ἰμέρην, ἐκ δὲ ταύτης παρῆν ἐς τὴν Ἀσίην καὶ ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι ἐκ τῆς Ἑλλάδος παρ' ἐωυτὸν ἀνέβησαν· καὶ γὰρ (παραιτησά- 5 μενος) βασιλέα ἐς Σικελίην ἀπίκητο καὶ αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς ὃ γήραϊ μέγα ὄλβιος ἐὼν ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ ἀπαλλαχθέντες Μήδων ἀπονητὶ πόλιν καλλίστην Ζάγκλην περιεβεβλέατο. 10

**Aeaces Rewarded; Histiaeus and the Chians; Portents.**

Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην 25 Φοίνικες κελευσάντων Περσέων κατήγον ἐς Σάμον Αἰάκεια τὸν Συλοσῶντος, ὥς πολλοῦ τε ἄξιον γενόμενον σφίσι καὶ μεγάλη κατεργασάμενόν· καὶ Σαμίοισι μού-

5 νοισι τῶν ἀποστάντων ἀπὸ Δαρείου διὰ τὴν ἔκλειψιν τῶν νεῶν τὴν ἐν τῇ ναυμαχίῃ οὔτε ἡ πόλις οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης αὐτίκα Καρίην ἔσχον οἱ Πέρσαι, τὰς μὲν ἐθελοντὴν τῶν πολίων ὑποκυψάσας, τὰς δὲ ἀνάγκῃ προσηγάγοντο.

- 26 Ταῦτα μὲν δὴ οὕτω ἐγίνετο. Ἰστιαίῳ δὲ τῷ Μιλησίῳ ἐόντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας ἐκπλεούσας ἐκ τοῦ Πόντου ἐξαγγέλλεται τὰ περὶ τὴν Μίλητον γενόμενα. τὰ μὲν δὴ περὶ Ἑλλήσ-  
 5 ποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτῃ Ἀπολλοφάνεος παιδὶ Ἀβυδηνῷ, αὐτὸς δὲ ἔχων Λεσβίους ἐς Χίον ἔπλεε, καὶ Χίων φρουρῇ οὐ προσιεμένη μιν συνέβαλε ἐν Κοίλοισι καλεομένοισι τῆς Χίης χώρας. τούτων τε δὴ ἐφόνευσε συχνοὺς, καὶ τῶν λοιπῶν Χίων, οἷα δὴ κε-  
 10 κακωμένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος ἔχων τοὺς Λεσβίους ἐπεκράτησε, ἐκ Πολίχνης τῆς Χίων ὀρμεό-  
 27 μενος. φιλέει δέ κως προσημαίνειν, εὖτ' ἂν μέλλῃ μεγάλη κακὰ ἢ πόλι ἢ ἔθνεϊ ἔσεσθαι· καὶ γὰρ Χίοισι πρὸ τούτων (σημῆια) μεγάλα ἐγένετο. τοῦτο μὲν σφι πέμψασι ἐς Δελφοὺς χορὸν νεηνιέων ἑκατὸν δύο μῦνοι  
 5 τούτων ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ ἐνενήκοντα αὐτῶν λοιμοὺς ὑπολαβὼν ἀπήνεικε· τοῦτο δὲ ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκομένοισι ἐνέπεσε ἡ στέγη, ὥστε ἀπ' ἑκατὸν καὶ εἴκοσι παίδων εἰς μῦνος ἀπέφυγε. ταῦ-  
 10 τα μὲν σφι σημῆια ὁ θεὸς προέδεξε, μετὰ δὲ ταῦτα ἡ ναυμαχία ὑπολαβοῦσα ἐς γόνυ τὴν πόλιν ἔβαλε, ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος Λεσβίους ἄγων· κεκακωμένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποίησατο.

## Death of Histiaeus.

Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον ἄγων **28**  
 Ἰώνων καὶ Αἰολέων συχνοὺς. περικατημένῳ δέ οἱ  
 Θάσον ἦλθε ἀγγελίη ὥς οἱ Φοίνικες ἀναπλέουσι ἐκ τῆς  
 Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην. πυθόμενος δὲ ταῦτα  
 Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Λέσβον **5**  
 ἠπείγετο ἄγων πᾶσαν τὴν στρατιήν. ἐκ Λέσβου δὲ λιμαι-  
 νούσης οἱ τῆς στρατιῆς πέρην διαβαίνει, ἐκ τοῦ Ἀταρ-  
 νέος ὥς ἀμήσων τὸν σῖτον τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ  
 Καΐκου πεδίου τὸν τῶν Μυσῶν. ἐν δὲ τούτοις τοῖσι  
 χωρίοις ἐτύγχανε ἔων Ἄρπαγος ἀνὴρ Πέρσης στρατη- **10**  
 γὸς στρατιῆς οὐκ ὀλίγης· ὃς οἱ ἀποβάντι συμβαλὼν  
 αὐτόν τε Ἰστιαῖον ζωγρίῃ ἔλαβε καὶ τὸν στρατὸν αὐτοῦ  
 τὸν πλέω διέφθειρε. ἐξωγρήθη δὲ ὁ Ἰστιαῖος ὧδε. ὥς **29**  
 ἐμάχοντο οἱ Ἕλληνες τοῖσι Πέρσησι ἐν τῇ Μαλήνῃ τῆς  
 Ἀταρνεΐτιδος χώρας, οἱ μὲν συνέστασαν χρόνον ἐπὶ  
 πολλόν, ἡ δὲ ἵππος ὕστερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι  
 Ἕλλησι. τό τε δὴ ἔργον τῆς ἵππου τοῦτο ἐγένετο, καὶ **5**  
 τετραμμένων τῶν Ἑλλήνων ὁ Ἰστιαῖος ἐλπίζων οὐκ  
 ἀπολέεσθαι ὑπὸ βασιλέος διὰ τὴν παρεούσαν ἀμαρτάδα  
 φιλοψυχίην τοιγύδε τινὰ ἀναιρέεται· ὥς φεύγων τε κατ-  
 ελαμβάνετο ὑπὸ ἀνδρὸς Πέρσεω καὶ ὥς καταϊρεόμενος  
 ὑπ' αὐτοῦ ἐμελλε συγκεντηθήσεσθαι, Περσίδα γλῶσσαν **10**  
 μετεῖς καταμηνύει ἐωντὸν ὥς εἶη Ἰστιαῖος ὁ Μιλήσιος.  
 εἰ μὲν νυν, ὥς ἐξωγρήθη, ἄχθη ἀγόμενος παρὰ βασιλέα **30**  
 Δαρεῖον, ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν οὐδὲν δοκέειν ἐμοί,  
 ἀπῆκέ τ' ἂν αὐτῷ τὴν αἰτίην· νῦν δέ μιν αὐτῶν τε τού-  
 των εἵνεκα καὶ ἵνα μὴ διαφυγῶν αὐτὶς μέγας παρὰ βα-  
 σιλέι γένηται, Ἀρταφέρνης τε ὁ Σαρδίων ὑπαρχος καὶ **5**  
 ὁ λαβὼν Ἄρπαγος, ὥς ἀπῆκετο ἀγόμενος ἐς Σάρδις, τὸ



μὲν αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ πυθόμενος ταῦτα καὶ 10 ἐπαιτιησάμενος τοὺς ταῦτα ποιήσαντας ὅτι μιν οὐ ζῶντα ἀνήγαγον ἐς ὄψιν τὴν ἑωυτοῦ, τὴν κεφαλὴν τὴν Ἰστιαίου λούσαντάς τε καὶ περιστείλαντας εὖ ἐνετείλατο θάψαι ὡς ἀνδρὸς μεγάλως ἑωυτῷ τε καὶ Πέρσησι εὐεργέτῳ.

**The Persians Enslave Ionia and the Hellespontine Region.**

- 31** Τὰ μὲν περὶ Ἰστιαῖον οὕτω ἔσχε. ὁ δὲ ναυτικὸς στρατὸς ὁ Περσέων χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἡπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ Τένεδον. 5 ὅκως δὲ λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσαγήνουν τοὺς ἀνθρώπους. σαγηνεύουσι δὲ τὸνδε τὸν τρόπον· ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς ἐκ θαλάσσης τῆς βορηῆς ἐπὶ τὴν νοτὴν διήκουσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται· 10 ἐκθηρεύοντες τοὺς ἀνθρώπους. αἶρεον δὲ καὶ τὰς ἐν τῇ ἡπείρῳ πόλιας τὰς Ἰάδας κατὰ ταῦτά, πλὴν οὐκ
- 32** ἐσαγήνουν τοὺς ἀνθρώπους· οὐ γὰρ οἶά τ' ἦν. ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ ἐψεύσαντο τὰς ἀπειλὰς τὰς ἐπηπείλησαν τοῖσι Ἰωσι στρατοπεδευόμενοις ἐναντία σφίσι. 5 ὡς γὰρ δὴ ἐπεκράτησαν τῶν πολλῶν, παῖδάς τε τοὺς εὐειδεστάτους ἐκλεγόμενοι ἐξέταμνον καὶ ἐποίουν ἀντὶ εἶναι ἐνόρχιας εὐνούχους, καὶ παρθένους τὰς καλλιστευούσας ἀνασπάστους παρὰ βασιλέα· ταῦτά τε δὴ ἐποίουν καὶ τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱροῖσι· οὕτω τε τὸ τρίτον Ἴωνες κατεδουλώθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε ὑπὸ Περσέων. 10



1172 Ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρα- **33**  
 τὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε  
 πάντα· τὰ γὰρ ἐπὶ δεξιὰ αὐτοῖσι τοῖσι Πέρσησι ὑποχεί-  
 ρια ἦν γεγονότα κατ' ἡπειρον. εἰσὶ δὲ αἱ ἐν τῇ Εὐρώπῃ  
 αἶδε τοῦ Ἑλλησπόντου, Χερσώνησός τε, ἐν τῇ πόλις συχ- 5  
 ναὶ ἔνεισι, καὶ Πέρινθος καὶ τὰ τείχεα τὰ ἐπὶ Θρηίκης  
 καὶ Σηλυμβρίη τε καὶ Βυζάντιον. Βυζάντιοι μὲν νυν καὶ  
 οἱ πέρηθε Καλχηδόνιοι οὐδ' ὑπέμειναν ἐπιπλέοντας τοὺς  
 Φοίνικας, ἀλλ' οἴχοντο ἀπολιπόντες τὴν σφετέρην ἔσω  
 ἐς τὸν Εὐξεινον πόντον, καὶ ἐνθαῦτα πόλιν Μεσαμβρίην 10  
 οἴκησαν. οἱ δὲ Φοίνικες κατακαύσαντες ταύτας τὰς χώ-  
 ρας τὰς καταλεχθείσας τράπονται ἐπὶ τε Προκόννησον  
 καὶ Ἀρτάκην, πυρὶ δὲ καὶ ταύτας νείμαντες ἔπλεον αὐ-  
 τὶς ἐς τὴν Χερσώνησον ἐξαιρήσοντες τὰς ἐπιλοίπους τῶν  
 πολλῶν, ὅσας πρότερον προσσχόντες οὐ κατέσυραν. ἐπὶ 15  
 δὲ Κύζικον οὐδὲ ἔπλωσαν ἀρχήν· αὐτοὶ γὰρ Κυζικηνοὶ  
 ἔτι πρότερον τοῦ Φοινίκων ἐσπλόου τούτου ἐγεγόνεσαν  
 ὑπὸ βασιλείᾳ, Οἰβάρεϊ τῷ Μεγαβάζου ὁμολογήσαντες·  
 τῷ ἐν Δασκυλείῳ ὑπάρχῳ.

Miltiades' Family in the Chersonese.

Τῆς δὲ Χερσονήσου, πλὴν Καρδίας πόλις, τὰς ἄλλας **34**  
 πάσας ἐχειρώσαντο οἱ Φοίνικες. ἐτυράννευε δὲ αὐτέων  
 μέχρι τότε Μιλτιάδης ὁ Κίμωνος τοῦ Στησαγόρεω,  
 κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ  
 Κυψέλου τρόπῳ τοιῷδε. εἶχον Δόλογχοι Θρήικες τὴν 5  
 Χερσώνησον ταύτην. οὗτοι ὦν οἱ Δόλογχοι πιεσθέντες  
 πολέμῳ ὑπὸ Ἀψινθίων ἐς Δελφούς ἔπεμψαν τοὺς  
 βασιλέας περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίῃ  
 σφὶ ἀνεῖλε οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν χώραν τούτου  
 ὃς ἂν σφεας ἀπιόντας ἐκ τοῦ ἱεροῦ πρῶτος ἐπὶ ξεῖνια 10

καλέσῃ. ἰόντες δὲ οἱ Δόλογχοι τὴν ἱρὴν ὁδὸν διὰ Φω-  
 κέων τε καὶ Βοιωτῶν ἦσαν· καὶ σφεας ὡς οὐδεὶς ἐκά-  
**35** λее, ἐκτράπονται ἐπ' Ἀθηνέων. ἐν δὲ τῇσι Ἀθήνησι  
 τηνικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος, ἀτὰρ  
 ἐδυνάστευέ γε καὶ Μιλτιάδης ὁ Κυψέλου ἐὼν οἰκίης  
 τεθριπποτρόφου, τὰ μὲν ἀνέκαθεν ἀπ' Αἰακοῦ τε καὶ  
**5** Αἰγίνης γεγονώς, τὰ δὲ νεώτερα Ἀθηναῖος, Φιλαίου  
 τοῦ Αἶαντος παιδὸς γενομένου πρώτου τῆς οἰκίης ταύ-  
 τῃς Ἀθηναίου. οὗτος ὁ Μιλτιάδης κατήμενος ἐν τοῖσι  
 προθύροισι τοῖσι ἐωυτοῦ, ὀρέων τοὺς Δολόγκους παρι-  
 όντας ἐσθῆτα ἔχοντας οὐκ ἐγχωρίην καὶ αἰχμὰς προσε-  
**10** βώσατο καὶ σφι προσελθοῦσι ἐπηγγείλατο καταγωγὴν  
 καὶ ξείνια. οἱ δὲ δεξάμενοι καὶ ξεινισθέντες ὑπ' αὐτοῦ  
 ἐξέφαινον πᾶν τὸ μαντήιον, ἐκφήναντες δὲ ἐδέοντο αὐ-  
 τοῦ τῷ θεῷ μιν πείθεσθαι. Μιλτιάδεα δὲ ἀκούσαντα  
 παραντίκα ἔπεισε ὁ λόγος οἷα ἀχθόμενόν τε τῇ Πεισις-  
**15** τράτου ἀρχῇ καὶ βουλόμενον ἐκποδὼν εἶναι. αὐτίκα  
 δὲ ἐστάλη ἐς Δελφούς, ἐπειρησόμενος τὸ χρηστήριον  
 εἰ ποιοίῃ τά περ αὐτοῦ οἱ Δόλογχοι προσεδέοντο.  
**36** κελευούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ  
 Κυψέλου, Ὀλύμπια ἀναραιρηκῶς πρότερον τούτων τε-  
 θρίπῳ, τότε παραλαβὼν Ἀθηναίων πάντα τὸν βου-  
 λόμενον μετέχειν τοῦ στόλου ἔπλεε ἅμα τοῖσι Δολόγκοι-  
**5** σι καὶ ἔσχε τὴν χώραν· καὶ μιν οἱ ἐπαγαγόμενοι τύ-  
 ραννον κατεστήσαντο. ὁ δὲ πρῶτον μὲν ἀπετείχισε τὸν  
 ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύην,  
 ἵνα μὴ ἔχοιεν σφέας οἱ Ἀψίνθιοι δηλέεσθαι ἐσβάλλον-  
 τες ἐς τὴν χώραν. εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριή-  
**10** κοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερ-  
 σόνησος ἔσω πᾶσα ἐστὶ σταδίων εἴκοσι καὶ τετρακοσίων  
**37** τὸ μῆκος. ἀποτειχίσας ὦν τὸν αὐχένα τῆς Χερσονήσου

ὁ Μιλτιάδης καὶ τοὺς Ἀψινθίους τρόπῳ τοιούτῳ ὡσά-  
 μενος, τῶν λοιπῶν πρῶτοισι ἐπολέμησε Λαμψακη-  
 νοῖσι· καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες αἰρέουσι  
 ζωγρίῃ. ἦν δὲ ὁ Μιλτιάδης Κροῖσῳ τῷ Λυδῷ ἐν 5  
 γνώμῃ γεγονώς· πυθόμενος ὦν ὁ Κροῖσος ταῦτα,  
 πέμπων προηγόρευε τοῖσι Λαμψακηνοῖσι μετιέναι  
 Μιλτιάδεα· εἰ δὲ μή, σφέας πίτυος τρόπον ἀπείλεε  
 ἐκτρίψειν. πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖ-  
 σι λόγοισι τὸ θέλει τὸ ἔπος εἶναι τό σφι ἀπέιλησε 10  
 ὁ Κροῖσος, πίτυος τρόπον ἐκτρίψειν, μόγισ κοτὲ μα-  
 θὼν τῶν τις πρεσβυτέρων εἶπε τὸ εἶναι, ὅτι πίτυς  
 μούνη πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα  
 μετίζει ἀλλὰ πανώλεθρος ἐξαπόλλυται. δέισαντες ὦν οἱ  
 Λαμψακηνοὶ Κροῖσον, λύσαντες μετῆκαν Μιλτιάδεα. 15  
 οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει, μετὰ δὲ τελευτᾷ 38  
 ἄπαις, τὴν ἀρχὴν τε καὶ τὰ χρήματα παραδοὺς Στησα-  
 γόρῃ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίου. καὶ  
 οἱ τελευτήσαντι Χερσονησίται θύουσι ὡς νόμος οἰκιστῇ,  
 καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικὸν ἐπιστᾶσι, ἐν τῷ 5  
 Λαμψακηνῶν οὐδενὶ ἐγγίνεται ἀγωνίζεσθαι. πολέμου  
 δὲ εἶντος πρὸς Λαμψακηνοὺς καὶ Στησαγόρεα κατέλαβε  
 ἀποθανεῖν ἄπαιδα, πληγέντα τὴν κεφαλὴν πελέκει ἐν  
 τῷ πρυτανίῳ πρὸς ἀνδρὸς αὐτομόλου μὲν τῷ λόγῳ  
 πολεμίου δὲ καὶ ὑποθερμοτέρου τῷ ἔργῳ. τελευτήσαν- 39  
 τος δὲ καὶ Στησαγόρεω τρόπῳ τοιῷδε, ἐνθαῦτα Μιλ-  
 τιάδεα τὸν Κίμωνος, Στησαγόρεω δὲ τοῦ τελευτήσαντος  
 ἀδελφεόν, καταλαμφόμενον τὰ πρήγματα ἐπὶ Χερ-  
 σονήσου ἀποστέλλουσι τριήρεϊ οἱ Πεισιστρατίδαι, οἳ 5  
 μιν καὶ ἐν Ἀθήνῃσι ἐποίευν εὖ ὡς οὐ συνειδότες δῆθεν  
 τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θάνατον, τὸν ἐγὼ ἐν  
 ἄλλῳ λόγῳ σημαίνω ὡς ἐγένετο. Μιλτιάδης δὲ ἀπικό-

μενός ἐς τὴν Χερσόνησον εἶχε κατ' οἴκους, τὸν ἀδελ-  
 10 φεὸν Στησαγόρεα δηλαδὴ ἐπιτιμέων. οἱ δὲ Χερσονησι-  
 ται πυνθανόμενοι ταῦτα συνελέχθησαν ἀπὸ πασέων  
 τῶν πολλίων οἱ δυναστεύοντες πάντοθεν, κοινῷ δὲ στόλῳ  
 ἀπικόμενοι ὡς συλλυπηθησόμενοι ἐδέθησαν ὑπ' αὐτοῦ.  
 Μιλτιάδης τε δὴ ἴσχει τὴν Χερσόνησον, πεντακοσίους  
 15 βόσκων ἐπικούρους, καὶ γαμέει Ὀλόρου τοῦ Θρηίκων  
 βασιλέος τὴν θυγατέρα Ἥγησιπύλην.

**Miltiades and the Scyths; his Flight to Athens.**

- 40** Οὗτος δὲ ὁ Κίμωνος Μιλτιάδης νεωστὶ μὲν ἐληλύ-  
 θεε ἐς τὴν Χερσόνησον, κατελάμβανε δέ μιν ἐλθόντα  
 ἄλλα τῶν καταλαβόντων πρηγμάτων χαλεπώτερα. τρί-  
 τῳ μὲν γὰρ ἔτει πρὸ τούτων Σκύθας ἐκφεύγει· Σκύθαι  
 5 γὰρ οἱ νομάδες ἐρεθισθέντες ὑπὸ βασιλέος Δαρείου συνε-  
 στράφησαν καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης.  
 τούτους ἐπιόντας οὐκ ὑπομείνας ὁ Μιλτιάδης ἔφευγε  
 Χερσόνησον, ἐς ὃ οἱ τε Σκύθαι ἀπαλλάχθησαν καὶ  
 ἐκείνους Δόλογχοι κατήγαγον ὀπίσω. ταῦτα μὲν δὴ  
 10 τρίτῳ ἔτει πρότερον ἐγεγόνεε τῶν τότε μιν κατεχόντων.
- 41** τότε δὲ πυνθανόμενος εἶναι τοὺς Φοίνικας ἐν Τενέδῳ,  
 πληρώσας τριήρεας πέντε χρημάτων τῶν παρεόντων  
 ἀπέπλεε ἐς τὰς Ἀθήνας. καὶ ὥσπερ ὠρμήθη ἐκ Καρ-  
 δίης πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου· παραμει-  
 5 βετό τε τὴν Χερσόνησον καὶ οἱ Φοίνικες οἱ περιπίπτου-  
 σι τῇσι νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι  
 τέσσερσι τῶν νεῶν καταφεύγει ἐς Ἴμβρον, τὴν δέ οἱ  
 πέμπτην τῶν νεῶν κατέϊλον διώκοντες οἱ Φοίνικες. τῆς  
 δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύ-  
 10 τατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ Θρήι-  
 κος ἐὼν θυγατρὸς ἀλλ' ἐξ ἄλλης· καὶ τοῦτον ἅμα τῇ νηὶ

εἶλον οἱ Φοίνικες, καὶ μιν πυθόμενοι ὥς εἴη Μιλτιάδεω παῖς ἀνήγαγον παρὰ βασιλέα, δοκούντες χάριτα μεγάλην καταθήσασθαι, ὅτι δὴ Μιλτιάδης γνώμην ἀπεδέξατο ἐν τοῖσι Ἴωσι πείθεσθαι κελεύων τοῖσι Σκύ- 15  
θῃσι, ὅτε οἱ Σκύθαι προσεδέοντο λύσαντας τὴν σχεδὴν ἀποπλέειν ἐς τὴν ἐωυτῶν. Δαρεῖος δέ, ὥς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτῆσιν ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς 20  
οἱ τέκνα ἐγένετο τὰ ἐς Πέρσας κεκοσμέαται. Μιλτιάδης δὲ ἐξ Ἴμβρου ἀπικνέεται ἐς τὰς Ἀθήνας.

**Ionian again Tributary; Mardonius in Thrace.**

Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ 42  
πλέον ἐγένετο τούτων ἐς νεῖκος φέρον Ἴωσι, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖσι Ἴωσι ἐγένετο τούτου τοῦ ἔτεος. Ἀρταφέρνης ὁ Σαρδίῳ ὑπαρχος μεταπεμφάμενος ἀγγέλους ἐκ τῶν πολίων συνθήκας σφίσι αὐτοῖσι 5  
τοὺς Ἴωνας ἠνάγκασε ποιέεσθαι, ἵνα δοσίδικοι εἶεν καὶ μὴ ἀλλήλους φέροιέν τε καὶ ἄγοιεν. ταῦτά τε ἠνάγκασε ποιέειν, καὶ τὰς χώρας μετρήσας σφέων κατὰ παρα-  
σάγγας, τοὺς καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια, κατὰ δὴ τούτους μετρήσας φόρους ἔταξε ἐκάστοισι, οἷ 10  
κατὰ χώραν διατελέουσι ἔχοντες ἐκ τούτου τοῦ χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ ὥς ἐτάχθησαν ἐξ Ἀρταφέρνηος· ἐτάχθησαν δὲ σχεδὸν κατὰ ταῦτά τὰ καὶ πρότερον εἶχον.  
καὶ σφι ταῦτα μὲν εἰρηναιᾷ ἦν· ἅμα δὲ τῷ ἔاري, τῶν 43  
ἄλλων καταλελυμένων στρατηγῶν ἐκ βασιλέος, Μαρ-  
δόνιος ὁ Γοβρύεω κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος πολλὸν δὲ  
ναυτικόν, ἡλικίην τε νέος ἐὼν καὶ νεωστὶ γεγαμηκῶς 5



βασιλέος Δαρείου θυγατέρα Ἀρτοζώστρην· ἄγων δὲ τὸν  
 στρατὸν τοῦτον ὁ Μαρδόνιος ἐπείτε ἐγένετο ἐν τῇ Κι-  
 λικίῃ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς ἐκομίζετο ἄρ' αὖ τῇσι  
 ἄλλῃσι νηυσί, στρατιὴν δὲ τὴν πεζὴν ἄλλοι ἡγεμόνες  
 10 ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὥς δὲ παραπλέων τὴν  
 Ἀσίην ἀπὶκετο ὁ Μαρδόνιος εἰς τὴν Ἰωνίην, ἐνθαῦτα  
 μέγιστον θῶνμα ἐρέω τοῖσι μὴ ἀποδεκομένοισι Ἑλλή-  
 νων Περσέων τοῖσι ἐπτά Ὀτάνεα γνώμην ἀποδέξασθαι  
 ὥς χρεὸν εἶη δημοκρατέεσθαι Πέρσας· τοὺς γὰρ τυ-  
 15 ράννους τῶν Ἰόνων καταπαύσας πάντας ὁ Μαρδόνιος  
 δημοκρατίας κατίστα εἰς τὰς πόλεις. ταῦτα δὲ ποιήσας  
 ἡπειγέτο εἰς τὸν Ἑλλήσποντον. ὥς δὲ συνελέχθη μὲν  
 χρῆμα πολλὸν νεῶν συνελέχθη δὲ καὶ πεζὸς στρατὸς  
 πολλός, διαβάντες τῇσι νηυσὶ τὸν Ἑλλήσποντον ἐπο-  
 20 ρεύοντο διὰ τῆς Εὐρώπης, ἐπορεύοντο δὲ ἐπὶ τε Ἐρέ-  
 44 τριαν καὶ Ἀθήνας. αὐταὶ μὲν ὦν σφι πρόσχημα ἦσαν  
 τοῦ στόλου· ἀτὰρ ἐν νόῳ ἔχοντες ὅσας ἂν πλείστας  
 δύνωνται καταστρέφειν τῶν Ἑλληνίδων πολιῶν, τοῦ-  
 το μὲν δὴ τῇσι νηυσὶ Θασίους οὐδὲ χεῖρας ἀνταειραμέ-  
 5 νους κατεστρέψαντο, τοῦτο δὲ τῷ πεζῷ Μακεδόνας πρὸς  
 τοῖσι ὑπάρχουσι δούλους προσεκτήσαντο· τὰ γὰρ ἐντὸς  
 Μακεδόνων ἔθνηα πάντα σφι ἦν ἤδη ὑποχείρια γεγο-  
 νότα. ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην ὑπὸ τὴν  
 ἡπειρον ἐκομίζοντο μέχρι Ἀκάνθου, ἐκ δὲ Ἀκάνθου ὀρ-  
 10 μέμενοι τὸν Ἄθων περιέβαλλον. ἐπιπεσὼν δὲ σφι  
 περιπλέουσι βορέης ἄνεμος μέγας τε καὶ ἄπορος κάρτα  
 τρηχέως περιέσπε, πλήθει πολλὰς τῶν νεῶν ἐκβάλλων  
 πρὸς τὸν Ἄθων. λέγεται γὰρ κατὰ τριηκοσίας μὲν τῶν  
 νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας  
 15 ἀνθρώπων. ὥστε γὰρ θηριωδεστάτης εἰσῆς τῆς θα-  
 λάσσης ταύτης τῆς περὶ τὸν Ἄθων, οἱ μὲν ὑπὸ τῶν



θηρίων διεφθείροντο ἀρπαζόμενοι, οἱ δὲ πρὸς τὰς πέτρας ἀρασσόμενοι· οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστέατο καὶ κατὰ τοῦτο διεφθείροντο, οἱ δὲ ῥίγῃ. ὁ μὲν δὴ ναυ- **45**  
 τικὸς στρατὸς οὕτω ἔπρησε, Μαρδονίῳ δὲ καὶ τῷ πεζῷ στρατοπεδενομένῳ ἐν Μακεδονίῃ νυκτὸς Βρύγοι Θρήικες ἐπεχείρησαν· καὶ σφεων πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον δὲ αὐτὸν τρωματίζουσι. οὐ μέντοι **5**  
 οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων· οὐ γὰρ δὴ πρότερον ἀπανεῖστη ἐκ τῶν χωρέων τουτέων Μαρδόνιος πρὶν ἢ σφεας ὑποχειρίους ἐποίησατο. τούτους μέντοι καταστρεψάμενος ἀπῆγε τὴν στρατιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους καὶ **10**  
 τῷ ναυτικῷ μεγάλως περὶ Ἀθων. οὗτος μὲν νυν ὁ στόλος αἰσχυρῶς ἀγωνισάμενος ἀπαλλάχθη ἐς τὴν Ἀσίην.

**The Thasians Reduced; their Mines.**

Δευτέρῳ δὲ ἔτει τούτων ὁ Δαρεῖος πρῶτα μὲν Θασί- **46**  
 οὺς, διαβληθέντας ὑπὸ τῶν ἀστυγειτόνων ὡς ἀπόστασιν μηχανώατο, πέμψας ἄγγελον ἐκέλευέ σφεας τὸ τεῖχος περιαιρέειν καὶ τὰς νέας ἐς Ἀβδηρα κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰστιαίου τε τοῦ Μιλησίου πολι- **5**  
 ορκηθέντες καὶ προσόδων ἐουσέων μεγάλων, ἐχρέοντο τοῖσι χρήμασι νέας τε ναυπηγεύμενοι μακρὰς καὶ τεῖχος ἰσχυρότερον περιβαλλόμενοι. ἡ δὲ πρόσοδος σφι ἐγένετο ἐκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων. ἐκ μέν γε τῶν ἐκ Σκαπτησύλης τῶν χρυσέων μετάλλων **10**  
 τὸ ἐπίπαν ὀγδώκοντα τάλαντα προσήιε, ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ ἐλάσσω μὲν τούτων, συχνὰ δὲ οὕτω ὥστε τὸ ἐπίπαν Θασίοισι ἐοῦσι καρπῶν ἀτελέσι προσήιε ἀπὸ τε τῆς ἡπείρου καὶ τῶν μετάλλων ἕτεος ἐκάστου διηκό-  
 σια τάλαντα, ὅτε δὲ τὸ πλεῖστον προσῆλθε, τριηκόσια. **15**

47 εἶδον δὲ καὶ αὐτὸς τὰ μέταλλα ταῦτα, καὶ μακρῶ ἤν  
 αὐτῶν θωυμασιώτατα τὰ οἱ Φοίνικες ἀνεύρον οἱ μετὰ  
 Θάσου κτίσαντες τὴν νῆσον ταύτην, ἥτις νῦν ἀπὸ τοῦ  
 Θάσου τούτου τοῦ Φοίνικος τὸ οὖνομα ἔσχε. τὰ δὲ  
 5 μέταλλα τὰ Φοινικικὰ ταῦτα ἐστὶ τῆς Θάσου μεταξὺ  
 Αἰνύρων τε χώρου καλεομένου καὶ Κοινύρων, ἀντίον  
 δὲ Σαμοθρηίκης, ὅρος μέγα ἀνεστραμμένον ἐν τῇ ζη-  
 τήσι. τοῦτο μὲν νυν ἐστὶ τοιοῦτον. οἱ δὲ Θάσιοι τῷ  
 βασιλεί κελεύσαντι καὶ τὸ τεῖχος τὸ σφέτερον κατεῖλον  
 10 καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

**Heralds Demand Submission from Hellas ; Action of Aegina.**

48 Μετὰ δὲ τοῦτο ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων  
 ὃ τι ἐν νόῳ ἔχοιεν, κότερα πολεμέειν ἐωυτῷ ἢ παραδι-  
 δόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας ἄλλους ἄλλη  
 (τάξας) ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλεί γῆν  
 5 τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε,  
 ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωυτοῦ δασμοφό-  
 ρους πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μα-  
 49 κρὰς καὶ ἵππαγωγὰ πλοῖα ποιεέσθαι. οὗτοί τε δὴ παρ-  
 εσκευάζοντο ταῦτα, καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα  
 κήρυξι πολλοὶ μὲν ἡπειρωτέων ἔδοσαν τὰ προῖσχετὸ αἰ-  
 τέων ὁ Πέρσης, πάντες δὲ νησιῶται ἐς τοὺς ἀπικοῖατο  
 5 αἰτήσοντες. οἳ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ  
 ὕδωρ Δαρείῳ καὶ δὴ καὶ Αἰγινῇται. ποιήσασι δὲ σφι  
 ταῦτα ἰθέως Ἀθηναῖοι ἐπεκέατο, δοκέοντές τε (ἐπὶ σφί-  
 σι ἔχοντας τοὺς Αἰγινήτας δεδωκέναι ὥς ἅμα τῷ Πέρ-  
 σῃ ἐπὶ σφέας στρατεύωνται, καὶ ἄσμενοι προφάσιος ἐπε-  
 10 λάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην κατηγορεῖν τῶν  
 Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.  
 50 πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξαν-

δρίδew βασιλεὺς ἐὼν Σπαρτιητέων διέβη ἐς Αἴγινα,   
 βουλόμενος συλλαβεῖν Αἰγινήτων τοὺς αἰτιωτάτους.   
 ὥς δὲ ἐπειράτο συλλαμβάνων, ἄλλοι τε δὴ ἐγίνοντο   
 αὐτῷ ἀντίξοοι τῶν Αἰγινήτων, ἐν δὲ δὴ καὶ Κριὸς ὁ 5   
 Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη αὐτὸν οὐδένα ἄξειν   
 χαίροντα Αἰγινήτων· ἄνευ γάρ μιν Σπαρτιητέων τοῦ   
 κοινοῦ ποιεῖν ταῦτα, ὑπ' Ἀθηναίων ἀναγνωσθέντα χρή-   
 μασι· ἅμα γὰρ ἂν μιν τῷ ἐτέρῳ βασιλεί ἐλθόντα συλ-   
 λαμβάνειν. ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς τῆς Δημαρῆ- 10   
 του. Κλεομένης δὲ ἀπελυνόμενος ἐκ τῆς Αἰγίνης εἵρετο   
 τὸν Κριὸν ὃ τι οἱ εἶη τὸ οὖνομα· ὁ δὲ οἱ τὸ ἐὼν ἔφρασε.   
 ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· “ ἡ δὴ νῦν καταχαλκοῦ,   
 ὦ κριέ, τὰ κέρα, ὥς συνοισόμενος μεγάλῳ κακῷ.”

**Origin of the Spartan Kings, and the Double Royalty.**

Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομένων Δη- 51   
 μάρητος ὁ Ἀρίστωνος διέβαλλε τὸν Κλεομένεα, ἐὼν   
 βασιλεὺς καὶ οὗτος Σπαρτιητέων, οἰκίης δὲ τῆς ὑπο-   
 δεεστέρης, κατ' ἄλλο μὲν οὐδὲν ὑποδεεστέρης (ἀπὸ γὰρ   
 τοῦ αὐτοῦ γεγόνασι), κατὰ πρεσβυγενεῖν δέ κως τετί- 5   
 μηται μᾶλλον ἢ Εὐρυσθένης. Λακεδαιμόνιοι γὰρ ὁμο- 52   
 λογέοντες οὐδενὶ ποιητῇ λέγουσι αὐτὸν Ἀριστόδημον τὸν   
 Ἀριστομάχου τοῦ Κλεοδαίου τοῦ Ὑλλου βασιλεύοντα   
 ἀγαγεῖν σφέας ἐς ταύτην τὴν χώραν τὴν νῦν ἐκτέαται,   
 ἀλλ' οὐ τοὺς Ἀριστοδήμου παῖδας. μετὰ δὲ χρόνον οὐ 5   
 πολλὸν Ἀριστοδήμῳ τεκεῖν τὴν γυναῖκα, τῇ οὖνομα εἶ-   
 ναι Ἀργεῖν· θυγατέρα δὲ αὐτὴν λέγουσι εἶναι Αὐτε-   
 σίωνος τοῦ Τισαμενοῦ τοῦ Θερσάνδρου τοῦ Πολυνεί-   
 κεος· ταύτην δὴ τεκεῖν δίδυμα, ἐπιδόντα δὲ τὸν Ἀρι-   
 στόδημον τὰ τέκνα νούσῳ τελευτᾶν. Λακεδαιμονίους 10   
 δὲ τοὺς τότε ἔοντας βουλευσάι κατὰ νόμον βασιλέα τῶν

παίδων τὸν πρεσβύτερον ποιήσασθαι. οὐκὼν δὴ σφέας  
 ἔχειν ὁκότερον ἔλονται ὥστε καὶ ὁμοίων καὶ ἴσων ἐόν-  
 των· οὐ δυναμένους δὲ γινῶναι, ἣ καὶ πρὸ τούτου, ἐπει-  
 15 ρωτᾶν τὴν τεκοῦσαν. τὴν δὲ οὐδὲ αὐτὴν φάναι δια-  
 γινώσκειν. εἰδυῖαν μὲν καὶ τὸ κάρτα λέγειν ταῦτα,  
 βουλομένην δὲ εἶ κως ἀμφότεροι γενοίατο βασιλέες.  
 τοὺς ὦν δὴ Λακεδαιμονίους ἀπορέειν, ἀπορέοντας δὲ  
 πέμπειν ἐς Δελφοὺς ἐπειρησομένους ὃ τι χρήσονται τῷ  
 20 πρήγματι. τὴν δὲ Πυθίην κελεύειν σφέας ἀμφότερα τὰ  
 παιδιὰ ἡγήσασθαι βασιλέας, τιμᾶν δὲ μᾶλλον τὸν γε-  
 ραίτερον. τὴν μὲν δὴ Πυθίην ταῦτά σφι ἀνελεῖν, τοῖσι  
 δὲ Λακεδαιμονίοισι ἀπορέουσι οὐδὲν ἦσσον ὅκως ἐξεύ-  
 ρωσι αὐτῶν τὸν πρεσβύτερον, ὑποθέσθαι ἄνδρα Μεσ-  
 25 σήνιον τῷ οὐνομα εἶναι Πανίτην· ὑποθέσθαι δὲ τοῦτον  
 τὸν Πανίτην τάδε τοῖσι Λακεδαιμονίοισι, φυλάξαι τὴν  
 γειναμένην ὁκότερον τῶν παιδίων πρότερον λούει καὶ  
 σιτίζει· καὶ ἦν μὲν κατὰ ταῦτά φαίνεται αἰεὶ ποιεῦσα,  
 τοὺς δὲ πᾶν ἔξειν ὅσον τι καὶ δίζηνται καὶ θέλουσι  
 30 ἐξευρεῖν, ἣν δὲ πλανᾶται καὶ ἐκείνη, ἐναλλάξ ποιεῦσα,  
 δῆλόν σφι ἔσεσθαι ὡς οὐδὲ ἐκείνη πλέον οὐδὲν οἶδε,  
 ἐπ' ἄλλην τε τραπέσθαι σφέας ὁδόν. ἐνθαῦτα δὴ τοὺς  
 Σπαρτιήτας κατὰ τὰς τοῦ Μεσσηνίου ὑποθήκας φυλά-  
 ξαντας τὴν μητέρα τῶν Ἀριστοδήμου παίδων λαβεῖν  
 35 κατὰ ταῦτά τιμῶσαν τὸν πρότερον καὶ σίτοισι καὶ λου-  
 τροῖσι, οὐκ εἰδυῖαν τῶν εἵνεκεν ἐφυλάσσετο. λαβόντας  
 δὲ τὸ παιδίον τὸ τιμώμενον πρὸς τῆς γειναμένης ὡς  
 ἐὼν πρότερον τρέφειν ἐν τῷ δημοσίῳ· καὶ οἱ οὐνομα  
 τεθῆναι Εὐρυσθέnea, τῷ δὲ Προκλέα. τούτους ἀνδρω-  
 40 θέντας αὐτοὺς τε ἀδελφεοὺς ἐόντας λέγουσι διαφόρους  
 εἶναι τὸν πάντα χρόνον τῆς ζῆς ἀλλήλοισι, καὶ τοὺς  
 ἀπὸ τούτων γενομένους ὡσαύτως διατελέειν.

Ταῦτα μὲν Λακεδαιμόνιοι λέγουσι μῦθοι Ἑλλήνων· 53  
 τὰδε δὲ κατὰ τὰ λεγόμενα ὑπ' Ἑλλήνων ἐγὼ γράφω,  
 τούτους τοὺς Δωριέων βασιλέας μέχρι μὲν δὴ Περσέος  
 τοῦ Δανᾶς, τοῦ θεοῦ ἀπεόντος, καταλεγομένους ὀρθῶς  
 ὑπ' Ἑλλήνων καὶ ἀποδεικνυμένους ὡς εἰσὶ Ἕλληνες· 5  
 ἤδη γὰρ τηνικαῦτα ἐς Ἕλληνας οὗτοι ἐτέλεον. ἔλεξα  
 δὲ μέχρι Περσέος τοῦδε εἵνεκα, ἀλλ' οὐκ ἀνέκαθεν ἔτι  
 ἔλαβον, ὅτι οὐκ ἔπεςτι ἐπωνυμῇ Περσεί οὐδεμία πατρὸς  
 θνητοῦ, ὥσπερ Ἡρακλεί Ἀμφιτρύων. ἤδη ὦν ὀρθῶ  
 λόγῳ χρεομένῳ μέχρι Περσέος ὀρθῶς εἴρηται μοι· ἀπὸ 10  
 δὲ Δανᾶς τῆς Ἀκρισίου καταλέγοντι τοὺς ἄνω αἰεὶ  
 πατέρας αὐτῶν φαινοίατο ἂν ἐόντες οἱ τῶν Δωριέων  
 ἡγεμόνες Αἰγύπτιοι ἰθαγενεές. ταῦτα μὲν νυν κατὰ τὰ 54  
 Ἕλληνες λέγουσι γεγενεηλόγηται· ὡς δὲ ὁ παρὰ Περσέ-  
 ων λόγος λέγεται, αὐτὸς ὁ Περσεὺς ἐὼν Ἀσσύριος ἐγένετο  
 Ἕλλην, ἀλλ' οὐκ οἱ Περσέος πρόγονοι· τοὺς δὲ Ἀκρι-  
 σίου γε πατέρας ὁμολογέοντας κατ' οἰκηιότητα Περσεί 5  
 οὐδέν, τούτους δὲ εἶναι, κατὰ περ Ἕλληνες λέγουσι,  
 Αἰγυπτίους. καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω. 55  
 ὅτι δὲ ἐόντες Αἰγύπτιοι καὶ ὅτι ἀποδεξάμενοι ἔλαβον  
 τὰς Δωριέων βασιλῆας, ἄλλοισι γὰρ περὶ αὐτῶν εἴρη-  
 ται, ἐάσομεν αὐτά· τὰ δὲ ἄλλοι οὐ κατελάβοντο, τούτων  
 μνήμην ποιήσομαι. 5

#### Prerogatives of the Spartan Kings.

Γερέα τε δὴ τὰδε τοῖσι βασιλεῦσι Σπαρτιῆται δεδώ- 56  
 κασι, ἱρῳσύνας δύο, Διὸς τε Λακεδαίμονος καὶ Διὸς  
 οὐρανίου, καὶ πόλεμον ἐκφέρειν ἐπ' ἣν ἂν βούλωνται  
 χώραν, τούτου δὲ μηδένα εἶναι Σπαρτιητέων διακωλυ-  
 τήν, εἰ δὲ μή, αὐτὸν ἐν τῷ ἁγεῖ ἐνέχεσθαι. στρατευο- 5  
 μένων δὲ πρώτους ἵεναι τοὺς βασιλέας, ὑστάτους δὲ



- ἀπιέναι. ἑκατὸν δὲ ἄνδρας λογάδας ἐπὶ στρατιῆς  
 φυλάσσειν αὐτούς· προβάτοισι δὲ χρᾶσθαι ἐν τῇσι  
 ἐξοδίῃσι ὁκόσοισι ἂν ὦν ἐθέλωσι, τῶν δὲ θυομένων  
 10 πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας.
- 57** ταῦτα μὲν τὰ ἐμπολέμια, τὰ δὲ ἄλλα τὰ εἰρηναῖα κατὰ  
 τάδε σφι δέδοται. ἣν θυσίῃ τις δημοτελὴς ποιέηται,  
 πρῶτους ἐπὶ τὸ δεῖπνον ἵζειν τοὺς βασιλέας, καὶ ἀπὸ  
 τούτων πρῶτον ἄρχεσθαι διπλήσια νέμοντας ἑκατέρῳ  
 5 τὰ πάντα ἢ τοῖσι ἄλλοισι δαιτυμόνεσι· καὶ σπονδαρ-  
 χίας εἶναι τούτων καὶ τῶν τυθέντων τὰ δέρματα.  
 νεομηνίας δὲ ἀνὰ πάσας καὶ ἐβδόμας ἵσταμένου τοῦ  
 μηνὸς δίδοσθαι ἐκ τοῦ δημοσίου ἱρήιον τέλεον ἑκατέρῳ  
 ἐς Ἀπόλλωνος καὶ μέδιμνον ἀλφίτων καὶ οἴνου τετάρ-  
 10 την Λακωνικὴν, καὶ ἐν τοῖσι ἀγῶσι πᾶσι προεδρίας  
 ἐξαιρέτους. καὶ προξείνους ἀποδεικνύναι τούτοις προσ-  
 κεῖσθαι τοὺς ἂν ἐθέλωσι τῶν ἀστών, καὶ Πυθίους αἰρέ-  
 εσθαι δύο ἑκάτερον. οἱ δὲ Πύθιοι εἰσὶ θεοπρόποι ἐς  
 Δελφούς, σιτεόμενοι μετὰ τῶν βασιλέων τὰ δημόσια.
- 15 μὴ ἔλθοῦσι δὲ τοῖσι βασιλεῦσι ἐπὶ τὸ δεῖπνον ἀποπέμ-  
 πεσθαι σφι ἐς τὰ οἰκία ἀλφίτων τε δύο χοίνικας ἑκα-  
 τέρῳ καὶ οἴνου κοτύλην, παρευῶσι δὲ διπλήσια πάντα  
 δίδοσθαι· τῶντὸ δὲ τοῦτο καὶ πρὸς ἰδιωτέων κληθέν-  
 τας ἐπὶ δεῖπνον τιμᾶσθαι. τὰς δὲ μαντηίας τὰς γινο-  
 20 μένας τούτους φυλάσσειν, συνειδέναι δὲ καὶ τοὺς Πυ-  
 θίους. δικάζειν δὲ μούνους τοὺς βασιλέας τοσάδε μοῦ-  
 να, πατρούχου τε παρθένου πέρι, ἐς τὸν ἰκνέεται ἔχειν,  
 ἣν μὴ περ ὁ πατήρ αὐτὴν ἐγγυήσῃ, καὶ ὁδῶν δημοσιέων  
 πέρι. καὶ ἣν τις θετὸν παῖδα ποιέεσθαι ἐθέλῃ, βασι-  
 25 λέων ἐναντίον ποιέεσθαι. καὶ παρίζειν βουλευούσι  
 τοῖσι γέρονσι, ἐοῦσι δυὼν δέουσι τριήκοντα· ἣν δὲ μὴ  
 ἔλθωσι, τοὺς μάλιστά σφι τῶν γερόντων προσήκοντας



ἔχειν τὰ τῶν βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην δὲ τὴν ἐωυτῶν.

**Honors after Death ; Customs Similar to Persian and Egyptian.**

Ταῦτα μὲν ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ τοῦ 58  
κοινοῦ τῶν Σπαρτιητέων, ἀποθανοῦσι δὲ τάδε. ἱππέες  
περιαγγέλλουσι τὸ γεγονός κατὰ πᾶσαν τὴν Λακωνικὴν,  
κατὰ δὲ τὴν πόλιν γυναῖκες περιουῖσαι λέβητα κροτέ-  
ουσι. ἐπεὰν ὦν τοῦτο γίνηται τοιοῦτο, ἀνάγκη ἐξ οἰκίης 5  
ἐκάστης ἐλευθέρους δύο καταμαίνεσθαι, ἄνδρα τε καὶ  
γυναῖκα· μὴ ποιήσασι δὲ τοῦτο ζημίαι μεγάλαι ἐπικέεται.  
νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλέων τοὺς  
θανάτους ἐστὶ ὧντος καὶ τοῖσι βαρβάροισι τοῖσι ἐν τῇ  
Ἀσίῃ· τῶν γὰρ ὦν βαρβάρων οἱ πλεῦνες τῷ αὐτῷ νόμῳ 10  
χρέονται κατὰ τοὺς θανάτους τῶν βασιλέων. ἐπεὰν  
γὰρ ἀποθάνῃ βασιλεὺς Λακεδαιμονίων, ἐκ πάσης δεῖ  
Λακεδαίμονος, χωρὶς Σπαρτιητέων, ἀριθμῷ τῶν περιό-  
κων ἀναγκαστοὺς ἐς τὸ κῆδος ἰέναι. τούτων ὦν καὶ  
τῶν εἰλωτέων καὶ αὐτῶν Σπαρτιητέων ἐπεὰν συλ- 15  
λεχθέωσι ἐς τῷντὸ πολλὰ χιλιάδες σύμμιγα τῇσι γυ-  
ναιξί, κόπτονται τε τὰ μέτωπα προθύμως καὶ οἰμωγῇ  
διαχρέονται ἀπλέτῳ, φάμενοι τὸν ὕστατον αἰεὶ ἀπογενό-  
μενον τῶν βασιλέων, τοῦτον δὴ γενέσθαι ἄριστον. ὃς  
δ' ἂν ἐν πολέμῳ τῶν βασιλέων ἀποθάνῃ, τούτῳ δὲ 20  
εἰδῶλον σκευάσαντες ἐν κλίνῃ εὖ ἐστρωμένη ἐκφέρουσι.  
ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἴσταται  
σφι οὐδ' ἀρχαιρεσίῃ συνίξει, ἀλλὰ πενθέουσι ταύτας  
τὰς ἡμέρας.

Συμφέρονται δὲ ἄλλο οὗτοι τόδε τοῖσι Πέρσησι. 59  
ἐπεὰν ἀποθανόντος τοῦ βασιλέος ἄλλος ἐνίστηται βα-

σιλεύς, οὗτος ὁ ἐσιῶν ἐλευθεροῖ ὅστις τι Σπαρτιητέων τῷ βασιλείῃ ἢ τῷ δημοσίῳ ὤφειλε· ἐν δ' αὖ Πέρσῃσι ὁ κατ-  
 5 ιστάμενος βασιλεὺς τὸν προοφειλόμενον φόρον μετρίει  
 60 τῇσι πόλισι πάσῃσι. συμφέρονται δὲ καὶ τὰδε Αἰγυπτίοισι Λακεδαιμόνιοι. οἱ κήρυκες αὐτῶν καὶ αὐληταὶ καὶ μάγειροι ἐκδέκονται τὰς πατρῴας τέχνας, καὶ αὐλητῆς τε αὐλητέω γίνεται καὶ μάγειρος μαγείρου καὶ κῆρυξ  
 5 κήρυκος· οὐ κατὰ λαμπροφωνίην ἐπιτιθέμενοι ἄλλοι σφέας παρακληίουσι, ἀλλὰ κατὰ τὰ πάτρια ἐπιτελέουσι.

Story of Ariston and the Birth of Demaratus.

61 Ταῦτα μὲν δὴ οὕτω γίνεται. τότε δὲ τὸν Κλεομένηα ἔοντα ἐν τῇ Αἰγίνῃ καὶ κοινὰ τῇ Ἑλλάδι ἀγαθὰ προεργαζόμενον ὁ Δημάρητος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος ὥς φθόνῳ καὶ ἄγῃ χρεόμενος. Κλεο-  
 5 μένης δὲ νοστήσας ἀπ' Αἰγίνης ἐβούλευε τὸν Δημάρητον παῦσαι τῆς βασιληΐης, διὰ πρῆγμα τοιόνδε ἐπίβασιν ἐς αὐτὸν ποιεύμενος. Ἀρίστωνι βασιλεύοντι ἐν Σπάρτῃ καὶ γήμαντι γυναίκας δύο παῖδες οὐκ ἐγίνοντο, καὶ οὐ γὰρ συνεγινώσκετο αὐτὸς τούτων εἶναι αἷτιος,  
 10 γαμέει τρίτην γυναῖκα· ὧδε δὲ γαμέει. ἦν οἱ φίλος τῶν Σπαρτιητέων ἀνὴρ, τῷ προσεκέετο τῶν ἀστῶν μάλιστα ὁ Ἀρίστων. τούτῳ τῷ ἀνδρὶ ἐτύγχανε ἐοῦσα γυνὴ καλλίστη μακρῷ τῶν ἐν Σπάρτῃ γυναικῶν, καὶ ταῦτα μέντοι καλλίστη ἐξ αἰσχίστης γενομένη. ἐοῦσαν γάρ μιν  
 15 τὸ εἶδος φλαύρην ἢ τροφὸς αὐτῆς, οἷα ἀνθρώπων τε ὀλβίων θυγατέρα καὶ δυσειδέα ἐοῦσαν, πρὸς δὲ καὶ ὀρέουσα τοὺς γονέας συμφορὴν τὸ εἶδος αὐτῆς ποιευμένους, ταῦτα ἕκαστα μαθοῦσα ἐπιφράζεται τοιάδε. ἐφόρει αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς Ἑλένης ἱρόν. τὸ δ'  
 20 ἐστὶ ἐν τῇ Θεράπνῃ καλεομένη ὑπερθε τοῦ Φοιβηίου

ἱροῦ. ὅπως δὲ ἐνείκειε ἡ τροφός, πρὸς τε τῷγαλμα  
 ἵστα καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης  
 τὸ παιδίον. καὶ δὴ κοτε ἀπιούσῃ ἐκ τοῦ ἱροῦ τῇ τρο-  
 φῷ γυναῖκα λέγεται ἐπιφανῆναι, ἐπιφανεῖσαν δὲ ἐπέ-  
 ρεσθαί μιν ὅ τι φέρει ἐν τῇ ἀγκάλῃ, καὶ τὴν φράσαι <sup>25</sup>  
 ὡς παιδίον φορέει, τὴν δὲ κελεύσαι οἱ δέξαι, τὴν δὲ οὐ  
 φάναι· ἀπειρήσθαι γάρ οἱ ἐκ τῶν γειναμένων μηδενὶ  
 ἐπιδεικνύναι· τὴν δὲ πάντως ἐωυτῇ κελεύειν ἐπιδέξαι.  
 ὀρέουσιν δὲ τὴν γυναῖκα περὶ πολλοῦ ποιευμένην ἰδέσ-  
 θαι, οὕτω δὲ τὴν τροφὸν δέξαι τὸ παιδίον· τὴν δὲ κατα- <sup>30</sup>  
 ψῶσαν τοῦ παιδίου τὴν κεφαλὴν εἴπαι ὡς καλλιστεύσει  
 πασέων τῶν ἐν Σπάρτῃ γυναικῶν. ἀπὸ μὲν δὲ ταύτης  
 τῆς ἡμέρης μεταπεσεῖν τὸ εἶδος. γαμέει δὲ δὴ μιν ἐς  
 γάμου ὥρην ἀπικομένην Ἀγητος ὁ Ἀλκείδεω, οὗτος δὲ  
 ὁ τοῦ Ἀρίστωνος φίλος. τὸν δὲ Ἀρίστωνα ἔκνιζε ἄρα **62**  
 τῆς γυναικὸς ταύτης ὁ ἔρως· μηχανᾶται δὲ τοιάδε.  
 αὐτός τε τῷ ἐταίρῳ, τοῦ ἦν ἡ γυνὴ αὕτη, ὑποδέκεται  
 δωτήνην δώσειν τῶν ἐωυτοῦ πάντων ἔν, τὸ ἂν αὐτὸς  
 ἐκεῖνος ἔλῃται, καὶ τὸν ἐταῖρον ἐωυτῷ ἐκέλευε ὡσαύτως <sup>5</sup>  
 τὴν ὁμοίην διδόναι. ὁ δὲ οὐδὲν φοβηθεὶς ἀμφὶ τῇ γυ-  
 ναικί, ὀρέων ἐοῦσαν καὶ Ἀρίστωνι γυναῖκα, καταινέει  
 ταῦτα· ἐπὶ τούτοισι δὲ ὅρκους ἐπῆλασαν. μετὰ δὲ αὐ-  
 τός τε ὁ Ἀρίστων ἔδωκε τοῦτο, ὅ τι δὴ ἦν, τὸ εἴλετο  
 τῶν κειμηλίων τῶν Ἀρίστωνος ὁ Ἀγητος, καὶ αὐτὸς <sup>10</sup>  
 τὴν ὁμοίην ζητέων φέρεσθαι παρ' ἐκείνου, ἐνθαῦτα δὲ  
 τοῦ ἐταῖρου τὴν γυναῖκα ἐπειράτο ἀπάγεσθαι. ὁ δὲ πλὴν  
 τούτου μούνου τὰ ἄλλα ἔφη καταινέσαι· ἀναγκαζόμενος  
 μέντοι τῷ τε ὅρκῳ καὶ τῆς ἀπάτης τῇ παραγωγῇ ἀπίει  
 ἀπάγεσθαι. οὕτω μὲν δὲ τὴν τρίτην ἐσηγάγετο γυναῖκα **63**  
 ὁ Ἀρίστων, τὴν δευτέραν ἀποπεμψάμενος. ἐν δὲ οἱ  
 χρόνῳ ἐλάσσονι καὶ οὐ πληρώσασα τοὺς δέκα μῆνας ἡ

γυνὴ αὕτη τίκτει τοῦτον δὴ τὸν Δημάρητον. καὶ τίς  
 5 οἱ τῶν οἰκετέων ἐν θώκῃ κατημένῳ μετὰ τῶν ἐφόρων  
 ἐξαγγέλλει ὥς οἱ παῖς γέγονε. ὁ δὲ ἐπιστάμενός τε τὸν  
 χρόνον τῷ ἡγάγετο τὴν γυναῖκα καὶ ἐπὶ δακτύλων  
 συμβαλλόμενος τοὺς μῆνας, εἶπε ἀπομόσας, “οὐκ ἂν  
 ἐμὸς εἴη.” τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρῆγμα μὲν-  
 10 τοι οὐδὲν ἐποιήσαντο τὸ παραντίκα. ὁ δὲ παῖς ἠῤῥετο,  
 καὶ τῷ Ἀρίστωνι τὸ εἰρημένον μετέμελε· παῖδα γὰρ τὸν  
 Δημάρητον ἐς τὰ μάλιστά οἱ ἐνόμισε εἶναι. Δημάρητον  
 δὲ αὐτῷ οὖνομα ἔθετο διὰ τόδε. πρότερον τούτων  
 πανδημεὶ Σπαρτιῆται Ἀρίστωνι, ὡς ἀνδρὶ εὐδοκιμέοντι  
 15 διὰ πάντων δὴ τῶν βασιλέων τῶν ἐν Σπάρτῃ γενο-  
 64 μένων, ἀρὴν ἐποιήσαντο παῖδα γενέσθαι. διὰ τοῦτο μὲν  
 οἱ τὸ οὖνομα Δημάρητος ἐτέθη· χρόνου δὲ προϊόντος  
 Ἀρίστων μὲν ἀπέθανε, Δημάρητος δὲ ἔσχε τὴν βασι-  
 λήην. ἔδεε δέ, ὡς οἴκε, ἀνάπυστα γενόμενα ταῦτα  
 5 καταπαῦσαι Δημάρητον τῆς βασιληΐας· δι’ ἧς Κλεομέ-  
 νεϊ διεβλήθη μεγάλως πρότερόν τε ὁ Δημάρητος ἀπα-  
 γαγὼν τὴν στρατιὴν ἐξ Ἑλευσίνος, καὶ δὴ καὶ τότε ἐπ’  
 Αἰγινιτέων τοὺς μηδίσαντας διαβάντος Κλεομένεος.

**Demaratus Accused of Illegitimacy and Deposed.**

65 Ὅρμηθεὶς ὦν ἀποτίνυσθαι ὁ Κλεομένης συντίθεται  
 Λευτυχίδῃ τῷ Μενάρεος τοῦ Ἁγίος, ἔοντι οἰκίᾳ τῆς  
 αὐτῆς Δημαρήτῳ, ἐπ’ ᾧ τε, ἦν αὐτὸν καταστήσῃ βασι-  
 λέα ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ’ Αἰγινίτας. ὁ δὲ  
 5 Λευτυχίδης ἦν ἐχθρὸς τῷ Δημαρήτῳ μάλιστα γεγρονῶς  
 διὰ πρῆγμα τοιόνδε. ἀρμοσαμένου Λευτυχίδεω Πέρκαλ-  
 λον τὴν Χίλωνος τοῦ Δημαρμένου θυγατέρα, ὁ Δημάρη-  
 τος ἐπιβουλεύσας ἀποστερέει Λευτυχίδεα τοῦ γάμου,  
 φθάσας αὐτὸς τὴν Πέρκαλλον ἀρπάσας καὶ σχὼν γυναῖκα.

κατὰ τοῦτο μὲν τῷ Λευτυχίδῃ ἡ ἔχθρη ἡ ἐς τὸν Δημά- 10  
 ρητον ἐγεγόνεε, τότε δὲ ἐκ τῆς Κλεομένεος προθυμίας  
 ὁ Λευτυχίδης κατόμνυται Δημαρήτῳ, φὰς αὐτὸν οὐκ  
 ἰκνεομένως βασιλεύειν Σπαρτιητέων οὐκ ἔοντα παῖδα  
 Ἀρίστωνος. μετὰ δὲ τὴν κατωμοσίην ἐδίωκε ἀνασώζων  
 ἐκείνο τὸ ἔπος, τὸ εἶπε Ἀρίστων τότε ὅτε οἱ ἐξήγγειλε 15  
 ὁ οἰκέτης παῖδα γεγονέναι, ὁ δὲ συμβαλλόμενος τοὺς  
 μῆνας ἀπώμοσε, φὰς οὐκ ἔωτοῦ μιν εἶναι. τούτου δὲ  
 ἐπιβατεύων τοῦ ῥήματος ὁ Λευτυχίδης ἀπέφαινε τὸν  
 Δημάρητον οὔτε ἐξ Ἀρίστωνος γεγονότα οὔτε ἰκνευ-  
 μένως βασιλεύοντα Σπάρτης, τοὺς ἐφόρους μάρτυρας 20  
 παρεχόμενος κείνους οἱ τότε ἐτύγχανον πάρεδροί τε  
 ἔοντες καὶ ἀκούσαντες ταῦτα Ἀρίστωνος. τέλος δὲ ἔόν- 66  
 των περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιήτησι ἐπείρεσθαι  
 τὸ χρηστήριον τὸ ἐν Δελφοῖσι εἰ Ἀρίστωνος εἴη παῖς ὁ  
 Δημάρητος. ἀνοίστου δὲ γενομένου ἐκ προνοίας τῆς  
 Κλεομένεος ἐς τὴν Πυθίην, ἐνθαῦτα προσποιέεται Κλεο- 5  
 μένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα ἐν Δελφοῖσι  
 δυναστεύοντα μέγιστον, ὁ δὲ Κόβων Περίαλλαν τὴν  
 πρόμαντιν ἀναπείθει, τὰ Κλεομένης ἐβούλετο λέγεσθαι,  
 λέγειν. οὕτω δὲ ἡ Πυθίη ἐπειρωτεόντων τῶν θεοπρό-  
 πων ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα, 10  
 ὑστέρῳ μέντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κό-  
 βων τε ἔφυγε ἐκ Δελφῶν καὶ Περίαλλα ἡ πρόμαντις  
 ἐπαύσθη τῆς τιμῆς.

Insult to Demaratus; he Questions his Mother.

Κατὰ μὲν δὲ Δημαρήτου τὴν κατάπαυσιν τῆς βα- 67  
 σιληλῆς οὕτω ἐγένετο, ἔφευγε δὲ Δημάρητος ἐκ Σπάρ-  
 τῃς ἐς Μήδους ἐκ τοιοῦδε ὀνείδεος. μετὰ τῆς βασιληίης  
 τὴν κατάπαυσιν ὁ Δημάρητος ἤρχε αἰρεθεὶς ἀρχήν.



- 5 ἦσαν μὲν δὴ γυμνοπαῖδαι, θεωμένου δὲ τοῦ Δημαρή-  
του, ὁ Λευτυχίδης γεγονὼς ἤδη αὐτὸς βασιλεὺς ἀντ'  
ἐκείνου, πέμψας τὸν θεράποντα ἐπὶ γέλωτί τε καὶ λάσθῃ  
εἰρώτα τὸν Δημάρητον ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ τὸ  
βασιλεύειν. ὁ δὲ ἀλγίστας τῷ ἐπειρωτήματι εἶπε φὰς  
10 αὐτὸς μὲν ἀμφοτέρων ἤδη πεπειρηῆσθαι, κείνῳ δὲ οὐ,  
τὴν μέντοι ἐπειρώτησιν ταύτην ἄρξειν Λακεδαιμονίοισι  
ἢ μυρίας κακότητος ἢ μυρίας εὐδαιμονίης. ταῦτα δὲ  
εἶπας καὶ κατακαλυψάμενος ἦε ἐκ τοῦ θεήτρου ἐς τὰ  
ἑωυτοῦ οἰκία, αὐτίκα δὲ παρασκευασάμενος ἔθνε τῷ  
68 Διὶ βοῦν, θύσας δὲ τὴν μητέρα ἐκάλεσε. ἀπικομένη  
δὲ τῇ μητρὶ ἐσθεὶς ἐς τὰς χεῖράς οἱ τῶν σπλάγχχνων  
κατικέτενε, λέγων τοιάδε. “ὦ μήτερ, θεῶν σε τῶν τε  
ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ ἐρκείου Διὸς  
5 τοῦδε, φράσαι μοι τὴν ἀληθείην, τίς μεν ἐστὶ πατὴρ  
ὀρθῷ λόγῳ. Λευτυχίδης μὲν γὰρ ἔφη ἐν τοῖσι νείκεσι  
λέγων κυέουσάν σε ἐκ τοῦ προτέρου ἀνδρὸς οὕτω ἐλθεῖν  
παρὰ Ἀρίστωνα· οἱ δὲ καὶ τὸν ματαιότερον λόγον  
λέγοντες φασὶ σε ἐλθεῖν παρὰ τῶν οἰκετέων τὸν ὀνοφορ-  
10 βόν, καὶ ἐμὲ ἐκείνου εἶναι παῖδα. ἐγὼ σε ὦν μετέρχομαι  
τῶν θεῶν εἰπεῖν τῶληθές· οὔτε γάρ, εἴ περ πεποίηκας  
τι τῶν λεγομένων, μούνη δὴ πεποίηκας, μετὰ πολλέων  
δέ· ὅ τε λόγος πολλὸς ἐν Σπάρτῃ ὥς Ἀρίστωνι σπέρμα  
παιδοποιὸν οὐκ ἐνῆν· τεκεῖν γὰρ ἂν οἱ καὶ τὰς προτέρας  
15 γυναῖκας.”

Story of Demaratus's Mother.

- 69 Ὁ μὲν δὴ τοιαῦτα ἔλεγε, ἡ δὲ ἀμείβετο τοισίδε. “ὦ  
παῖ, ἐπεῖτε με λιτῇσι μετέρχεαι εἰπεῖν τὴν ἀληθείην,  
πᾶν ἐς σὲ κατειρήσεται τῶληθές. ὥς με ἡγάγετο Ἀρί-  
στων ἐς ἑωυτοῦ, νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης ἦλθέ μοι  
5 φάσμα εἰδόμενον Ἀρίστωνι, συνεννηθὲν δὲ τοὺς στεφά-



νους τοὺς εἶχε ἐμοὶ περιετίθεε. καὶ τὸ μὲν οὐχ ὥκεε, ἦκε  
 δὲ μετὰ ταῦτα Ἀρίστων. ὥς δέ με εἶδε ἔχουσιν στεφά-  
 νους, εἰρώτα τίς εἴη μοι ὁ δούς· ἐγὼ δὲ ἐφάμην ἐκείνῳ,  
 ὁ δὲ οὐκ ὑπεδέκετο. ἐγὼ δὲ κατωμνύμην φαμένην αὐτὸν  
 οὐ καλῶς ποιεῖν ἀπαρνεόμενον· ὀλίγῳ γάρ τι πρότερον 10  
 ἐλθόντα καὶ συνευνηθέντα δοῦναί μοι τοὺς στεφάνους,  
 ὁρέων δέ με κατομνυμένην ὁ Ἀρίστων ἔμαθε ὡς θεῖον  
 εἶη τὸ πρῆγμα. καὶ τοῦτο μὲν οἱ στέφανοι ἐφάνησαν  
 ἔοντες ἐκ τοῦ ἡρώϊου τοῦ παρὰ τῇσι θύρῃσι τῇσι αὐ-  
 λείῃσι ἰδρυμένον, τὸ καλέουσι Ἀστραβάκου· τοῦτο δὲ 15  
 οἱ μάντιες τὸν αὐτὸν τοῦτον ἥρωα ἀναίρεον εἶναι. οὕτω,  
 ὦ παῖ, ἔχεις πᾶν, ὅσον τι καὶ βούλει πυθέσθαι· ἡ  
 γὰρ ἐκ τοῦ ἥρωος τούτου γέγονας, καὶ τοι πατήρ ἐστι  
 Ἀστράβακος· ὁ ἥρω, ἡ Ἀρίστων· ἐν γάρ σε τῇ νυκτὶ  
 ταύτῃ ἀναιρέομαι. τῇ δέ σευ μάλιστα κατὰπτονται οἱ 20  
 ἐχθροί, λέγοντες ὡς αὐτὸς ὁ Ἀρίστων, ὅτε αὐτῷ σὺν  
 ἡγγέλθης γεγεννημένος, πολλῶν ἀκουόντων οὐ φήσειέ σε  
 ἔωυτοῦ εἶναι (τὸν χρόνον γάρ, τοὺς δέκα μῆνας, οὐδέκω  
 ἐξήκειν), αἰδρεῖν τῶν τοιούτων κείνος τοῦτο ἀπέρριψε  
 τὸ ἔπος. τίκτουσι γὰρ γυναῖκες καὶ ἐννεάμηνα καὶ 25  
 ἐπτάμηνα, καὶ οὐ πᾶσαι δέκα μῆνας ἐκτελέσασαι· ἐγὼ  
 δὲ σέ, ὦ παῖ, ἐπτάμηνον ἔτεκον. ἔγνω δὲ καὶ αὐτὸς ὁ  
 Ἀρίστων οὐ μετὰ πολλὸν χρόνον ὡς ἀνοίῃ τὸ ἔπος  
 ἐκβάλῃ τοῦτο. λόγους δὲ ἄλλους περὶ γενέσιος τῆς  
 σεωυτοῦ μὴ δέκεο· τὰ γὰρ ἀληθέστατα πάντα ἀκήκοας. 30  
 ἐκ δὲ ὀνοφορβῶν αὐτῷ τε Λευτυχίδῃ καὶ τοῖσι ταῦτα  
 λέγουσι τίκτοιν αἱ γυναῖκες παῖδας.”

**Demaratus Escapes from Sparta and Retires into Asia.**

Ἡ μὲν δὴ ταῦτα ἔλεγε, ὁ δὲ πυθόμενός τε τὰ ἐβούλετο 70  
 καὶ ἐπόδια λαβὼν ἐπορεύετο εἰς Ἡλιν, τῷ λόγῳ φὰς ὡς

ἐς Δελφούς χρησόμενος τῷ χρηστηρίῳ πορεύεται. Λακε-  
 δαιμόνιοι δὲ ὑποτοπηθέντες Δημάρητον δρησμῷ ἐπιχει-  
 5 ρέειν ἐδίωκον. καὶ κως ἔφθη ἐς Ζάκυνθον διαβὰς ὁ  
 Δημάρητος ἐκ τῆς Ἥλιδος· ἐπιδιαβάντες δὲ οἱ Λακε-  
 δαιμόνιοι αὐτοῦ τε ἄπτοντο καὶ τοὺς θεράποντας αὐ-  
 τοῦ ἀπαιρέονται. μετὰ δέ, οὐ γὰρ ἐξεδίδοσαν αὐτὸν οἱ  
 Ζακύνθιοι, ἐνθεῦτεν διαβαίνει ἐς τὴν Ἀσίην παρὰ βα-  
 10 σιλέα Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν μεγαλωστὶ καὶ  
 γῆν τε καὶ πόλιας ἔδωκε. οὕτω ἀπίκετο ἐς τὴν Ἀσίην  
 Δημάρητος καὶ τοιαύτη χρησάμενος τύχη, ἄλλα τε Λα-  
 κεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμησι ἀπολαμ-  
 πρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα σφι ἀνελόμενος τε-  
 15 θρίππῳ προσέβαλε, μῦνος τοῦτο πάντων δὴ τῶν γενο-  
 μένων βασιλέων ἐν Σπάρτῃ ποιήσας.

**Fate of Leotyichides; Aeginetan Hostages.**

- 71** Λευτυχίδης δὲ ὁ Μενάρεος Δημαρήτου καταπαυ-  
 σθέντος διεδέξατο τὴν βασιληίην, καὶ οἱ γίνεται παῖς  
 Ζευξίδημος, τὸν δὴ Κυνίσκον μετεξέτεροι Σπαρτιητέων  
 ἐκάλεον. οὗτος ὁ Ζευξίδημος οὐκ ἐβασίλευσέ Σπάρτης·  
 5 πρὸ Λευτυχίδεω γὰρ τελευτᾷ, λιπὼν παῖδα Ἀρχίδημον.  
 Λευτυχίδης δὲ στερηθεὶς Ζευξιδήμου γαμέει δευτέρην  
 γυναικα Εὐρυδάμην τὴν ἐοῦσαν Μενίου ἀδελφεὴν Διακτο-  
 ρίδεω δὲ θυγατέρα, ἐκ τῆς οἱ ἔρσεν μὲν γίνεται οὐδέν,  
 θυγάτηρ δὲ Λαμπιτώ, τὴν Ἀρχίδημος ὁ Ζευξιδήμου  
**72** γαμέει δόντος αὐτῷ Λευτυχίδεω. οὐ μὲν οὐδὲ Λευτυχίδης  
 κατεγήρα ἐν Σπάρτῃ, ἀλλὰ τίσιν τοιήνδε τινὰ Δημαρήτῳ  
 ἐξέτισε. ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην,  
 παρεὸν δὲ οἱ πάντα ὑποχείρια ποιήσασθαι ἐδωροδόκησε  
 5 ἀργύριον πολλόν. ἐπ' αὐτοφῶρῳ δὲ ἀλοὺς αὐτοῦ ἐν τῷ  
 στρατοπέδῳ, ἐπικατήμενος χειρίδι πλὴν ἀργυρίου, ἔφυγε

ἐκ Σπάρτης ὑπὸ δικαστήριον ὑπαχθεῖς, καὶ τὰ οἰκία οἱ  
κατεσκάφη· ἔφυγε δὲ ἐς Τεγέην καὶ ἐτελεύτησε ἐν ταύτῃ.  
ταῦτα μὲν δὴ ἐγένετο χρόνῳ ὕστερον· τότε δὲ ὡς τῷ **73**  
Κλεομένει ὠδώθη τὸ ἐς τὸν Δημάρητον πρήγμα, αὐτίκα  
παραλαβὼν Λευτυχίδα ἦε ἐπὶ τοὺς Αἰγινήτας, δεινὸν  
τινά σφι ἔγκοτον διὰ τὸν προπηλακισμόν ἔχων. οὕτω  
δὴ οὔτε οἱ Αἰγινῆται, ἀμφοτέρων τῶν βασιλέων ἡκόντων **5**  
ἐπ' αὐτούς, ἐδικαίουν ἔτι ἀντιβαίνειν, ἐκείνοί τε ἐπιλεξά-  
μενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστου ἀξίους καὶ  
πλούτῳ καὶ γένει ἦγον, καὶ ἄλλους καὶ δὴ καὶ Κριόν τε  
τὸν Πολυκρίτου καὶ Κάσαμβον τὸν Ἀριστοκράτεος, οἳ  
περ εἶχον μέγιστον κράτος· ἀγαγόντες δὲ σφεας ἐς γῆν **10**  
τὴν Ἀττικὴν παραθήκην κατατίθενται ἐς τοὺς ἐχθίστους  
Αἰγινῆτησι Ἀθηναίους.

**Cleomenes in Exile; his Return and Suicide.**

Μετὰ δὲ ταῦτα Κλεομένεα ἐπαίστον γενόμενον κακο- **74**  
τεχνήσαντα ἐς Δημάρητον δεῖμα ἔλαβε Σπαρτιητέων,  
καὶ ὑπεξέσχε ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς  
τὴν Ἀρκαδίην νεώτερα ἔπρησσε πρήγματα, συνιστὰς  
τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὄρκους προσά- **5**  
γων σφι ἣ μὲν ἔψεσθαί σφεας αὐτῷ τῇ ἂν ἐξηγέηται, καὶ  
δὴ καὶ ἐς Νώνακριν πόλιν πρόθυμος ἦν τῶν Ἀρκάδων  
τοὺς προεστεῶτας ἀγινέων ἐξορκοῦν τὸ Στυγὸς ὕδωρ.  
ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι ὑπ' Ἀρκάδων τὸ  
Στυγὸς ὕδωρ, καὶ δὴ καὶ ἔστι τοιόνδε τι· ὕδωρ ὀλίγον **10**  
φαίνόμενον ἐκ πέτρης στάζει ἐς ἄγκος, τὸ δὲ ἄγκος αἵμα-  
σιῆς τις περιθέει κύκλος. ἡ δὲ Νώνακρις, ἐν τῇ ἡ πηγὴ  
αὕτη τυγχάνει ἐοῦσα, πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς  
Φερεῶ. μαθόντες δὲ Κλεομένεα Λακεδαιμόνιοι ταῦτα **75**  
πρήσσοντα, κατήγον αὐτὸν δέισαντες ἐπὶ τοῖσι αὐτοῖσι

ἐς Σπάρτην τοῖσι καὶ πρότερον ἦρχε· κατελθόντα δὲ  
 αὐτὸν αὐτίκα ὑπέλαβε μανίη νοῦσος, ἔοντα καὶ πρότερον  
 5 ὑπομαργότερον· ὅκως γάρ τεφ' ἐντύχοι Σπαρτιητέων,  
 ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον. ποιέοντα δὲ  
 αὐτὸν ταῦτα καὶ παραφρονήσαντα ἔδησαν οἱ προσή-  
 κοντες ἐν ξύλῳ· ὁ δὲ δεθεὶς τὸν φύλακον μουνωθέντα  
 ἰδὼν τῶν ἄλλων αἰτέει μάχαιραν· οὐ βουλομένου δὲ τὰ  
 10 πρῶτα τοῦ φυλάκου διδόναι ἀπείλκε τά μιν αὐτὶς ποιή-  
 σει, ἐς ὃ δείσας τὰς ἀπειλὰς ὁ φύλακος (ἦν γὰρ τῶν τις  
 εἰλωτέων) διδοῖ οἱ μάχαιραν. Κλεομένης δὲ παραλα-  
 βὼν τὸν σίδηρον ἄρχετο ἐκ τῶν κνημέων ἐωυτὸν λωβώ-  
 μενος· ἐπιτάμνων γὰρ κατὰ μῆκος τὰς σάρκας προέ-  
 15 βαινε ἐκ τῶν κνημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν  
 ἐς τε τὰ ἰσχία καὶ τὰς λαπάρας, ἐς ὃ ἐς τὴν γαστέρα  
 ἀπίκετο, καὶ ταύτην καταχορδεύων ἀπέθανε τρόπῳ τοιού-  
 τῳ, ὥς μὲν οἱ πολλοὶ λέγουσι Ἑλλήνων, ὅτι τὴν Πυθίην  
 ἀνέγνωσε τὰ περὶ Δημάρητον λέγειν γενόμενα, ὥς δὲ  
 20 Ἀθηναῖοι μῦνοι λέγουσι, διότι ἐς Ἑλευσίνα ἐσβαλὼν  
 ἔκειρε τὸ τέμενος τῶν θεῶν, ὥς δὲ Ἀργεῖοι, ὅτι ἐξ ἱροῦ  
 αὐτῶν τοῦ Ἀργου Ἀργείων τοὺς καταφυγόντας ἐκ τῆς  
 μάχης καταγινέων κατέκοπτε καὶ αὐτὸ τὸ ἄλσος ἐν  
 ἀλογίῃ ἔχων ἐνέπρησε.

#### Heinous Deed of Cleomenes at Argos.

76 Κλεομένει γὰρ μαντευομένῳ ἐν Δελφοῖσι ἐχρήσθη  
 Ἄργος αἰρήσειν. ἐπεῖτε δὲ Σπαρτιήτας ἄγων ἀπίκετο  
 ἐπὶ ποταμὸν Ἑρασῖνον, ὃς λέγεται ῥέειν ἐκ τῆς Στυμ-  
 φαλίδος λίμνης· τὴν γὰρ δὴ λίμνην ταύτην ἐς χάσμα  
 5 ἀφανὲς ἐκδιδοῦσαν ἀναφαίνεσθαι ἐν Ἀργεῖ, τὸ ἐνθεῦτεν  
 δὲ τὸ ὕδωρ ἤδη τοῦτο ὑπ' Ἀργείων Ἑρασῖνον καλέεσθαι·  
 ἀπικόμενος δ' ὦν ὁ Κλεομένης ἐπὶ τὸν ποταμὸν τοῦτον

ἐσφαγιάζετο αὐτῷ· καὶ οὐ γὰρ ἐκαλλιέρεε οὐδαμῶς δια-  
βαίνειν μιν, ἄγασθαι μὲν ἔφη τοῦ Ἑρασίνου οὐ προδι-  
δόντος τοὺς πολίτας, Ἀργείους μέντοι οὐδ' ὥς χαιρήσειν. 10  
μετὰ δὲ ταῦτα ἐξαναχωρήσας τὴν στρατιὴν κατήγαγε ἐς  
Θυρέην, σφαγιασάμενος δὲ τῇ θαλάσῃ ταῦρον πλοίοισι  
σφεας ἤγαγε ἔς τε τὴν Τιρυνθίην χώραν καὶ Ναυπλίην.  
Ἀργεῖοι δὲ ἐβοήθεον πυνθανόμενοι ταῦτα ἐπὶ θάλασσαν· 77  
ὥς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος, χώρῳ δὲ ἐν  
τούτῳ τῷ κέεται ἡ Σήπεια οὖνομα, μεταίχμιον οὐ μέγα  
ἀπολιπόντες ἴζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι. ἐν-  
θαῦτα δὴ οἱ Ἀργεῖοι τὴν μὲν ἐκ τοῦ φανεροῦ μάχην οὐκ 5  
ἐφοβέοντο, ἀλλὰ μὴ δόλῳ αἰρεθέωσι· καὶ γὰρ δὴ σφι ἐς  
τοῦτο τὸ πρῆγμα εἶχε τὸ χρηστήριον τὸ ἐπίκουνα ἔχρησε  
ἡ Πυθίη τούτοισι τε καὶ Μιλησίοισι, λέγον ὧδε·

ἄλλ' ὅταν ἡ θήλεια τὸν ἄρσενα νικήσασα

ἐξελάσῃ καὶ κῦδος ἐν Ἀργείοισιν ἄρηται,

10

πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει.

ὥς ποτέ τις ἐρέει καὶ ἐπεσσομένων ἀνθρώπων·

“δεῖνός ὅφισ τριέλικτος ἀπώλετο δουρὶ δαμυσθείς.”

ταῦτα δὴ πάντα συνελθόντα τοῖσι Ἀργείοισι φόβον παρ-  
εἶχε. καὶ δὴ σφι πρὸς ταῦτα ἔδοξε τῷ κήρυκι τῶν 15  
πολεμίων χρᾶσθαι, δόξαν δὲ σφι ἐποίευν τοιόνδε· ὅκως  
ὁ Σπαρτιήτης κῆρυξ προσημαίνει τι Λακεδαιμονίοισι,  
ἐποίευν καὶ οἱ Ἀργεῖοι τῶντὸ τοῦτο. μαθὼν δὲ ὁ Κλεο- 78  
μένης ποιεῦντας τοὺς Ἀργεῖους ὁκοῖόν τι ὁ σφέτερος  
κῆρυξ σημήνει, παραγγέλλει σφι, ὅταν σημήνῃ ὁ κῆρυξ  
ποιέεσθαι ἄριστον, τότε ἀναλαμβάνοντας τὰ ὅπλα χωρέειν  
ἐς τοὺς Ἀργεῖους. ταῦτα καὶ ἐγένετο ἐπιτελέα ἐκ τῶν 5  
Λακεδαιμονίων· ἄριστον γὰρ ποιευμένοισι τοῖσι Ἀργεί-  
οισι ἐκ τοῦ κηρύγματος ἐπεκέατο, καὶ πολλοὺς μὲν  
ἐφόνευσαν αὐτῶν, πολλῶ δ' ἔτι πλεῦνας ἐς τὸ ἄλσος



- τοῦ Ἄργου καταφυγόντας περιζόμενοι ἐφύλασσον.
- 79** ἐνθεῦτεν δὲ ὁ Κλεομένης ἐποίεε τοιόνδε. ἔχων αὐτομόλους ἄνδρας καὶ πυνθανόμενος τούτων, ἐξεκάλεε πέμπων κήρυκα ὀνομαστὶ λέγων τῶν Ἀργείων τοὺς ἐν τῷ ἱρῷ ἀπεργμένους, ἐξεκάλεε δὲ φὰς αὐτῶν ἔχειν τὰ ἄποινα.
- 5 ἄποινα δέ ἐστι Πελοποννησίοισι δύο μνέαι τεταγμέναι κατ' ἄνδρα αἰχμάλωτον ἐκτίειν. κατὰ πεντήκοντα δὴ ὦν τῶν Ἀργείων ὡς ἐκάστους ἐκκαλούμενος ὁ Κλεομένης ἔκτεινε. ταῦτα δὲ κως γινόμενα ἐλελήθее τοὺς λοιποὺς τοὺς ἐν τῷ τεμένει· ἅτε γὰρ πυκνοῦ ἐόντος τοῦ ἄλσεος,
- 10 οὐκ ὥρων οἱ ἐντὸς τοὺς ἐκτὸς ὃ τι ἔπρησσον, πρίν γε δὴ αὐτῶν τις ἀναβὰς ἐπὶ δένδρος κατείδε τὸ ποιούμενον.
- 80** οὐκων δὴ ἔτι καλεόμενοι ἐξήσαν. ἐνθαῦτα δὴ ὁ Κλεομένης ἐκέλευε πάντα τινὰ τῶν εἰλωτέων περινέειν ὕλην τὸ ἄλσος, τῶν δὲ πειθομένων ἐνέπρησε τὸ ἄλσος. καιομένου δὲ ἤδη ἐπείρετο τῶν τινα αὐτομόλων τίνος εἴη
- 5 θεῶν τὸ ἄλσος· ὁ δὲ ἔφη Ἄργου εἶναι. ὁ δὲ ὡς ἤκουσε, ἀναστενάξας μέγα εἶπε· “ὦ Ἀπολλὼν χρηστήριε, ἡ μεγάλης με ἠπάτηκας φάμενος Ἄργος αἰρήσειν· συμβάλ-
- 81** λομαι δ' ἐξήκειν μοι τὸ χρηστήριον.” μετὰ δὲ ταῦτα ὁ Κλεομένης τὴν μὲν πλέω στρατιὴν ἀπήκε ἀπιέναι ἐς Σπάρτην, χιλίους δὲ αὐτὸς λαβὼν τοὺς ἀριστεάς ἦε ἐς τὸ Ἡραϊον θύσων. βουλόμενον δὲ αὐτὸν θύειν ἐπὶ τοῦ
- 5 βωμοῦ ὁ ἱεὺς ἀπηγόρευε, φὰς οὐκ ὅσιον εἶναι ξεῖνφ αὐτόθι θύειν. ὁ δὲ Κλεομένης τὸν ἱεῖα ἐκέλευε τοὺς εἰλωτας ἀπὸ τοῦ βωμοῦ ἀπάγοντας μαστιγῶσαι, καὶ αὐτὸς ἔθυσε· ποιήσας δὲ ταῦτα ἀπήιε ἐς τὴν Σπάρτην.
- 82** νοστήσαντα δὲ μιν ὑπήγον οἱ ἐχθροὶ ὑπὸ τοὺς ἐφόρους, φάμενοί μιν δωροδοκήσαντα οὐκ ἐλεῖν τὸ Ἄργος, παρεὼν εὐπετέως μιν ἐλεῖν. ὁ δὲ σφι ἔλεξε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἔχω σαφηνέως εἶπαι, ἔλεξε δ' ὦν



φάμενος, ἐπείτε δὴ τὸ τοῦ Ἄργου ἱρὸν εἶλε, δοκέειν οἱ 5  
 ἐξεληλυθέναι τὸν τοῦ θεοῦ χρησμόν· πρὸς ὧν ταῦτα οὐ  
 δικαιοῦν πειρᾶν τῆς πόλιος, πρὶν γε δὴ ἱροῖσι χρήσθαι  
 καὶ μάθῃ εἶτε οἱ ὁ θεὸς παραδιδοῖ εἶτε οἱ ἐμποδὼν ἔστηκε·  
 καλλιερειμένῳ δὲ ἐν τῷ Ἑραίῳ ἐκ τοῦ ἀγάλματος τῶν  
 στηθέων φλόγα πυρὸς ἐκλάμψαι, μαθεῖν δὲ αὐτὸς οὕτω 10  
 τὴν ἀτρεκείην, ὅτι οὐκ αἰρέει τὸ Ἄργος. εἰ μὲν γὰρ ἐκ  
 τῆς κεφαλῆς τοῦ ἀγάλματος ἐξέλαμψε, αἰρέειν ἂν κατ'  
 ἄκρης τὴν πόλιν, ἐκ τῶν στηθέων δὲ λάμψαντος πᾶν οἱ  
 πεποιεῖσθαι ὅσον ὁ θεὸς ἐβούλετο γενέσθαι. ταῦτα δὲ  
 λέγων πιστά τε καὶ οἰκότα ἐδόκεε Σπαρτιήτησι λέγειν, 15  
 καὶ διέφυγε πολλὸν τοὺς διώκοντας.

**Slave-rule at Argos; Cleomenes' Intemperance.**

Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω ὥστε οἱ δοῦλοι αὐ- 83  
 τῶν ἔσχον πάντα τὰ πρήγματα ἄρχοντές τε καὶ διέποντες,  
 ἐς δ' ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες. ἔπειτ' αὖ σφεας  
 οὗτοι ἀνακτώμενοι ὀπίσω ἐς ἑωυτοὺς τὸ Ἄργος ἐξέβα-  
 λον· ἐξωθεύμενοι δὲ οἱ δοῦλοι μάχῃ ἔσχον Τίρυνθα. 5  
 τέως μὲν δὴ σφι ἦν ἄρθμια ἐς ἀλλήλους, ἔπειτα δὲ ἐς  
 τοὺς δούλους ἦλθε ἀνὴρ μάντις Κλέανδρος, γένος ἐὼν  
 Φιγαλεὺς ἀπ' Ἀρκαδίας· οὗτος τοὺς δούλους ἀνέγνωσε  
 ἐπιθέσθαι τοῖσι δεσπότησι. ἐκ τούτου δὴ πόλεμός σφι ἦν  
 ἐπὶ χρόνον συχνόν, ἐς δ' ἐπὶ μόγις οἱ Ἀργεῖοι ἐπεκράτησαν. 10

Ἀργεῖοι μὲν νυν διὰ ταῦτα Κλεομένεά φασι μανέντα 84  
 ἀπολέσθαι κακῶς· αὐτοὶ δὲ Σπαρτιῆταί φασι ἐκ δαιμο-  
 νίου μὲν οὐδενὸς μανῆναι Κλεομένεα, Σκύθῃσι δὲ ὁμιλή-  
 σαντά μιν ἀκρητοπότην γενέσθαι καὶ ἐκ τούτου μανῆναι.  
 Σκύθας γὰρ τοὺς νομάδας, ἐπείτε σφι Δαρεῖον ἐμβαλεῖν 5  
 ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι,  
 πέμψαντας δὲ ἐς Σπάρτην συμμαχίην τε ποιέεσθαι καὶ

συντίθεσθαι ὡς χρεὸν εἶη αὐτοὺς μὲν τοὺς Σκύθας παρὰ  
 Φᾶσιν ποταμὸν πειρᾶν ἐς τὴν Μηδικὴν ἐσβάλλειν, σφέας  
 10 δὲ τοὺς Σπαρτιήτας κελεύειν ἐξ Ἐφέσου ὀρμεομένους  
 ἀναβαίνειν καὶ ἔπειτα ἐς τὸντὸ ἀπαντᾶν. Κλεομένεα  
 δὲ λέγουσι ἡκόντων τῶν Σκυθῶν ἐπὶ ταῦτα ὀμιλέειν  
 σφί μεζόνως, ὀμιλέοντα δὲ μᾶλλον τοῦ ἰκνεομένου μαθεῖν  
 τὴν ἀκρητοποσίην παρ' αὐτῶν· ἐκ τούτου δὲ μανῆναί  
 15 μιν νομίζουσι Σπαρτιῆται. ἔκ τε τόσου, ὡς αὐτοὶ λέγου-  
 σι, ἐπεὰν ζωρότερον βούλωνται πιεῖν, “ἐπισκύθισον”  
 λέγουσι. οὕτω δὲ Σπαρτιῆται τὰ περὶ Κλεομένεα  
 λέγουσι· ἐμοὶ δὲ δοκέει τίσιν ταύτην ὁ Κλεομένης  
 Δημαρήτωρ ἐκτίσαι.

**Aeginetan Hostages ; Glaucus and his Money-deposit.**

85 Τελευτήσαντος δὲ Κλεομένεος ὡς ἐπύθοντο Αἰγινῆται,  
 ἔπεμπον ἐς Σπάρτην ἀγγέλους καταβωσομένους Λευτυ-  
 χίδεω περὶ τῶν ἐν Ἀθήνησι ὀμήρων ἔχομένων. Λακεδαι-  
 μόνιοι δὲ δικαστήριον συναγαγόντες ἔγνωσαν περιυβρίσ-  
 5 θαι Αἰγινῆτας ὑπὸ Λευτυχίδεω, καὶ μιν κατέκριναν  
 ἔκδοτον ἄγεσθαι ἐς Αἶγιναν ἀντὶ τῶν ἐν Ἀθήνησι ἔχομέ-  
 νων ἀνδρῶν· μελλόντων δὲ ἄγειν τῶν Αἰγινητέων τὸν  
 Λευτυχίδα, εἶπέ σφί Θεασίδης ὁ Λεωπρέπεος, ἐὼν ἐν  
 Σπάρτῃ δόκιμος ἀνὴρ, “τί βουλευέσθε ποιεῖν, ἄνδρες  
 10 Αἰγινῆται ; τὸν βασιλέα τῶν Σπαρτιητέων ἔκδοτον  
 γενόμενον ὑπὸ τῶν πολιητέων ἄγειν ; εἰ νῦν ὀργῇ χρεό-  
 μενοι ἔγνωσαν οὕτω Σπαρτιῆται, ὅκως ἐξ ὑστέρης μή τι  
 ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν  
 χώραν ἐμβάλωσι.” ταῦτα ἀκούσαντες οἱ Αἰγινῆται  
 15 ἔσχοντο τῆς ἀγωγῆς, ὁμολογίῃ δὲ ἐχρήσαντο τοιῆδε,  
 ἐπισπόμενον Λευτυχίδα ἐς Ἀθήνας ἀποδοῦναι Αἰγινῆ-  
 86 τησι τοὺς ἀνδρας. ὡς δὲ ἀπικόμενος Λευτυχίδης ἐς

τὰς Ἀθήνας ἀπαίτεε τὴν παραθήκην, οἱ δ' Ἀθηναῖοι  
 προφάσις εἶλκον οὐ βουλόμενοι ἀποδοῦναι, φάντες δύο  
 σφέας ἔοντας βασιλέας παραθέσθαι καὶ οὐ δικαιοῦν τῷ  
 ἐτέρῳ ἄνευ τοῦ ἐτέρου ἀποδιδόναι· οὐ φαμένων δὲ ἀπο- 5  
 δώσειν τῶν Ἀθηναίων, ἔλεξέ σφι Λευτυχίδης τάδε· “ὦ  
 Ἀθηναῖοι, ποίετε μὲν ὁκότερα βούλεσθε αὐτοί· καὶ γὰρ  
 ἀποδιδόντες ποίετε ὅσια, καὶ μὴ ἀποδιδόντες τὰ ἐναντία  
 τούτων· ὁκοῖον μέντοι τι ἐν τῇ Σπάρτῃ συνηνείχθη γενέ-  
 σθαι περὶ παρακαταθήκης, βούλομαι ὑμῖν εἶπαι. λέγο- 10  
 μεν ἡμεῖς οἱ Σπαρτιῆται γενέσθαι ἐν τῇ Λακεδαίμονι  
 κατὰ τρίτην γενεὴν τὴν ἀπ' ἐμέο Γλαῦκον Ἐπικύδεος  
 παῖδα. τοῦτον τὸν ἄνδρα φαμὲν τά τε ἄλλα πάντα  
 περιήκειν τὰ πρῶτα, καὶ δὴ καὶ ἀκούειν ἄριστα δικαιο-  
 σύνης πέρι πάντων ὅσοι τὴν Λακεδαίμονα τοῦτον τὸν 15  
 χρόνον οἴκεον. συνενειχθῆναι δέ οἱ ἐν χρόνῳ ἰκνευμένῳ  
 τάδε λέγομεν. ἄνδρα Μιλήσιον ἀπικόμενον ἐς Σπάρτην  
 βούλεσθαι οἱ ἐλθεῖν ἐς λόγους, προῖσχόμενον τοιάδε·  
 ‘εἰμὶ μὲν Μιλήσιος, ἦκω δὲ τῆς σῆς, Γλαῦκε, βουλόμενος  
 δικαιοσύνης ἀπολαῦσαι. ὥς γὰρ δὴ ἀνὰ πᾶσαν μὲν 20  
 τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς  
 δικαιοσύνης ἦν λόγος πολλός, ἐμεωυτῷ λόγους ἐδίδουν  
 καὶ ὅτι ἐπικίνδυνός ἐστι αἰεὶ κοτε ἢ Ἰωνίῃ, ἢ δὲ Πελο-  
 πόννησος ἀσφαλέως ἰδρυμένη, καὶ διότι χρήματα οὐδαμὰ  
 τοὺς αὐτοὺς ἔστι ὅρᾱν ἔχοντας. ταῦτά τε ὦν ἐπιλεγο- 25  
 μένῳ καὶ βουλευομένῳ ἔδοξέ μοι τὰ ἡμίσεα πάσης τῆς  
 οὐσίας ἐξαργυρώσαντα θέσθαι παρὰ σέ, εὖ ἐξεπισταμένῳ  
 ὥς μοι κείμενα ἔσται παρὰ σοὶ σόα. σὺν δὴ μοι καὶ τὰ  
 χρήματα δέξαι καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὃς  
 δ' ἂν ἔχων ταῦτα ἀπαιτέῃ, τούτῳ ἀποδοῦναι.’ ὁ μὲν δὴ 30  
 ἀπὸ Μιλήτου ἦκων ξεῖνος τοσαῦτα ἔλεξε, Γλαῦκος δὲ  
 ἐδέξατο τὴν παρακαταθήκην ἐπὶ τῷ εἰρημένῳ λόγῳ.

χρόνου δὲ πολλοῦ διελθόντος ἦλθον εἰς Σπάρτην τούτου  
 τοῦ παραθεμένου τὰ χρήματα οἱ παῖδες, ἐλθόντες δὲ εἰς  
 35 λόγους τῷ Γλαύκῳ καὶ ἀποδεικνύντες τὰ σύμβολα  
 ἀπαίτεον τὰ χρήματα. ὁ δὲ διωθέετο ἀντυποκρινόμενος  
 τοιάδε· ‘οὔτε μέμνημαι τὸ πρῆγμα οὔτε με περιφέρει  
 οὐδὲν εἰδέναι τούτων τῶν ὑμεῖς λέγετε, βούλομαί τε  
 40 ὀρθῶς ἀποδοῦναι, καὶ εἴ γε ἀρχὴν μὴ ἔλαβον, νόμοισι  
 τοῖσι Ἑλλήνων χρήσομαι εἰς ὑμέας. ταῦτα ὦν ὑμῖν ἀνα-  
 βάλλομαι κυρώσειν εἰς τέταρτον μῆνα ἀπὸ τοῦδε.’ οἱ μὲν  
 δὲ Μιλήσιοι συμφορὴν ποιησάμενοι ἀπαλλάσσοντο ὥς  
 ἀπεστερημένοι τῶν χρημάτων, Γλαῦκος δὲ ἐπορεύετο εἰς  
 45 Δελφοὺς χρησόμενος τῷ χρηστηρίῳ. ἐπειρωτέοντα δὲ  
 αὐτὸν τὸ χρηστήριον εἰ ὄρκῳ τὰ χρήματα λήσεται, ἡ  
 Πυθίη μετέρχεται τοισίδε τοῖσι ἔπεισι·

Γλαῦκ’ Ἐπικυδεΐδη, τὸ μὲν αὐτίκα κέρδιον οὕτω  
 ὄρκῳ νικῆσαι καὶ χρήματα λήσασθαι.

50 ὄμνυ, ἐπεὶ θάνατός γε καὶ εὖορκον μένει ἄνδρα.  
 ἀλλ’ ὄρκου πάϊς ἐστίν, ἀνώνυμος, οὐδ’ ἐπὶ χεῖρες  
 οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς ὃ κε πᾶσαν  
 συμμάρψας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα.  
 ἀνδρὸς δ’ εὖορκου γενεὴ μετόπισθεν ἀμείνων.

55 ταῦτα ἀκούσας ὁ Γλαῦκος συγγνώμην τὸν θεὸν παραιτέ-  
 ετο αὐτῷ ἴσχειν τῶν ῥηθέντων. ἡ δὲ Πυθίη ἔφη τὸ  
 πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι ἴσον δύνασθαι.  
 Γλαῦκος μὲν δὲ μεταπεμψάμενος τοὺς Μιλησίους ξείνους  
 ἀποδιδούσφι τὰ χρήματα· τοῦ δὲ εἵνεκα ὁ λόγος ὅδε, ὦ  
 60 Ἀθηναῖοι, ὠρμήθη λέγεσθαι εἰς ὑμέας, εἰρήσεται. Γλαύ-  
 κου νῦν οὔτε τι ἀπόγονόν ἐστι οὐδὲν οὐτ’ ἰστίη οὐδεμία  
 νομιζομένη εἶναι Γλαύκου, ἐκτέτριπταί τε πρόρριζος ἐκ  
 Σπάρτης. οὕτω ἀγαθὸν μηδὲ διανοέεσθαι περὶ παρα-  
 καταθήκης ἄλλο γε ἢ ἀπαιτεόντων ἀποδιδόναι.”

## Feud between Athens and Aegina.

Λευτυχίδης μὲν εἶπας ταῦτα, ὥς οἱ οὐδὲ οὕτω ἐσήκου- **87**  
 ον οἱ Ἀθηναῖοι, ἀπαλλάσσετο· οἱ δὲ Αἰγινῆται, πρὶν  
 τῶν πρότερον ἀδικημάτων δοῦναι δίκας, τῶν ἐς Ἀθηναί-  
 ουσ ὕβρισαν Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε.  
 μεμφόμενοι τοῖσι Ἀθηναίοισι καὶ ἀξιούντες ἀδικέεσθαι, 5  
 ὡς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο.  
 καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πεντετηρὶς ἐπὶ Σουνίῳ,  
 λοχήσαντες ὦν τὴν θεωρίδα νέα εἶλον πλήρεα ἀνδρῶν  
 τῶν πρώτων Ἀθηναίων, λαβόντες δὲ τοὺς ἀνδρας ἔδσαν.  
 Ἀθηναῖοι δὲ παθόντες ταῦτα πρὸς Αἰγινητέων οὐκέτι **88**  
 ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινή-  
 τησι. καὶ ἦν γὰρ Νικόδρομος Κνωίθου καλεόμενος ἐν  
 τῇ Αἰγίνῃ ἀνὴρ δόκιμος, οὗτος μεμφόμενος μὲν τοῖσι  
 Αἰγινήτησι προτέρην ἑωυτοῦ ἐξέλασιν ἐκ τῆς νήσου, 5  
 μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν  
 Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην  
 Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει καὶ ἐκείνους  
 ἐς τὴν ἡκείνῃ δεήσει βοηθέοντας. μετὰ ταῦτα καταλαμ- **89**  
 βάνει μὲν κατὰ τὰ συνεθήκατο Ἀθηναίοισι ὁ Νικόδρομος  
 τὴν παλαιὴν καλεομένην πόλιν, Ἀθηναῖοι δὲ οὐ παραγί-  
 νονται ἐς δέον· οὐ γὰρ ἔτυχον εἶναι νέες σφι ἀξιόμαχοι  
 τῇσι Αἰγινητέων συμβαλεῖν· ἐν ᾧ ὦν Κορινθίων ἐδέοντο 5  
 χρῆσαι σφίσι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα.  
 οἱ δὲ Κορίνθιοι, ἦσαν γὰρ σφι τοῦτον τὸν χρόνον φίλοι  
 ἐς τὰ μάλιστα, Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι  
 νέας, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι· δωρεὴν γὰρ  
 ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι. ταύτας τε δὴ λαβόντες οἱ **10**  
 Ἀθηναῖοι καὶ τὰς σφετέρας, πληρώσαντες ἐβδομήκοντα  
 νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν Αἶγιναν καὶ ὑστέρησαν



- 90 ἡμέρῃ μιῇ τῆς συγκειμένης. Νικόδρομος δέ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν οὐ παρεγίνοντο, ἐς πλοῖον ἐσβὰς ἐκδιδρῆσκει ἐκ τῆς Αἰγίνης· σὺν δέ οἱ καὶ ἄλλοι ἐκ τῶν Αἰγινητέων εἶποντο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδοσαν. ἐνθεῦτεν δὲ οὗτοι ὀρμεόμενοι ἔφερόν
- 91 τε καὶ ἦγον τοὺς ἐν τῇ νήσῳ Αἰγινήτας. ταῦτα μὲν δὴ ὕστερον ἐγένετο. Αἰγινητέων δὲ οἱ παχέες ἐπαναστάντος τοῦ δήμου σφι ἅμα Νικοδρόμῳ ἐπεκράτησαν, καὶ ἔπειτὰ σφεας χειρωσάμενοι ἐξῆγον ἀπολέοντες. ἀπὸ 5 τούτου δὲ καὶ ἄγος σφι ἐγένετο, τὸ ἐκθύσασθαι οὐκ οἰοί τε ἐγένοντο ἐπιμηχανεόμενοι, ἀλλ' ἔφθησαν ἐκπεσόντες πρότερον ἐκ τῆς νήσου ἢ σφι ἴλεον γενέσθαι τὴν θεόν. ἐπτακοσίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες ἐξῆγον ὡς ἀπολέοντες, εἰς δέ τις τούτων ἐκφυγὼν τὰ δεσμὰ κατα-
- 10 φεύγει πρὸς πρόθυρα Δήμητρος θεσμοφόρου, ἐπιλαβόμενος δὲ τῶν ἐπισπαστήρων εἶχετο· οἱ δὲ ἐπεῖτε μιν ἀποσπάσαι οὐκ οἰοί τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας ἦγον οὕτω, αἱ χεῖρες δὲ ἐκεῖναι
- 92 ἐμπεφυκυῖαι ἦσαν τοῖσι ἐπισπάστροισι. ταῦτα μὲν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο, Ἀθηναίοισι δὲ ἤκουσι ἐναυμάχησαν νηυσὶ ἐβδομήκοντα, ἐσσωθέντες δὲ τῇ ναυμαχίᾳ ἐπεκαλέοντο τοὺς αὐτοὺς τοὺς καὶ πρότερον, 5 Ἀργεῖους. καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέουσι, μεμφόμενοι ὅτι Αἰγιναῖαι νέες ἀνάγκη λαμβθεῖσαι ὑπὸ Κλεομένεος ἔσχον τε ἐς τὴν Ἀργολίδα χώραν καὶ συναπέβησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικυωνιέων νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ ἐσβολῇ· καὶ 10 σφι ὑπ' Ἀργείων ἐπεβλήθη ζημίη χίλια τάλαντα ἐκτίσαι, πεντακόσια ἐκατέρους. Σικυῶνιοι μὲν νυν συγγρόντες ἀδικῆσαι ὠμολόγησαν ἑκατὸν τάλαντα ἐκτίσαντες ἀζημιοὶ εἶναι, Αἰγινῆται δὲ οὔτε συνεγινώσκοντο ἡσάν τε



αὐθαδέστεροι. διὰ δὲ ὧν σφι ταῦτα δεομένοισι ἀπὸ  
 μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἔτι ἐβοήθειε, ἐθέλονται 15  
 δὲ ἐς χιλίους· ἦγε δὲ αὐτοὺς στρατηγὸς ἀνὴρ τῷ οὐνομα  
 Εὐρυβάτης, πεντάεθλον ἐπασκῆσας. τούτων οἱ πλεῖνες  
 οὐκ ἀπενόστησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ' Ἀθηναί-  
 ων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης μouno-  
 μαχίην ἐπασκέων τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ 20  
 κτείνει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος τοῦ Δεκελέος  
 ἀποθνήσκει. Αἰγινῆται δὲ ἐοῦσι ἀτάκτοισι τοῖσι 93  
 Ἀθηναίοισι συμβαλόντες τῇσι νηυσὶ ἐνίκησαν, καὶ  
 σφεων νέας τέσσερας αὐτοῖσι τοῖσι ἀνδράσι εἶλον.

**Expedition of Datis and Artaphernes through the Aegean.**

Ἀθηναίοισι μὲν δὲ πόλεμος συνῆπτο πρὸς Αἰγινή- 94  
 τας· ὁ δὲ Πέρσης τὸ ἐωυτοῦ ἐποίεε) ὥστε ἀναμιμνή-  
 σκοντός τε αἰεὶ τοῦ θεράποντος μεμνήσθαι μιν τῶν  
 Ἀθηναίων, καὶ Πεισιστρατιδέων (προσκατημένων) καὶ  
 διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλόμενος ὁ Δαρείος 5  
 ταύτης ἐχόμενος τῆς προφάσιος καταστρέφεσθαι τῆς  
 Ἑλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρ-  
 δόνιον μὲν δὲ φλαύρως πρήξαυτα τῷ στόλῳ παραλύνει  
 τῆς στρατηγίης, ἄλλους δὲ στρατηγούς ἀποδέξας ἀπέ-  
 στείλε ἐπὶ τε Ἑρέτριαν καὶ Ἀθήνας, Δᾶτίν τε ἐόντα 10  
 Μῆδον γένος καὶ Ἀρταφέρνεα τὸν Ἀρταφέρνεος παῖδα,  
 ἀδελφιδέον ἐωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε ἐξανδρα-  
 ποδίσαντας Ἀθήνας καὶ Ἑρέτριαν ἀνάγειν ἐωυτῷ ἐς  
 ὄψιν τὰ ἀνδράποδα. ὥς δὲ οἱ στρατηγοὶ οὗτοι οἱ 95  
 ἀποδεχθέντες πορευόμενοι παρὰ βασιλέος ἀπίκοντο τῆς  
 Κιλικίης ἐς τὸ Ἀλήιον πεδῖον, ἅμα ἀγόμενοι πεζὸν  
 στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα στρα-  
 τοπεδευομένοισι ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς στρατὸς ὁ 5

- ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ καὶ αἱ ἵππαγωγοὶ  
 νέες, τὰς τῷ προτέρῳ ἔτει προεῖπε τοῖσι ἐωυτοῦ δασμο-  
 φόροισι Δαρεῖος ἐτοιμάζειν. ἐσβαλόμενοι δὲ τοὺς ἵπ-  
 πους ἐς ταύτας καὶ τὸν πεζὸν στρατὸν ἐσβιβάσαντες ἐς  
 10 τὰς νέας, ἔπλεον ἑξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην.  
 ἐνθεῦτεν δὲ οὐ παρὰ τὴν ἡπειρον εἶχον τὰς νέας ἰθὺ  
 τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ' ἐκ Σάμου  
 ὀρμεόμενοι παρὰ τε Ἰκάριον καὶ διὰ νήσων τὸν πλόον  
 ἐποιεῦντο, ὥς μὲν ἐμοὶ δοκέειν, δείσαντες μάλιστα τὸν  
 15 περίπλοον τοῦ Ἀθω, ὅτι τῷ προτέρῳ ἔτει ποιεύμενοι *Ἰανὴ*  
 ταύτῃ τὴν κομιδὴν μεγάλως προσέπταισαν· πρὸς δὲ καὶ  
 96 ἡ Νάξος σφέας ἠνάγκαζε πρότερον οὐκ ἀλούσα. ἐπεὶ  
 δὲ ἐκ τοῦ Ἰκαρίου πελάγεος προσφερόμενοι προσέμιξαν  
 τῇ Νάξῳ, ἐπὶ ταύτην γὰρ δὴ πρῶτην ἐπέειχον στρατεῦεσ-  
 θαι οἱ Πέρσαι, μεμνημένοι τῶν πρότερον οἱ Νάξιοι πρὸς  
 5 τὰ ὄρεα οἴχοντο φεύγοντες οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι  
 ἀνδραποδισάμενοι τοὺς κατέλαβον αὐτῶν, ἐνέπρησαν καὶ  
 τὰ ἱρὰ καὶ τὴν πόλιν. ταῦτα δὲ ποιήσαντες ἐπὶ τὰς  
 ἄλλας νήσους ἀνήγοντο.

Delos Respected; an Earthquake.

- 97 Ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίευν, οἱ Δῆλιοι ἐκλιπόντες  
 καὶ αὐτοὶ τὴν Δῆλον οἴχοντο φεύγοντες ἐς Τήνον. τῆς  
 δὲ στρατιῆς καταπλευούσης ὁ Δᾶτις προπλώσας οὐκ ἔα  
 τὰς νέας πρὸς τὴν Δῆλον προσορμίζεσθαι, ἀλλὰ πέρην  
 5 ἐν τῇ Ῥηναίῃ· αὐτὸς δὲ πυθόμενος ἵνα ᾗσαν οἱ Δῆλιοι,  
 πέμπων κήρυκα ἠγόρευέ σφι τάδε· “ἄνδρες ἱροί, τί  
 φεύγοντες οἴχεσθε, οὐκ ἐπιτήδεα καταγνόντες κατ' ἐμεῦ;  
 ἐγὼ γὰρ καὶ αὐτὸς ἐπὶ τοσοῦτό γε φρονέω καὶ μοι ἐκ  
 βασιλέος ὧδε ἐπέσταλται, ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγέ-  
 10 νοντο, ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν τὴν χώραν

μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἄπιτε ἐπὶ τὰ ὑμέτερα αὐτῶν καὶ τὴν νῆσον νέμεσθε.” ταῦτα μὲν ἐπεκηρυκέυσато τοῖσι Δηλίοισι, μετὰ δὲ λιβανωτοῦ τριηκόσια τάλαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίσει· Δᾶτις μὲν δὴ ταῦτα ποιήσας ἔπλεε ἅμα τῷ στρατῷ ἐπὶ 98 τὴν Ἐρέτριαν πρῶτα, ἅμα ἀγόμενος καὶ Ἴωνας καὶ Αἰολέας· μετὰ δὲ τοῦτον ἐνθεύτεν ἐξαναχθέντα Δῆλος ἐκινήθη, ὡς ἔλεγον Δῆλιοι, καὶ πρῶτα καὶ ὕστατα μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο μὲν κου τέρας ἀνθρώποισι 5 τῶν μελλόντων ἔσεσθαι κακῶν ἔφαινε ὁ θεός. ἐπὶ γὰρ Δαρείου τοῦ Ὑστάσπεος καὶ Ξέρξεω τοῦ Δαρείου καὶ Ἀρταξέρξεω τοῦ Ξέρξεω, τριῶν τουτέων ἐπεξῆς γενεῶν, ἐγένετο πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς τὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν 10 Περσέων αὐτῇ γενόμενα, τὰ δὲ ἀπ’ αὐτῶν τῶν κορυφαίων περὶ τῆς ἀρχῆς πολεμεόντων. οὕτω οὐδὲν ἦν αἰεὶ κινηθῆναι Δῆλον τὸ πρὶν εἶδον ἀκίνητον. [καὶ ἐν χρησμῷ ἦν γεγραμμένον περὶ αὐτῆς ὧδε·

κινήσω καὶ Δῆλον ἀκίνητόν περ εἶδον.] 15  
δύναται δὲ κατὰ Ἑλλάδα γλῶσσαν ταῦτα τὰ οὐνόματα, Δαρεῖος (ἐρξείης), Ξέρξης ἀρήιος, Ἀρταξέρξης μέγας ἀρήιος. τούτους μὲν δὴ τοὺς βασιλέας ὧδε ἂν ὀρθῶς κατὰ γλῶσσαν τὴν σφετέρην Ἑλληνες καλέοιεν.

#### The Persians at Carystus and Eretria.

Οἱ δὲ βάρβαροι ὡς ἀπήειραν ἐκ τῆς Δῆλου, προσ- 99 ἰσχον πρὸς τὰς νήσους, ἐνθεύτεν δὲ (στρατιὴν τε παραλαμβάνου καὶ ὁμήρους τῶν νησιωτέων παῖδας ἐλάμβανον. ὡς δὲ περιπλέοντες τὰς νήσους προσέσχον καὶ ἐς Κάρυστον, οὐ γὰρ δὴ σφι οἱ Καρύστιοι οὔτε ὁμήρους ἐδίδον 5 οὔτε ἔφασαν ἐπὶ πόλιας ἀστυγείτονας στρατεῦεσθαι,

- λέγοντες Ἑρέτριάν τε καὶ Ἀθήνας, ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν σφῶν ἔκειρον, ἐς ὃ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσέων τὴν γνώμην.
- 100** Ἑρετριέες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπείπαντο τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχιλίους (τοὺς κληρουχέ-  
 5 οντας) τῶν ἵπποβοτέων Χαλκιδέων τὴν χώραν, τοὺς σφί διδοῦσι τιμωροὺς. τῶν δὲ Ἑρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα, οἱ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφασίας ιδέας. οἱ μὲν γὰρ αὐτῶν ἐβουλευόντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης, ἄλλοι δὲ  
 10 αὐτῶν ἴδια κέρδεα προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι προδοσίην ἐσκευάζοντο. μαθὼν δὲ τούτων ἑκάτερα ὡς εἶχε Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἑρετριέων τὰ πρῶτα, φράζει τοῖσι ἥκουσι Ἀθηναίων πάντα τὰ παρεόντα σφί πρήγματα, προσεδέετό τε ἀπαλλάσσε-  
 15 σθαί σφῶν ἐς τὴν σφετέρην, ἵνα μὴ προσαπόλωνται. οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλευσάντι πείθονται.
- 101** καὶ οὗτοι μὲν διαβάντες ἐς Ὀρωπὸν ἔσωζον σφέας αὐτούς· οἱ δὲ Πέρσαι πλείοντες κατέσχον τὰς νέας τῆς Ἑρετρικῆς χώρας κατὰ Τέμενος καὶ Χοιρέας καὶ Αἰγίλεια, κατασχόντες δὲ ταῦτα τὰ χωρία αὐτίκα ἵππους τε ἐξ-  
 5 εβάλλοντο καὶ παρεσκευάζοντο ὡς προσοισόμενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἑρετριέες ἐπεξελθεῖν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλὴν, εἴ κως δὲ διαφυλάξαιεν τὰ τείχεα, τούτου σφί περί ἔμελε, ἐπεῖτε ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γινομένης καρτερῆς πρὸς τὸ  
 10 τεῖχος ἐπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων· τῇ δὲ ἐβδόμῃ Εὐφορβός τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέου, ἄνδρες τῶν ἀστῶν δόκιμοι, προδιδούσι τοῖσι

Πέρσῃσι. οἱ δὲ ἐσελθόντες ἐς τὴν πόλιν τοῦτο μὲν τὰ ἰρὰ συλλήσαντες ἐνέπρησαν, ἀποτινύμενοι τῶν ἐν Σάρδισι κατακαυθέντων ἱρῶν, τοῦτο δὲ τοὺς ἀνθρώπους ἡνδραπο- 15 δίσαντο κατὰ τὰς Δαρείου ἐντολάς.

Landing at Marathon; Miltiades and his Family.

Χειρῳσάμενοι δὲ τὴν Ἑρέτριαν καὶ ἐπισχόντες ὅλι- 102 γας ἡμέρας ἔπλεον ἐς γῆν τὴν Ἀττικὴν, κατέρχοντές τε πολλὸν καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς Ἑρετρίεας ἐποίησαν. καὶ ἦν γὰρ ὁ Μαραθὼν ἐπιτηδεότατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι καὶ 5 ἀγχοτάτω τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγέετο Ἴππίης ὁ Πεισιστράτου. Ἀθηναῖοι δὲ ὡς ἐπύθοντο ταῦτα, 103 ἐβοήθειον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφεας στρατηγοὶ δέκα, τῶν ὁ δέκατος ἦν Μιλτιάδης, τοῦ τὸν πατέρα Κίμωνα τὸν Στῆσαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνῶν Πεισιστράτου τὸν Ἴπποκράτεος. καὶ αὐτῷ 5 φεύγοντι Ὀλυμπιάδα ἀνελέσθαι τεθρίππῳ συνέβη, καὶ ταύτην μὲν τὴν νίκην ἀνελόμενόν μιν τῷ τούτῳ ἐξενεῖκασθαι τῷ ὁμομητρίῳ ἀδελφεῷ Μιλτιάδῃ. μετὰ δὲ τῇ ὑστέρῃ Ὀλυμπιάδι τῇσι αὐτῇσι ἵπποισι νικῶν παραδιδοῖ Πεισιστράτῳ ἀνακηρυχθῆναι, καὶ τὴν νίκην παρὲς 10 τούτῳ κατῆλθε ἐπὶ τὰ ἐωυτοῦ ὑπόσπονδος. καὶ μιν ἀνελόμενον τῇσι αὐτῇσι ἵπποισι ἄλλην Ὀλυμπιάδα κατέλαβε ἀποθαίνειν ὑπὸ τῶν Πεισιστράτου παίδων, οὐκέτι περιέοντος αὐτοῦ Πεισιστράτου· κτείνουσι δὲ οὗτοί μιν κατὰ τὸ πρυτανήιον νυκτὸς ὑπέϊσαντες ἄνδρας. 15 τέθαπται δὲ Κίμων πρὸ τοῦ ἄστεος πέρην τῆς διὰ Κοίλης καλεομένης ὁδοῦ· καταντίον δ' αὐτοῦ αἱ ἵπποι τεθάφαι αὐταὶ αἱ τρεῖς Ὀλυμπιάδας ἀνελόμεναι. ἐποίησαν δὲ καὶ ἄλλαι ἵπποι ἥδη τῶν τούτου Εὐαγόρεω Λάκωνος,



- 20 πλέω δὲ τουτέων οὐδαμαί. <sup>φείνω, φέινω</sup> ὁ μὲν δὲ πρεσβύτερος τῶν  
παιδῶν τῷ Κίμωνι Στησαγόρης ἦν τηνικαῦτα παρὰ τῷ  
 πατρίῳ Μιλτιάδῃ τρεφόμενος ἐν τῇ Χερσονήσῳ, ὃ δὲ  
 νεώτερος παρ' αὐτῷ Κίμωνι ἐν Ἀθήνησι, οὖνομα ἔχων  
 ἀπὸ τοῦ οἰκιστέω τῆς Χερσονήσου Μιλτιάδεω Μιλτι-  
 104 ἄδης. οὗτος δὲ ὦν τότε ὁ Μιλτιάδης ἦκων ἐκ τῆς  
 Χερσονήσου καὶ ἐκπεφευγὼς διπλόον θάνατον ἐστρα-  
 τήγειε Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες αὐτὸν οἱ  
 ἐπιδιώξαντες μέχρι Ἰμβρου περὶ πολλοῦ ἐποιεῦντο λα-  
 5 βεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἅμα δὲ ἐκφυγόντα  
 τε τούτους καὶ ἀπικόμενον ἐς τὴν ἐωυτοῦ δοκέοντά τε  
 εἶναι ἐν σωτηρίῃ ἤδη, τὸ ἐνθευτέν μιν οἱ ἐχθροὶ ὑπο-  
 δεξάμενοι ὑπὸ δικαστήριον αὐτὸν ἀγαγόντες ἐδίωξαν  
 τυραννίδος τῆς ἐν Χερσονήσῳ. ἀποφυγὼν δὲ καὶ τού-  
 10 τους στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ  
 τοῦ δήμου.

Phidippides Sent to Sparta for Aid.

- 105 Καὶ πρῶτα μὲν ἔόντες ἔτι ἐν τῷ ἄστεϊ οἱ στρατηγοὶ  
 ἀποπέμπουσι ἐς Σπάρτην κήρυκα Φειδιππίδην Ἀθη-  
 ναῖον μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμην τε καὶ τοῦτο  
 μελετῶντα· τῷ δὲ, ὡς αὐτός τε ἔλεγε Φειδιππίδης καὶ  
 5 Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον ὄρος τὸ ὑπὲρ  
 Τεγέης ὁ Πᾶν περιπίπτει. βώσαντα δὲ τὸ οὖνομα τοῦ  
 Φειδιππίδεω τὸν Πᾶνα Ἀθηναίοισι κελεύσαι ἀπαγ-  
 γεῖλαι, δι' ὃ τι ἐωυτοῦ οὐδεμίαν ἐπιμελείην ποιεῦνται  
 ἔόντος εὐνόου Ἀθηναίοισι καὶ πολλαχῇ γενομένου σφι  
 10 ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἐσομένου. καὶ ταῦτα μὲν  
 Ἀθηναῖοι, καταστάντων σφι εὖ ἤδη τῶν πρηγμάτων,  
 πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο ὑπὸ τῇ ἀκροπόλει  
 Πανὸς ἱρόν, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃς



ἐπετείοισι καὶ λαμπάδι ἱλάσκονται. ἴ τότε δὲ πεμφθεὶς **106**  
 ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὗτος, ὅτε πέρ οἱ ἔφη  
 καὶ τὸν Πᾶνα φανῆναι, δευτεραῖος ἐκ τοῦ Ἀθηναίων  
 ἄστεος ἦν ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας  
 ἔλεγε· “ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφίσι 5  
 βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι  
 Ἑλλησι δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρ-  
 βάρων· καὶ γὰρ νῦν Ἑρέτριά τε ἡνδραπόδισται καὶ  
 πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστέρα.” ὁ μὲν δὴ  
 σφι τὰ ἐντεταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε μὲν βοη- **10**  
 θέειν Ἀθηναίοισι, ἀδύνατα δὲ σφι ἦν τὸ παραντίκα  
 ποιεῖν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον· ἦν γὰρ  
 ἱσταμένου τοῦ μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι  
 ἔφασαν μὴ οὐ πλήρεος ἑόντος τοῦ κύκλου.

#### Hippias at Marathon.

Οὔτοι μὲν νυν τὴν πανσέληνον ἔμενον. τοῖσι δὲ βαρ- **107**  
 βάροισι κατηγέετο Ἰππίης ὁ Πεισιστράτου ἐς τὸν Μα-  
 ραθῶνα, τῆς παροιχομένης νυκτὸς ὄψιν ἰδὼν ἐν τῷ  
 ὕπνῳ τοιήνδε· ἐδόκεε ὁ Ἰππίης τῇ μητρὶ τῇ ἑωυτοῦ  
 συνευνηθῆναι. συνεβάλετο ὦν ἐκ τοῦ ὀνείρου κατελθὼν 5  
 ἐς τὰς Ἀθήνας καὶ ἀνασώσάμενος τὴν ἀρχὴν τελευτή-  
 σειν ἐν τῇ ἑωυτοῦ γηραιός. ἐκ μὲν δὴ τῆς ὄψιος συν-  
 εβάλετο ταῦτα, τότε δὲ κατηγεόμενος τοῦτο μὲν τὰ ἀν-  
 δράποδα τὰ ἐξ Ἑρετρίης ἀπέβησε ἐς τὴν νῆσον τὴν  
 Στυρέων, καλεομένην δὲ Αἰγλείην, τοῦτο δὲ καταγομένης **10**  
 ἐς τὸν Μαραθῶνα τὰς νέας ὄρμιζε οὗτος, ἐκβάντας τε  
 ἐς γῆν τοὺς βαρβάρους διέτασσε. καὶ οἱ ταῦτα διέποντι  
 ἐπῆλθε πταρεῖν τε καὶ βῆξαι μεζύνως ἢ ὡς ἐώθεε. οἷα  
 δὲ οἱ πρεσβυτέρῳ ἑόντι τῶν ὀδόντων οἱ πλεῦνες ἐσεῖ-  
 οντο. τούτων ὦν ἓνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης **15**

βήξας· ἐκπέσόντος δὲ ἐς τὴν ψάμμον αὐτοῦ ἐποιέετο πολλὴν σπουδὴν ἐξευρεῖν. ὥς δὲ οὐκ ἐφαίνετο οἱ ὁ ὁδὼν, ἀναστενάζας εἶπε πρὸς τοὺς παραστάτας· “ἡ γῆ ἥδε οὐκ ἡμετέρη ἐστὶ, οὐδὲ μιν δυνησόμεθα ὑποχειρίην 20 ποιήσασθαι· ὁκόσον δέ τι μοι μέρος μετῆν, ὁ ὁδὼν μετέχει.”

✓ The Plataeans March to the Assistance of the Athenians.

- 108 Ἰππῖνς μὲν δὴ ταύτῃ τὴν ὄψιν συνεβάλετο ἐξεληλυ-  
θέναι. Ἀθηναίοισι δὲ τεταγμένοισι ἐν τεμένει Ἡρακλέος  
ἐπῆλθον βοηθέοντες Πλαταιέες πανδημεῖ· καὶ γὰρ καὶ  
ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλα-  
5 ταιέες, καὶ πόνους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνοὺς  
ἤδη ἀναιρέοντο· ἔδοσαν δὲ ὧδε. πιεζέμενοι ὑπὸ Θη-  
βαίων οἱ Πλαταιέες ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεο-  
μένει· τε τῷ Ἀναξανδρίδῃ καὶ Λακεδαιμονίοισι σφέας  
αὐτοὺς. οἱ δὲ οὐ δεκόμενοι ἔλεγόν σφι τάδε· “ἡμεῖς  
10 μὲν ἐκαστέρω τε οἰκόμεν, καὶ ὑμῖν τοιήδε τις γίνοιτ’ ἂν  
ἐπικουρή ψυχρή· φθαίητε γὰρ ἂν πολλάκις ἐξανδραπο-  
δισθέντες ἢ τινα πυθέσθαι ἡμέων. συμβουλευόμεν δὲ  
ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισι  
τε ἀνδράσι καὶ τιμωρέειν ἐοῦσι οὐ κακοῖσι.” ταῦτα  
15 συνεβούλευον οἱ Λακεδαιμόνιοι οὐ κατὰ τὴν εὐνοίην  
οὕτω τῶν Πλαταιέων ὥς βουλόμενοι τοὺς Ἀθηναίους  
ἔχειν πόνους συνεστεῶτας Βοιωτοῖσι. Λακεδαιμόνιοι  
μὲν νυν Πλαταιεῦσι ταῦτα συνεβούλευον, οἱ δὲ οὐκ  
ἠπίστησαν, ἀλλ’ Ἀθηναίων ἱρὰ ποιούντων τοῖσι δώδεκα  
20 θεοῖσι ἰκέται ἰζόμενοι ἐπὶ τὸν βωμὸν ἐδίδοσαν σφέας  
αὐτοὺς. Θηβαῖοι δὲ πυθόμενοι ταῦτα ἐστρατεύοντο  
ἐπὶ τοὺς Πλαταιέας, Ἀθηναῖοι δὲ σφι ἐβοήθεον. μελ-  
λόντων δὲ συνάπτειν μάχην Κορίνθιοι οὐ περιεῖδον,

παρατυχόντες δὲ καὶ καταλλάξαντες ἐπιτρεψάντων ἀμφοτέρων οὖρισαν τὴν χώραν ἐπὶ τοισίδε, εἰαν Θηβαί- 25 οὺς Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελέειν. Κορίνθιοι μὲν δὴ ταῦτα γνόντες ἀπαλλάσσοντο, Ἀθηναίοισι δὲ ἀπιοῦσι ἐπεθήκαντο Βοιωτοί, ἐπιθέμενοι δὲ ἐσώθησαν τῇ μάχῃ. ὑπερβάντες δὲ οἱ Ἀθηναῖοι τοὺς οἱ Κορίνθιοι ἔθηκαν Πλαταιεῦσι εἶναι οὖρους, τούτους 30 ὑπερβάντες τὸν Ἀσώπῳ αὐτὸν ἐποίησαντο οὖρον Θηβαίοισι πρὸς Πλαταιέας εἶναι καὶ Ὑσιᾶς. ἔδοσαν μὲν δὴ οἱ Πλαταιέες σφέας αὐτοὺς Ἀθηναίοισι τρόπῳ τῷ εἰρημένῳ, ἦκου δὲ τότε ἐς Μαραθῶνα βοηθέοντες.

#### Miltiades and Callimachus.

Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ 109 γνῶμαι, τῶν μὲν οὐκ ἐώντων συμβαλεῖν (ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβάλλειν), τῶν δὲ καὶ Μιλτιάδεω κελευόντων. ὥς δὲ δίχα τε ἐγίνοντο καὶ ἐνῖκα ἢ χεῖρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ ἐνδέκατος 5 ψηφιδόφορος ὁ τῷ κυάμῳ λαχὼν Ἀθηναίων πολεμαρχεῖν (τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον τὸν πολέμαρχον ἐποιεῦντο τοῖσι στρατηγοῖσι), ἦν δὲ τότε πολέμαρχος Καλλίμαχος Ἀφιδναῖος. πρὸς τοῦτον ἔλθων Μιλτιάδης ἔλεγε τάδε. “ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶ ἢ 10 καταδουλώσαι Ἀθήνας ἢ ἐλευθέρας ποιήσαντα μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον οἷα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων [λείπουσι]. νῦν γὰρ δὴ (ἐξ οὗ) ἐγένοντο Ἀθηναῖοι ἐς κίνδυνον ἤκουσι μέγιστον, καὶ ἦν μὲν γε ὑποκύνφωσι τοῖσι Μήδοισι, δέδοκται τὰ 15 πείσονται παραδεδομένοι Ἰππῖν, ἦν δὲ περιγένηται αὕτη ἢ πόλις, οἷη τε ἐστὶ πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. κῶς ὦν δὴ ταῦτα οἶά τε ἐστὶ γενέσθαι, καὶ

κῶς ἐς σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος  
 20 ἔχειν, νῦν ἔρχομαι φράσω. ἡμέων τῶν στρατηγῶν ἐόν-  
 των δέκα δίχα γίνονται αἱ γνῶμαι, τῶν μὲν κελευόντων,  
 τῶν δὲ οὔ, συμβάλλειν. ἦν μὲν νῦν μὴ συμβάλωμεν,  
 ἔλπομαί τινα στάσιν μεγάλην διασείσειν ἐμπεσοῦσαν  
 τὰ Ἀθηναίων φρονήματα ὥστε μηδίσαι· ἦν δὲ συμ-  
 25 βάλλωμεν πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι  
 ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων οἰοί τε εἰμὲν περι-  
 γενέσθαι τῇ συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν  
 τείνει καὶ ἐκ σέο ἥρτηται. ἦν γὰρ σὺ γνώμη τῇ ἐμῇ  
 προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη  
 30 τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τῶν ἀποσπενδόντων τὴν συμ-  
 βολὴν ἔλῃ, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ  
 110 ἐναντία.” ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν  
 Καλλίμαχον· προσγενομένης δὲ τοῦ πολέμαρχου τῆς  
 γνώμης ἐκεκύρωτο συμβάλλειν. μετὰ δὲ οἱ στρατηγοὶ  
 τῶν ἡ γνώμη ἔφερε συμβάλλειν, ὥς ἐκάστου αὐτῶν  
 5 ἐγένετο πρυτανική τῆς ἡμέρης, Μιλτιάδῃ παρεδίδοσαν·  
 ὁ δὲ δεκόμενος οὔτι κω συμβολὴν ἐποιέετο, πρὶν γε δὴ  
 αὐτοῦ πρυτανική ἐγένετο.

Preparations for Engagement; Battle of Marathon.

111 Ὡς δὲ ἐς ἐκεῖνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο  
 ὧδε οἱ Ἀθηναῖοι ὡς συμβαλέοντες. τοῦ μὲν δεξιοῦ  
κέρεος ἡγέετο ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος  
 τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν  
 5 κέρας τὸ δεξιόν· ἡγεομένου δὲ τούτου ἐξεδέκοντο ὡς  
 ἀριθμέοντο αἱ φυλαὶ ἐχόμεναι ἀλληλέων, τελευταῖοι δὲ  
 ἐτάσσοντο ἔχοντες τὸ εὐώνυμον κέρας Πλαταιέες. ἀπὸ  
 ταύτης γὰρ σφι τῆς μάχης, Ἀθηναίων θυσίας ἀναγόν-  
 των ἐς τὰς πανηγύριαις τὰς ἐν τῇσι πεντετηρίσι γινο-

*not a reference*

μένας, κατεύχεται ὁ κῆρυξ ὁ Ἀθηναῖος ἅμα τε Ἀθηναί- 10  
οιςι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι. τότε δὲ  
τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι ἐγένετο  
τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ  
στρατοπέδῳ τὸ μὲν αὐτοῦ μέσον ἐγίνετο (ἐπὶ τάξις  
ὀλίγας) καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ 15  
δὲ κέρας ἐκάτερον ἔρρωτο πλήθει. ὥς δέ σφι διετέτακτο 112  
καὶ τὰ σφάγια ἐγίνετο καλὰ, ἐνθαῦτα ὥς ἀπειθήσαν οἱ  
Ἀθηναῖοι, δρόμῳ ἔεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ  
606 στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ.  
οἱ δὲ Πέρσαι ὀρέοντες δρόμῳ ἐπιόντας παρεσκευάζοντο 5  
ὥς δεξόμενοι, μανίην τε τοῖσι Ἀθηναίοισι (ἐπέφερον) καὶ  
πάγχυ ὀλεθρίην, ὀρέοντες αὐτοὺς ὀλίγους καὶ τούτους  
δρόμῳ ἐπειγομένους, οὔτε ἵππου ὑπαρχούσης σφι οὔτε  
τοξευμάτων. ταῦτα μὲν νυν οἱ βάρβαροι κατείκαζον·  
Ἀθηναῖοι δὲ ἐπεῖτε ἀθρόοι προσέμιξαν τοῖσι βαρβάροι- 10  
σι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων  
πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολεμίους ἐχρήσαντο,  
πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες καὶ  
τοὺς ἄνδρας ταύτην ἡσθημένους· τέως δὲ ἦν τοῖσι Ἑλ-  
λησι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκούσαι. ~ μαχομέ- 113  
νων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγίνετο πολλός. καὶ τὸ  
μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ  
Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν  
δὴ ἐνίκων οἱ βάρβαροι καὶ ῥήξαντες ἐδίωκον ἐς τὴν 5  
μεσόγαιαν, τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοί τε  
καὶ Πλαταιέες. νικῶντες δὲ τὸ μὲν τετραμμένον τῶν  
βαρβάρων φεύγειν ἔων, τοῖσι δὲ τὸ μέσον ῥήξασι αὐτῶν  
συναγαγόντες τὰ κέρεια ἀμφότερα ἐμάχοντο, καὶ ἐνίκων  
Ἀθηναῖοι. φεύγουσι δὲ τοῖσι Πέρσῃσι εἶποντο κόπτον- 10  
τες, ἐς ὃ ἐς τὴν θάλασσαν ἀπικόμενοι πῦρ τε αἵτεον καὶ



- 114 ἐπελαμβάνοντο τῶν νεῶν. καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος Καλλίμαχος διαφθείρεται, ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' ἔθανε τῶν στρατηγῶν Στησίλεως ἑ Θρασύλεω· τοῦτο δὲ Κυνέγειρος ὁ Εὐφορίωνος ἐνθαῦτα ἐπιλαμβάνόμενος τῶν ἀφλάστων νεός, τὴν χεῖρα ἀποκοπεῖς πελέκεϊ πίπτει, τοῦτο δὲ ἄλλοι Ἀθηναίων πολλοί τε καὶ ὀνομαστοί.

Persian Fleet before Athens; Prodiges.

- 115 Ἑπτὰ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιῷδε Ἀθηναῖοι· τῇσι δὲ λοιπῇσι οἱ βάρβαροι ἐξανακρουσάμενοι καὶ ἀναλαβόντες ἐκ τῆς νήσου ἐν τῇ ἔλιπον τὰ ἐξ Ἑρετρίης ἀνδράποδα, περιέπλεον Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. αἰτίην δὲ ἔσχε Ἀθηναίοισι ἐξ Ἀλκμεωνιδέων μηχανῆς αὐτοὺς ταῦτα ἐπινοηθῆναι· τούτους γὰρ συνθεμένους τοῖσι Πέρσῃσι ἀναδέξαι ἀσπίδα ἐοῦσι ἤδη ἐν τῇσι νηυσί.
- 116 οὗτοι μὲν δὴ περιέπλεον Σούνιον· Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβοήθεον ἐς τὸ ἄστυ, καὶ ἐφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἤκειν, καὶ ἐστρατοπεδεύσαντο ἀπιγμένοι ἐξ Ἡρακλείου τοῦ ἐν Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργεϊ. οἱ δὲ βάρβαροι τῇσι νηυσὶ ὑπεραιωρηθέντες Φαλήρου, τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων, ὑπὲρ τούτου ἀνακωχέυσαντες τὰς νέας ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην.
- 117 Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας, Ἀθηναίων δὲ ἑκατὸν καὶ ἐνενήκοντα καὶ δύο. ἔπεσον μὲν ἀμφοτέρων τοσοῦτοι. συνήνεικε δὲ αὐτόθι θῶμα γενέσθαι τοιούδε, Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κουφαγόρεω ἐν τῇ συστάσει μαχόμενόν τε καὶ ἄνδρα γινό-

I have heard him say he will  
I have heard that he said my word

μενον ἀγαθὸν τῶν ὀμμάτων στερηθῆναι οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ κοιπὸν τῆς ζῆς διατελέειν ἀπὸ τούτου τοῦ χρόνου ἔοντα τυφλόν. λέγειν δὲ αὐτὸν περὶ τοῦ πάθεος ἤκουσα τοιόνδε τινὰ 10 λόγον, ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν· τὸ δὲ φάσμα τοῦτο ἑωυτὸν μὲν παρεξελθεῖν, τὸν δὲ ἑωυτοῦ παραστάτην ἀποκτεῖναι. ταῦτα μὲν δὴ Ἐπίζηλον ἐπυθόμην λέγειν.

15

Datis Returns to Asia; Fate of the Eretrians.

Δᾶτις δὲ πορευόμενος ἅμα τῷ στρατῷ ἐς τὴν Ἀσίην, 118 ἐπεῖτε ἐγένετο ἐν Μυκόνῳ, εἶδε ὄψιν ἐν τῷ ὕπνῳ. καὶ ἥτις μὲν ἦν ἡ ὄψις, οὐ λέγεται· ὁ δέ, ὡς ἡμέρη τάχιστα ἐπέλαμψε, ζήτησιν ἐποιέετο τῶν νεῶν, εὐρὼν δὲ ἐν νηὶ Φοινίσσῃ ἄγαλμα Ἀπόλλωνος κεχρυσωμένον ἐπυνθάνε- 5 το ὁκόθεν σεσυλημένον εἶη, πυθόμενος δὲ ἐξ οὗ ἦν ἱροῦ, ἔπλεε τῇ ἑωυτοῦ νηὶ ἐς Δῆλον· καὶ ἀπύκατο γὰρ τῆνικαῦτα οἱ Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ ἱρὸν τὸ ἄγαλμα καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἄγαλμα ἐς Δῆλιον τὸ Θηβαίων· τὸ δ' ἔστι 10 ἐπὶ θαλάσῃ Χαλκίδος καταντίον. Δᾶτις μὲν δὴ ταῦτα ἐντειλάμενος ἀπέπλεε, τὸν δὲ ἀνδριάντα τοῦτον Δῆλιοι οὐκ ἀπήγαγον, ἀλλὰ μιν δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου ἐκομίσαντο ἐπὶ Δῆλιον. ✓ τοὺς δὲ τῶν 119 Ἐρετριέων ἀνδραποδισμένους Δᾶτις τε καὶ Ἀρταφέρνης, ὡς προσέσχον ἐς τὴν Ἀσίην πλέοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἐρετριάς, ἐνεῖχε σφι δεινὸν χόλον, οἷα 5 ἀρξάντων ἀδικίης προτέρων τῶν Ἐρετριέων· ἐπεῖτε δὲ εἶδε σφεας ἀπαχθέντας παρ' ἑωυτὸν καὶ ἑωυτῷ ὑποχει-

ρίους ἔοντας, ἐποίησε κακὸν ἄλλο οὐδέν, ἀλλὰ σφεας  
 τῆς Κισσῆς χώρης κατοίκησε ἐν σταθμῷ ἑωυτοῦ τῷ  
 10 οὐνομά ἐστι Ἀρδέρικκα, ἀπὸ μὲν Σούσων δέκα καὶ  
 διηκοσίους σταδίους ἀπέχοντι, τεσσεράκοντα δὲ ἀπὸ  
 τοῦ φρέατος τὸ παρέχεται τριφασίας ιδέας· καὶ γὰρ  
 ἄσφαλτον καὶ ἄλας καὶ ἔλαιον ἀρύσσονται ἐξ αὐτοῦ  
 τρόπῳ τοιῷδε. ἀντλέεται μὲν κηλωνήφ, ἀντὶ δὲ γαυλοῦ  
 15 ἡμῖσι ἀσκού οἱ προσδέδεται· ὑποτύψας δὲ τούτῳ  
 ἀντλέει καὶ ἔπειτα ἐγχεῖ ἐς δεξαμενὴν· ἐκ δὲ ταύτης ἐς  
 ἄλλο διαχεόμενον τράπεται τριφασίας ὁδοῦς· καὶ ἡ  
 μὲν ἄσφαλτος καὶ οἱ ἄλλες πηγνυνται παραυτικά· τὸ δὲ  
 ἔλαιον οἱ Πέρσαι καλέουσι τοῦτο ράδινακην· ἔστι δὲ  
 20 μέλαν καὶ ὀδμήν παρεχόμενον βαρέαν· ἐνθαῦτα τοὺς  
 Ἑρετρίας κατοίκησε βασιλεὺς Δαρεῖος, οἱ καὶ μέχρι  
 ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν ἀρχαίην  
 γλώσσαν. τὰ μὲν δὴ περὶ Ἑρετρίας ἔσχε οὕτω.

Spartans at Athens; Charges against the Alcmaeonidae.

120 Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχίλιοι μετὰ  
 τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν,  
 οὕτω ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ.  
 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὅμως  
 5 θεήσασθαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα  
 ἐθεήσαντο. μετὰ δὲ αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον  
 αὐτῶν ἀπαλλάσσοντο ὀπίσω.

121 Θῶμα δέ μοι καὶ οὐκ ἐνδέκομαι τὸν λόγον, Ἀλκμε-  
 ωνίδας ἂν κοτε ἀναδέξαι Πέρσησι ἐκ συνθήματος ἀσπί-  
 दा, βουλομένους ὑπὸ βαρβάροις τε εἶναι Ἀθηναίους  
 καὶ ὑπὸ Ἰππῆ· οἵτινες μᾶλλον ἢ ὁμοίως Καλλίῃ τῷ  
 5 Φαινίππου, Ἰππονίκου δὲ πατρί, φαίνονται μισοτύραννοι  
 ἔόντες. Καλλίης τε γὰρ μῦθος Ἀθηναίων ἀπάντων

ἐτόλμα, ὅκως Πεισίστρατος ἐκπέσοι ἐκ τῶν Ἀθηνέων, τὰ χρήματα αὐτοῦ κηρυσσόμενα ὑπὸ τοῦ δημοσίου ὠνέεσθαι, καὶ τᾶλλα τὰ ἔχθιστα ἐς αὐτὸν πάντα ἐμνηχανᾶτο. [Καλλίεω δὲ τούτου ἄξιον πολλαχοῦ μνήμην **122** ἐστὶ πάντα τινὰ ἔχειν. τοῦτο μὲν γὰρ τὰ προλελεγμένα, ὡς ἀνὴρ ἄκρος ἐλευθερῶν τὴν πατρίδα· τοῦτο δὲ τὰ ἐν Ὀλυμπίῃ ἐποίησε· ἵππῳ νικήσας, τεθρίππῳ δὲ δευτέρως γενόμενος, Πύθια δὲ πρότερον ἀνελόμενος, ἐφανε- 5 ρώθη ἐς τοὺς Ἑλληνας πάντας δαπάνησι μεγίστησι. τοῦτο δὲ κατὰ τὰς ἐωυτοῦ θυγατέρας ἐούσας τρεῖς οἷός τις ἀνὴρ ἐγένετο· ἐπειδὴ γὰρ ἐγίνοντο γάμου ὥραιαι, ἔδωκέ σφι δωρεὴν μεγαλοπρεπεστάτην ἐκείνησί τε ἔχαρίσατο· ἐκ γὰρ πάντων τῶν Ἀθηναίων τὸν ἐκάστη 10 ἐθέλοι ἀνδρα ἐωυτῇ ἐκλέξασθαι, ἔδωκε τούτῳ τῷ ἀνδρί.] καὶ οἱ Ἀλκμεωνίδαι ὁμοίως ἢ οὐδὲν ἦσσαν τούτου ἦσαν **123** μισοτύραννοι. θῶυμα ὦν μοι καὶ οὐ προσίεμαι τὴν διαβολὴν τούτους γε ἀναδέξαι ἀσπίδα, οἵτινες ἔφενγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον Πεισιστρατίδαι τὴν τυραννίδα. καὶ 5 οὕτω τὰς Ἀθήνας οὗτοι ἦσαν οἱ ἐλευθερώσαντες πολλῷ μᾶλλον ἢ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, ὡς ἐγὼ κρίνω. οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους Πεισι- στρατιδέων Ἱππαρχον ἀποκτείναντες, οὐδέ τι μᾶλλον ἔπαυσαν [τοὺς λοιποὺς] τυραννεύοντας· Ἀλκμεωνίδαι 10 δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὴ οὗτοι γε ἀληθῆώς ἦσαν οἱ τὴν Πυθίην ἀναπείσαντες προσημαίνειν Λακεδαιμονίοισι ἐλευθεροῦν τὰς Ἀθήνας, ὡς μοι πρότερον δεδήλωται. ἀλλὰ γὰρ ἴσως τι ἐπιμεμφόμενοι Ἀθηναίων τῷ **124** δήμῳ προεδίδοσαν τὴν πατρίδα. οὐ μὲν ὦν ἦσαν σφῆων ἄλλοι δοκιμώτεροι ἔν γε Ἀθηναίοισι ἀνδρες, οὐδ' οὐ μᾶλλον ἐτετιμέατο. οὕτω οὐδὲ λόγος αἰρέει ἀναδεχθῆναι

5 ἔκ γε ἂν τούτων ἀσπίδα ἐπὶ τοιούτῳ λόγῳ. ἀνεδέχθη μὲν γὰρ ἀσπίς, καὶ τοῦτο οὐκ ἔστι ἄλλως εἰπεῖν· ἐγένετο γάρ· ὃς μέντοι ἦν ὁ ἀναδέξας, οὐκ ἔχω προσωτέρω εἰπεῖν τούτων.

**How Alcmaeon Became Wealthy.**

- 125** Οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν λαμ-  
 προὶ ἐν τῇσι Ἀθήνῃσι, ἀπὸ δὲ Ἀλκμέωνος καὶ αὐτὶς  
 Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί. τοῦτο μὲν  
 γὰρ Ἀλκμέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίῳ Λυδοῖσι  
 5 παρὰ Κροίσου ἀπικνεομένοισι ἐπὶ τὸ χρηστήριον τὸ ἐν  
 Δελφοῖσι συμπρήκτωρ τε ἐγίνετο καὶ συνελάμβανε προ-  
 θύμως, καὶ μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ  
 χρηστήρια φοιτεόντων ἐωυτὸν εὖ ποιεῖν μεταπέμπεται  
 ἐς Σάρδεις, ἀπικόμενον δὲ δωρέεται χρυσῷ τὸν ἂν δύνηται  
 10 τῷ ἐωυτοῦ σώματι ἐξενείκασθαι ἐσάπαξ. ὁ δὲ Ἀλκμέων  
 πρὸς τὴν δωρεὴν ἐοῦσαν τοιαύτην τοιάδε ἐπιτηδεύσας  
 προσέφερε. ἐνδὺς κιθῶνα μέγαν καὶ κόλπον βαθὺν κα-  
 ταλιπόμενος τοῦ κιθῶνος, κοθόρνους τοὺς εὕρισκε εὐρυ-  
 τάτους ἐόντας ὑποδησάμενος, ἦι ἐς τὸν θησαυρὸν ἐς τόν  
 15 οἱ κατηγέοντο. ἐσπεσὼν δὲ ἐς σωρὸν ψήγματος πρῶτον  
 μὲν παρέσαξε παρὰ τὰς κνήμας τοῦ χρυσοῦ ὅσον ἐχώρει  
 οἱ κόθορνοι, μετὰ δὲ τὸν κόλπον πάντα πλησάμενος τοῦ  
 χρυσοῦ καὶ ἐς τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ  
 ψήγματος, καὶ ἄλλο λαβὼν ἐς τὸ στόμα, ἐξῆι ἐκ τοῦ  
 20 θησαυροῦ ἔλκων μὲν μόγισ τοὺς κοθόρνους, παντὶ δέ τερ  
 οἰκῶς μᾶλλον ἢ ἀνθρώπῳ· τοῦ τό τε στόμα ἐβέβυστο  
 καὶ πάντα ἐξώγκωτο. ἰδόντα δὲ τὸν Κροῖσον γέλωσ  
 ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα διδοῖ καὶ πρὸς ἑτέροισι  
 μιν δωρέεται οὐκ ἐλάσσοσι ἐκείνων. οὕτω μὲν ἐπλού-  
 25 τησε ἡ οἰκίη αὕτη μεγάλως, καὶ ὁ Ἀλκμέων οὗτος οὕτω  
 τεθριπποτροφήσας Ὀλυμπιάδα ἀναιρέεται.



## The Wooing of Agarista.

Μετὰ δὲ γενεῇ δευτέρῃ ὕστερον Κλεισθένης μιν ὁ **126**  
 Σικυνώνιος τύραννος ἐξήειρε, ὥστε πολλῶ ὀνομαστοτέρην  
 γενέσθαι ἐν τοῖσι Ἑλλησι ἢ πρότερον ἦν. Κλεισθέней  
 γὰρ τῷ Ἀριστωνύμου τοῦ Μύρωνος τοῦ Ἀνδρέω γίνεται  
 θυγάτηρ τῇ οὖνομα ἦν Ἀγαρίστη. ταύτην ἠθέλησε, **5**  
 Ἑλλήνων ἀπάντων ἐξευρὼν τὸν ἄριστον, τούτῳ γυναῖκα  
 προσθεῖναι. Ὀλυμπίων ὧν ἐόντων καὶ νικῶν ἐν αὐτοῖσι  
 τεθρίππῳ ὁ Κλεισθένης κήρυγμα ἐποιήσατο, ὅστις Ἑλ-  
 λήνων ἐωυτὸν ἀξιοῖ Κλεισθέneos γαμβρὸν γενέσθαι,  
 ἥκειν ἐς ἐξηκοστὴν ἡμέρην ἢ καὶ πρότερον ἐς Σικυνῶνα **10**  
 ὡς κυρώσοντος Κλεισθέneos τὸν γάμον ἐν ἐνιαυτῷ, ἀπὸ  
 τῆς ἐξηκοστῆς ἀρξαμένου ἡμέρης. ἐνθαῦτα Ἑλλήνων  
 ὅσοι σφίσι τε αὐτοῖσι ἦσαν καὶ πᾶτρη ἐξωγκωμένοι,  
 ἐφοίτεον μνηστήρες· τοῖσι Κλεισθένης καὶ δρόμον καὶ  
 παλαίστρην ποιησάμενος ἐπ' αὐτῷ τούτῳ εἶχε. ἀπὸ **127**  
 μὲν δὴ Ἰταλῆς ἦλθε Σμινδυρίδης ὁ Ἴπποκράτεος Συ-  
 βαρίτης, ὃς ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀπύκετο  
 (ἢ δὲ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα), καὶ  
 Σιρίτης Δάμασος Ἀμύριος τοῦ σοφοῦ λεγομένου παῖς. **5**  
 οὗτοι μὲν ἀπὸ Ἰταλῆς ἦλθον, ἐκ δὲ τοῦ κόλπου τοῦ  
 Ἰονίου Ἀμφίμνηστος Ἐπιστρόφου Ἐπιδάμνιος· οὗτος  
 δὲ ἐκ τοῦ Ἰονίου κόλπου. Αἰτωλὸς δὲ ἦλθε Τιτόρμου  
 τοῦ ὑπερφύντος τε Ἑλληνας ἰσχύι καὶ φυγόντος ἀνθρώ-  
 πους ἐς τὰς ἐσχατίας τῆς Αἰτωλίδος χώρας, τούτου τοῦ **10**  
 Τιτόρμου ἀδελφεὸς Μάλης. ἀπὸ δὲ Πελοποννησίου  
 Φεῖδωνος τοῦ Ἀργείων τυράννου παῖς Λεωκῆδης, Φεί-  
 δωνος δὲ τοῦ τὰ μέτρα ποιήσαντος Πελοποννησίοισι καὶ  
 ὑβρίσαντος μέγιστα δὴ Ἑλλήνων ἀπάντων, ὃς ἐξανα-  
 στήσας τοὺς Ἑλλείων ἀγωνοθέτας αὐτὸς τὸν ἐν Ὀλυμπίῃ **15**

ἀγῶνα ἔθηκε· τούτου τε δὴ παῖς καὶ Ἀμιάντος Λυκούργου Ἀρκὰς ἐκ Τραπεζοῦντος, καὶ Ἀξὴν ἐκ Παίου πόλιος Λαφάνης Εὐφορίωνος τοῦ δεξαμένου τε, ὡς λόγος ἐν Ἀρκαδίῃ λέγεται, τοὺς Διοσκούρους οἰκίοισι καὶ ἀπὸ  
 20 τούτου ξεινοδοκέοντος πάντας ἀνθρώπους, καὶ Ἡλείου Ὀνόμαστος Ἀγαίου. οὗτοι μὲν δὴ ἐξ αὐτῆς Πελοποννήσου ἦλθον, ἐκ δὲ Ἀθηνέων ἀπίκοντο Μεγακλῆς τε ὁ Ἀλκμέωνος τούτου τοῦ παρὰ Κροῖσον ἀπικομένου, καὶ ἄλλος Ἴπποκλείδης Τισάνδρου, πλούτῳ καὶ εἰδεῖ προφέ-  
 25 ρων Ἀθηναίων. ἀπὸ δὲ Ἐρετρίης ἀνθέυσης τούτων τὸν χρόνον Λυσανίης· οὗτος δὲ ἀπ' Εὐβοίης μούνος. ἐκ δὲ Θεσσαλίας ἦλθε τῶν Σκοπαδέων Διακτορίδης Κραννώ-  
 128 νιος, ἐκ δὲ Μολοσσῶν Ἀλκων. τοσοῦτοι μὲν ἐγένοντο οἱ μνηστήρες. ἀπικομένων δὲ τούτων ἐς τὴν προειρημέ-  
 νην ἡμέρην, ὁ Κλεισθένης πρῶτα μὲν τὰς πάτρας τε αὐτῶν ἀνεπύθετο καὶ γένος ἐκάστου, μετὰ δὲ κατέχων  
 5 ἐνιαυτὸν διεπειρᾶτο αὐτῶν τῆς τε ἀνδραγαθίης καὶ τῆς ὀργῆς καὶ παιδευσίος τε καὶ τρόπου, καὶ ἐνὶ ἐκάστῳ ἰὼν ἐς συνουσίην καὶ συνάπασι· καὶ ἐς γυμνάσιά τε ἐξαγινέ-  
 ων ὅσοι ἦσαν αὐτῶν νεώτεροι, καὶ τό γε μέγιστον, ἐν τῇ συνεστίῃ διεπειρᾶτο· ὅσον γὰρ κατεῖχε χρόνον αὐτούς,  
 10 τούτου πάντα ἐποίεε καὶ ἅμα ἐξεΐνιζε μεγαλοπρεπέως. καὶ δὴ κου μάλιστα τῶν μνηστήρων ἠρέσκοντο οἱ ἀπ' Ἀθηνέων ἀπιγμένοι, καὶ τούτων μᾶλλον Ἴπποκλείδης ὁ Τισάνδρου καὶ κατ' ἀνδραγαθίην ἐκρίνετο καὶ ὅτι τὸ ἀνέ-  
 129 καθεν τοῖσι ἐν Κορίνθῳ Κυψελίδησι ἦν προσήκων. ὡς δὲ ἡ κυρίῃ ἐγένετο τῶν ἡμερέων τῆς τε κατακλίσιος τοῦ γάμου καὶ ἐκφάσιος αὐτοῦ Κλεισθέneos τὸν κρίνοι ἐκ πάντων, θύσας βοῦς ἑκατὸν ὁ Κλεισθένης εὐώχεε αὐτούς  
 5 τε τοὺς μνηστῆρας καὶ Σικυωνίους πάντας. ὡς δὲ ἀπὸ δείπνου ἐγίνοντο, οἱ μνηστήρες ἔριν εἶχον ἀμφί τε μου-

σικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. προΐούσης δὲ τῆς  
 πόσιος κατέχων πολλὸν τοὺς ἄλλους ὁ Ἴπποκλείδης  
 ἐκέλευσέ οἱ τὸν αὐλητὴν αὐλῆσαι ἐμμελείην, πειθομένου  
 δὲ τοῦ αὐλητέω ὠρχήσατο. καὶ κως ἐωυτῷ μὲν ἄρεσ- 10  
 τῶς ὠρχέετο, ὁ Κλεισθένης δὲ ὀρέων ὅλον τὸ πρῆγμα  
 ὑπώπτευε. μετὰ δὲ ἐπισχῶν ὁ Ἴπποκλείδης χρόνον  
 ἐκέλευσέ τινα τράπεζαν ἐσενεῖκαι, ἐσελθούσης δὲ τῆς  
 τραπέζης πρῶτα μὲν ἐπ' αὐτῆς ὠρχήσατο Λακωνικά  
 σχηματία, μετὰ δὲ ἄλλα Ἀττικά, τὸ τρίτον δὲ τὴν κεφα- 15  
 λὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσι ἐχειρονό-  
 μησε. Κλεισθένης δὲ τὰ μὲν πρῶτα καὶ τὰ δεύτερα  
 ὀρχεομένου, ἀποστνυγέων γαμβρὸν ἄν οἱ ἔτι γενέσθαι  
 Ἴπποκλείδεα διὰ τὴν τε ὀρχησιν καὶ τὴν ἀναιδείην,  
 κατεῖχε ἐωυτόν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὥς 20  
 δὲ εἶδε τοῖσι σκέλεσι χειρονομήσαντα, οὐκέτι κατέχειν  
 δυνάμενος εἶπε, “ὦ παῖ Τισάνδρου, ἀπωρχήσαό γε μὲν  
 τὸν γάμον.” ὁ δὲ Ἴπποκλείδης ὑπολαβὼν εἶπε, “οὐ  
 φροντὶς Ἴπποκλείδῃ.” ἀπὸ τούτου μὲν τοῦτο ὀνομά- 130  
 ζεται, Κλεισθένης δὲ σιγὴν ποιησάμενος ἔλεξε ἐς μέσον  
 τάδε· “ἄνδρες παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ καὶ  
 πάντας ὑμέας ἐπαινέω καὶ πᾶσι ὑμῖν, εἰ οἶόν τε εἶη,  
 χαριζοίμην ἄν, μὴτ' ἓνα ὑμέων ἐξαίρετον ἀποκρίνων 5  
 μήτε τοὺς λοιποὺς ἀποδοκιμάζων. ἀλλ' οὐ γὰρ οὐδ' αὖτε  
 ἐστὶ μῆς περί παρθένου βουλευόντα πᾶσι κατὰ νόον  
 ποιεῖν, τοῖσι μὲν ὑμέων ἀπελαυνόμενοισι τοῦδε τοῦ γά-  
 μου τάλαντον ἀργυρίου ἐκάστω δωρεὴν δίδωμι τῆς ἀξιώ-  
 σιος εἵνεκα τῆς ἐξ ἐμεῦ γῆμαι καὶ τῆς ἐξ οἴκου ἀποδη- 10  
 μῆς, τῷ δὲ Ἀλκμέωνος Μεγακλεῖ ἐγγυνῷ παῖδα τὴν  
 ἐμὴν Ἀγαρίστην νόμοισι τοῖσι Ἀθηναίων.” φαμένον  
 δὲ ἐγγυνᾶσθαι Μεγακλέος ἐκεκύρωτο ὁ γάμος Κλεισθένει.

## Famous Descendants of Megacles and Agarista.

- 131** Ἀμφὶ μὲν κρίσιος τῶν μνηστήρων τοσαῦτα ἐγένετο, καὶ οὕτω Ἀλκμεωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. τούτων δὲ συνοικησάντων γίνεται Κλεισθένης τε ὁ τὰς φυλὰς καὶ τὴν δημοκρατίην Ἀθηναίοισι καταστήσας, 5 ἔχων τὸ οὖνομα ἀπὸ τοῦ μητροπάτορος τοῦ Σικυωνίου· οὗτός τε δὴ γίνεται Μεγακλέϊ καὶ Ἴπποκράτης, ἐκ δὲ Ἴπποκράτεος Μεγακλέης τε ἄλλος καὶ Ἀγαρίστη ἄλλη ἀπὸ τῆς Κλεισθέneos Ἀγαρίστης ἔχουσα τὸ οὖνομα· ἡ συνοικήσασά τε Ξανθίππῳ τῷ Ἀρίφρονος καὶ ἔγκυος 10 εἶδε ὄψιν ἐν τῷ ὕπνῳ, ἐδόκεε δὲ λέοντα τεκεῖν, καὶ μετ' ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.

## Miltiades and the Parians; his Unhappy End.

- 132** Μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης, καὶ πρότερον εὐδοκίμεον παρὰ Ἀθηναίοισι, τότε μᾶλλον αὔξετο. αἰτήσας δὲ νέας ἐβδομήκοντα καὶ στρατιὴν τε καὶ χρήματα Ἀθηναίους, οὐ φράσας σφί ἐπ' ἣν ἐπιστρα- 5 τεύεται χώραν, ἀλλὰ φὰς αὐτοὺς καταπλουτιεῖν ἣν οἱ ἔπουνται· ἐπὶ γὰρ χώραν τοιαύτην δὴ τινα ἄξειν ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται· λέγων τοιαῦτα αἴτεε τὰς νέας. Ἀθηναῖοι δὲ τούτοισι ἐπαερθέντες **133** παρέδωκαν. παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὴν ἔπλεε ἐπὶ Πάρον, πρόφασιν ἔχων ὡς οἱ Πάριοι ὑπῆρξαν πρότεροι στρατευόμενοι τριήρεσι ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα λόγων ἦν, ἀτὰρ τινα 5 καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρεα τὸν Τισίεω, ἐόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσῃ. ἀπικόμενος δὲ ἐς τὴν ἔπλεε ὁ Μιλτιάδης τῇ στρατιῇ ἐπολιόρκεε Παρίους κατειλημέ-

νους ἐντὸς τείχεος, καὶ ἐσπέμπων κήρυκα αἴτεε ἑκατὸν  
 τάλαντα, φάς, ἣν μὲν οὐ δῶσι, οὐκ ἀπονοστήσειν τὴν 10  
 στρατιὴν πρὶν ἢ ἐξέλῃ σφέας. οἱ δὲ Πάριοι ὅκως μὲν  
 τι δώσουσι Μιλτιάδῃ ἀργυρίου οὐδὲν διενοεύντο, οἱ δὲ  
 ὅκως διαφυλάξουσιν τὴν πόλιν τοῦτο ἐμηχανέοντο, ἄλλα  
 τε ἐπιφραζόμενοι καὶ τῇ μάλιστα ἔσκε ἐκάστοτε ἐπίμα-  
 χον τοῦ τείχεος, τοῦτο ἅμα νυκτὶ ἐξηίρετο διπλήσιον 15  
 τοῦ ἀρχαίου. ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες **134**  
 Ἕλληνες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ Πάριοι γενέσθαι  
 ὧδε λέγουσι. Μιλτιάδῃ ἀπορέοντι ἐλθεῖν ἐς λόγους  
 αἰχμάλωτον γυναῖκα, εὐῶσαν μὲν Παρίην γένος, οὖνομα  
 δέ οἱ εἶναι Τιμούν, εἶναι δὲ ὑποζάκορον τῶν χθονίων 5  
 θεῶν. ταύτην ἐλθούσαν ἐς ὄψιν Μιλτιάδεω συμβουλευ-  
 σαι, εἰ περὶ πολλοῦ ποιέεται Πάρον ἐλθεῖν, τὰ ἂν αὐτῇ  
 ὑποθῇται, ταῦτα ποιέειν. μετὰ δὲ τὴν μὲν ὑποθέσθαι,  
 τὸν δὲ διερχόμενον ἐπὶ τὸν κολωνὸν τὸν πρὸ τῆς πόλιος  
 ἑόντα ἔρκος θεσμοφόρου Δήμητρος ὑπερθορεῖν, οὐ δυνά- 10  
 μενον τὰς θύρας ἀνοῖξαι, ὑπερθορόντα δὲ ἰέναι ἐπὶ τὸ  
 μέγαρον ὃ τι δὴ ποιήσουντα ἐντός, εἴτε κινήσουντά τι τῶν  
 ἀκινήτων εἴτε ὃ τι δὴ κοτε πρήξοντα· πρὸς τῇσι θύρῃσί  
 τε γενέσθαι καὶ πρόκατε φρίκης αὐτὸν ὑπελθούσης  
 ὀπίσω τὴν αὐτὴν ὁδὸν ἵεσθαι, καταθρώσκοντα δὲ τὴν 15  
 αἵμασι τὸν μηρὸν σπασθῆναι· οἱ δὲ αὐτὸν τὸ γόνυ  
 προσπταῖσαι λέγουσι. Μιλτιάδης μὲν νυν φλαύρως **135**  
 ἔχων ἀπέπλεε ὀπίσω, οὔτε χρήματα Ἀθηναίοισι ἄγων  
 οὔτε Πάρον προσκτησάμενος, ἀλλὰ πολιορκήσας τε ἐξ  
 καὶ εἴκοσι ἡμέρας καὶ δηιώσας τὴν νῆσον. Πάριοι δὲ  
 πυθόμενοι ὥς ἢ ὑποζάκορος τῶν θεῶν Τιμὼ Μιλτιάδῃ 5  
 κατηγήσατο, βουλόμενοί μιν ἀντὶ τούτων τιμωρήσασθαι,  
 θεοπρόπους πέμπουσι ἐς Δελφούς, ὥς σφεας ἡσυχίῃ τῆς  
 πολιορκίας ἔσχε· ἔπεμπον δὲ ἐπειρησομένους εἰ κατα-



χρήσονται τὴν ὑποζάκορον τῶν θεῶν ὡς ἐξηγησαμένην  
 10 τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν καὶ τὰ ἐς ἔρσενα  
 γόνον ἄρρητα ἱρὰ ἐκφήνασαν Μιλτιάδῃ. ἡ δὲ Πυθίη  
 οὐκ ἔα, φᾶσα οὐ Τιμοῦν εἶναι τὴν αἰτίνην τούτων, ἀλλὰ  
 δεῖν γὰρ Μιλτιάδεα τελευτᾶν μὴ εὖ, φανήναί οἱ τῶν  
**136** κακῶν κατηγεμόνα. Παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη  
 ἔχρησε. Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονο-  
 στήσαντα ἔσχον ἐν στόμασι οἳ τε ἄλλοι καὶ μάλιστα  
 Ξάνθιππος ὁ Ἀρίφρονος, ὃς θανάτου ὑπαγαγὼν ὑπὸ  
 5 τὸν δῆμον Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵ-  
 νεκεν. Μιλτιάδης δὲ αὐτὸς μὲν παρεὼν οὐκ ἀπελογέετο·  
 ἦν γὰρ ἀδύνατος ὥστε σηπομένου τοῦ μηροῦ· προκει-  
 μένου δὲ αὐτοῦ ἐν κλίνῃ ὑπεραπελογέοντο οἱ φίλοι, τῆς  
 μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμνη-  
 10 μένοι καὶ τὴν Λῆμνον αἵρεσιν, ὡς ἐλὼν Λῆμνόν τε  
 καὶ τισάμενος τοὺς Πελασγοὺς παρέδωκε Ἀθηναίοισι.  
 προσγενομένου δὲ τοῦ δήμου αὐτῷ κατὰ τὴν ἀπόλυσιν  
 τοῦ θανάτου, ζημιώσαντος δὲ κατὰ τὴν ἀδικίην πεντή-  
 κοντα ταλάντοισι, Μιλτιάδης μὲν μετὰ ταῦτα σφακελί-  
 15 σαντός τε τοῦ μηροῦ καὶ σαπέντος τελευτᾷ, τὰ δὲ πεντή-  
 κοντα τάλαντα ἐξέτισε ὁ παῖς αὐτοῦ Κίμων.

**Pelasgians Expelled from Attica. Λήμνια ἔργα.**

**137** Λῆμνον δὲ Μιλτιάδης ὁ Κίμωνος ὧδε ἔσχε. Πελα-  
 σγοὶ ἐπέιτε ἐκ τῆς Ἀττικῆς ὑπὸ Ἀθηναίων ἐξεβλήθησαν,  
 εἴτε ὦν δὴ δικαίως εἴτε ἀδίκως· τοῦτο γὰρ οὐκ ἔχω  
 φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἐκαταῖος μὲν ὁ Ἥγη-  
 5 σάνδρου ἔφησε ἐν τοῖσι λόγοισι λέγων ἀδίκως· ἐπέιτε  
 γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώραν, τὴν σφίσι αὐτοῖσι  
 ὑπὸ τὸν Ὑμησὸν εὐοῦσαν ἔδοσαν Πελασγοῖσι οἰκῆσαι  
 μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλα-

μένου, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην  
 εὖ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, 10  
 λαβεῖν φθόνον τε καὶ ἴμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν  
 αὐτοὺς οὐδεμίαν ἄλλην πρόφασιν προῖσχομένους τοὺς  
 Ἀθηναίους. ὥς δὲ αὐτοὶ Ἀθηναῖοι λέγουσι, δικαίως  
 ἐξελάσαι. κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ  
 Ὑμησῶ, ἐνθεύτην ὀρμεομένους ἀδικεῖν τάδε. φοιτᾶν 15  
 γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας  
 ἐπ' ὕδωρ ἐπὶ τὴν Ἐννεάκρουνον· οὐ γὰρ εἶναι τοῦτον  
 τὸν χρόνον σφίσι κω οὐδὲ τοῖσι ἄλλοισι Ἑλλησι οἰκέ-  
 τας· ὅκως δὲ ἔλθοιεν αὐται, τοὺς Πελασγοὺς ὑπὸ ὕβριός  
 τε καὶ ὀλιγωρίας βιᾶσθαι σφεας. καὶ ταῦτα μέντοι σφι 20  
 οὐκ ἀποχρᾶν ποιεῖν, ἀλλὰ τέλος καὶ ἐπιβουλεύοντας  
 ἐπιχείρησιν φανῆναι ἐπ' αὐτοφώρῳ. ἐωυτοὺς δὲ γενέ-  
 σθαι τοσούτῳ ἐκείνων ἄνδρας ἀμείνονας, ὅσῳ παρεὼν  
 ἐωυτοῖσι ἀποκτεῖναι τοὺς Πελασγοὺς, ἐπεὶ σφεας ἔλα-  
 βον ἐπιβουλεύοντας, οὐκ ἐθελῆσαι, ἀλλὰ σφι προειπεῖν 25  
 ἐκ τῆς γῆς ἐξιέναι. τοὺς δὲ οὕτω δὴ ἐκχωρήσαντας  
 ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Λῆμνον. ἐκεῖνα μὲν  
 δὴ Ἐκαταῖος ἔλεξε, ταῦτα δὲ Ἀθηναῖοι λέγουσι. οἱ δὲ **138**  
 Πελασγοὶ οὗτοι Λῆμνον τότε νεμόμενοι καὶ βουλόμενοι  
 τοὺς Ἀθηναίους τιμωρήσασθαι, εὖ τε ἐξεπιστάμενοι τὰς  
 Ἀθηναίων ὀρτάς, πεντηκοντέρους κτησάμενοι ἐλόχησαν  
 Ἀρτέμιδι ἐν Βραυρῶνι ἀγούσας ὀρτὴν τὰς τῶν Ἀθηναί- 5  
 ων γυναῖκας, ἐνθεύτην δὲ ἀρπάσαντες τουτέων πολλὰς  
 οἴχοντο ἀποπλέοντες, καὶ σφεας ἐς Λῆμνον ἀγαγόντες  
 παλλακὰς εἶχον. ὥς δὲ τέκνων αὐται αἱ γυναῖκες ὑπε-  
 πλήσθησαν, γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τοὺς  
 Ἀθηναίων ἐδίδασκον τοὺς παῖδας. οἱ δὲ οὔτε συμμίσ- 10  
 γεσθαι τοῖσι ἐκ τῶν Πελασγίδων γυναικῶν παισὶ ᾔηθελον,  
 εἴ τε τύπτοιτό τις αὐτῶν ὑπ' ἐκείνων τινός, ἐβοήθειόν τε

πάντες καὶ ἐτιμώρεον ἀλλήλοισι· καὶ δὴ καὶ ἄρχειν τε  
 τῶν παίδων οἱ παῖδες ἐδικαίειν καὶ πολλῶ ἐπεκράτεον.  
 15 μαθόντες δὲ ταῦτα οἱ Πελασγοὶ ἐωντοῖσι λόγους ἐδίδο-  
 σαν· καὶ σφι βουλευομένοισι δεινὸν τι ἐσέδυνε, εἰ δὴ  
 διαγινώσκοιεν σφίσι τε βοηθέειν οἱ παῖδες πρὸς τῶν  
 κουριδιέων γυναικῶν τοὺς παῖδας καὶ τούτων αὐτίκα  
 ἄρχειν πειρώατο, τί δὴ ἀνδρωθέντες δῆθεν ποιήσουσι.  
 20 ἐνθαῦτα ἔδοξέ σφι κτείνειν τοὺς παῖδας τοὺς ἐκ τῶν  
 Ἀττικέων γυναικῶν. ποιεῦσι δὴ ταῦτα, προσαπολλύ-  
 ουσι δὲ σφεων καὶ τὰς μητέρας. ἀπὸ τούτου δὲ τοῦ  
 ἔργου καὶ τοῦ προτέρου τούτων, τὸ ἐργάσαντο αἱ γυναῖ-  
 κες τοὺς ἅμα Θόαντι ἄνδρας σφετέρους ἀποκτείνασαι,  
 25 νενόμισται ἀνὰ τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα  
 Λήμνια καλέεσθαι.

#### How Lemnos was Won for Athens by Miltiades.

139 Ἀποκτείνασι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους  
 παῖδας τε καὶ γυναῖκας οὔτε γῇ καρπὸν ἔφερε οὔτε  
 γυναῖκές τε καὶ ποῖμναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ.  
 πιεζόμενοι δὲ λιμῶ καὶ ἀπαιδίῃ ἐς Δελφοὺς ἔπεμπον  
 5 λύσιν τινὰ αἰτησόμενοι τῶν παρεόντων κακῶν. ἡ δὲ  
 Πυθίῃ σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας  
 τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι. ἦλθόν τε δὴ ἐς τὰς  
 Ἀθήνας οἱ Πελασγοὶ καὶ δίκας ἐπαγγέλλοντο βουλό-  
 μενοι διδόναι παντὸς τοῦ ἀδικήματος. Ἀθηναῖοι δὲ ἐν  
 10 τῷ πρυτανήϊ κλίνην στρώσαντες ὥς εἶχον κάλλιστα  
 καὶ τράπεζαν ἐπιπλήν ἀγαθῶν πάντων παραθέντες,  
 ἐκέλευον τοὺς Πελασγοὺς τὴν χώραν σφίσι παραδιδόναι  
 οὔτω ἔχουσιν. οἱ δὲ Πελασγοὶ ὑπολαβόντες εἶπαν,  
 “ἐπεὰν βορέῃ ἀνέμῳ αὐτημερὸν ἐξανύσῃ νηὺς ἐκ τῆς  
 15 ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν,” ἐπιστά-

μενοι τοῦτο εἶναι ἀδύνατον γενέσθαι· ἡ γὰρ Ἀττικὴ  
 πρὸς νότον κέεται πολλὸν τῆς Λήμνου. τότε μὲν τοιαῦ- **140**  
 τα· ἔτεσι δὲ κάρτα πολλοῖσι ὕστερον τούτων, ὥς ἡ  
 Χερσόνησος ἢ ἐπ' Ἑλλησπόντῳ ἐγένετο ὑπὸ Ἀθηναί-  
 οισι, Μιλτιάδης ὁ Κίμωνος ἐτησιέων ἀνέμων κατεστηκό-  
 των νηὶ κατανύσας ἐξ Ἑλαιοῦντος τοῦ ἐν Χερσονήσῳ **5**  
 ἐς Λήμνον προηγόρενε ἐξιέναι ἐκ τῆς νήσου τοῖσι Πελασ-  
 γοῖσι, ἀναμιμνήσκων σφέας τὸ χρηστήριον, τὸ οὐδαμὰ  
 ἤλπισαν σφίσι οἱ Πελασγοὶ ἐπιτελέεσθαι. Ἐφαιστιέες  
 μὲν νυν ἐπείθοντο, Μυριναῖοι δὲ οὐ συγγινωσκόμενοι  
 εἶναι τὴν Χερσόνησον Ἀττικὴν ἐπολιορκέοντο, ἐς δὲ καὶ **10**  
 οὗτοι παρέστησαν. οὕτω δὲ τὴν Λήμνον ἔσχον Ἀθη-  
 ναῖοί τε καὶ Μιλτιάδης.

## BOOK VII.

### Darius Prepares for a Second Expedition against Greece.

- 1 Ἐπεὶ δὲ ἀγγελίῃ ἀπίκετο περὶ τῆς μάχης τῆς ἐν  
Μαραθῶνι γενομένης παρὰ βασιλέα Δαρείου τὸν Ὑστά-  
σπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναί-  
οισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ  
5 τε δεινότερα ἐποίεε καὶ μᾶλλον ὥρμητο στρατεύεσθαι  
ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο πέμπων  
ἀγγέλους κατὰ πόλιν ἐτοιμάζειν στρατιήν, πολλῶ πλέω  
ἐπιτάσσων ἐκάστοισι ἢ πρότερον παρέχειν, καὶ νέας τε  
καὶ ἵππους καὶ σῖτον καὶ πλοῖα. τούτων δὲ περιαγγελ-  
10 λομένων ἡ Ἀσίῃ ἐδουέετο ἐπὶ τρία ἔτεα, καταλεγομένων  
τε τῶν ἀρίστων ὥς ἐπὶ τὴν Ἑλλάδα στρατευομένων  
καὶ παρασκευαζομένων. τετάρτῳ δὲ ἔτεϊ Αἰγύπτιοι  
ὑπὸ Καμβύσειω δουλωθέντες ἀπέστησαν ἀπὸ Περσέων.  
ἐνθαῦτα δὴ καὶ μᾶλλον ὥρμητο καὶ ἐπ' ἀμφοτέρους  
15 στρατεύεσθαι.

### Contest between Darius's Sons touching the Succession; his Death.

- 2 Στελλομένου δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθήνας,  
τῶν παίδων αὐτοῦ στάσις ἐγένετο μεγάλη περὶ τῆς  
ἡγεμονίης, ὥς δεῖ μιν ἀποδέξαντα βασιλέα κατὰ τὸν  
Περσέων νόμον οὕτω στρατεύεσθαι. ἦσαν γὰρ Δαρείῳ  
5 καὶ πρότερον ἢ βασιλεῦσαι γεγονότες τρεῖς παῖδες ἐκ  
τῆς προτέρης γυναικός, Γοβρύεω θυγατρός, καὶ βασι-



λεύσαντι ἐξ Ἀτόσσης τῆς Κύρου ἕτεροι τέσσερες. τῶν  
 μὲν δὴ προτέρων ἐπρέσβευε Ἀρταβαζάνης, τῶν δὲ ἐπι-  
 γενομένων Ξέρξης. ἔοντες δὲ μητρὸς οὐ τῆς αὐτῆς ἑστα-  
 σίαζον, ὁ μὲν Ἀρταβαζάνης κατότι πρεσβύτατός τε εἶη 10  
 παντὸς τοῦ γόνου καὶ ὅτι νομιζόμενον εἶη πρὸς πάντων  
 ἀνθρώπων τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν, Ξέρξης δὲ  
 ὡς Ἀτόσσης τε παῖς εἶη τῆς Κύρου θυγατρὸς καὶ ὅτι  
 Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην.  
 Δαρείου δὲ οὐκ ἀποδεικνυμένου κω γνώμην, ἐτύγχανε 3  
 κατὰ τὸ αὐτὸ τούτοις καὶ Δημάρητος ὁ Ἀρίστωνος ἀνα-  
 βεβηκὼς ἐς Σοῦσα, ἑστερημένος τε τῆς ἐν Σπάρτῃ βασι-  
 λείης καὶ φυγὴν ἐπιβαλὼν ἑωυτῷ ἐκ Λακεδαιμόνος.  
 οὗτος ὦν ἦρ πυθόμενος τῶν Δαρείου παίδων τὴν δια- 5  
 φορὴν, ἐλθὼν, ὡς ἡ φάτις μιν ἔχει, Ξέρξῃ συνεβούλευε  
 λέγειν πρὸς τοῖσι ἔλεγε ἔπεσι, ὡς αὐτὸς μὲν γένοιτο  
 Δαρεῖω ἤδη βασιλεύοντι καὶ ἔχοντι τὸ Περσέων κρά-  
 τος, Ἀρταβαζάνης δὲ ἔτι ἰδιώτῃ ἔοντι Δαρεῖω. οὐκ ὦν  
 οὔτε οἶκός εἶη οὔτε δίκαιον ἄλλον τινὰ τὸ γέρας ἔχειν 10  
 πρὸ ἑωυτοῦ· ἐπεὶ γε καὶ ἐν Σπάρτῃ ἔφη ὁ Δημάρητος  
 ὑποτιθέμενος, οὕτω νομίζεσθαι, ἣν οἱ μὲν προγεγονότες  
 ἔωσι πρὶν ἢ τὸν πατέρα σφέων βασιλεύσαι, ὁ δὲ βασι-  
 λεύοντι ὀψίγονος ἐπιγένηται, τοῦ ἐπιγενομένου τὴν ἐκδε-  
 ξιν τῆς βασιλείης γίνεσθαι. χρησαμένου δὲ Ξέρξεω τῇ 15  
 Δημαρήτου ὑποθήκῃ, γνοὺς ὁ Δαρεῖος ὡς λέγοι δίκαια  
 βασιλέα μιν ἀπέδεξε. δοκέει δέ μοι καὶ ἄνευ ταύτης  
 τῆς ὑποθήκης βασιλεύσαι ἂν Ξέρξης· ἡ γὰρ Ἀτοσσα  
 εἶχε τὸ πᾶν κράτος. ἀποδέξας δὲ βασιλέα Πέρσῃσι 4  
 Ξέρξεα Δαρεῖος ὥρμητο στρατεύεσθαι. ἀλλὰ γὰρ μετὰ  
 ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρῳ ἔτεϊ  
 παρασκευαζόμενον συνήνεικε αὐτὸν Δαρεῖον, βασιλεύ-  
 σαντα τὰ πάντα ἐξ τε καὶ τριήκοντα ἔτα, ἀποθανεῖν, 5

οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους  
οὔτε Ἀθηναίους τιμωρήσασθαι.

**Xerxes Succeeds to the Throne; is Persuaded to Carry out  
his Father's Plans.**

5 Ἀποθανόντος δὲ Δαρείου ἡ βασιληίῃ ἀνεχώρησε ἐς  
τὸν παῖδα τὸν ἐκείνου Ξέρξην. ὁ τοίνυν Ξέρξης ἐπὶ μὲν  
τὴν Ἑλλάδα οὐδαμῶς πρόθυμος ἦν κατ' ἀρχὰς στρα-  
τεύεσθαι, ἐπὶ δὲ Αἴγυπτον ἐποίετο στρατιῆς ἄγερσιν.

5 παρεὼν δὲ καὶ δυνάμενος παρ' αὐτῷ μέγιστον Περσέων  
Μαρδόνιος ὁ Γοβρύεω, ὃς ἦν Ξέρξῃ μὲν ἀνεψιὸς Δαρείου  
δὲ ἀδελφεῆς παῖς, τοιούτου λόγου εἶχετο, λέγων, “δέσπο-  
τα, οὐκ οἰκός ἐστι Ἀθηναίους ἐργασαμένους πολλὰ δὴ  
κακὰ Πέρσας μὴ οὐ δοῦναι δίκην τῶν ἐποίησαν. ἀλλ'

15 εἰ τὸ μὲν νῦν ταῦτα πρήσσοις τά περ ἐν χερσὶ ἔχεις·  
ἡμερώσας δὲ Αἴγυπτον τὴν ἐξυβρίσασαν στρατηλάτее  
ἐπὶ τὰς Ἀθήνας, ἵνα λόγος τέ σε ἔχῃ πρὸς ἀνθρώπων  
ἀγαθός, καὶ τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν  
στρατεύεσθαι.” οὗτος μὲν οἱ ὁ λόγος ἦν τιμωρός· τοῦδε

15 δὲ τοῦ λόγου παρενθήκην ποιέεσκετο τήνδε, ὡς ἡ Εὐρώπῃ  
περικαλλὴς εἴη χώρα, καὶ δένδρεα παντοῖα φέρει τὰ  
ἡμερα, ἀρετὴν τε ἄκρη, βασιλεί τε μούνῳ θνητῶν ἀξίῃ

6 ἐκτῆσθαι. ταῦτα ἔλεγε οἷα νεωτέρων ἔργων ἐπιθυμητῆς  
ἔων καὶ θέλων αὐτὸς τῆς Ἑλλάδος ὑπαρχος εἶναι.  
χρόνῳ δὲ κατεργάσατό τε καὶ ἀνέπεισε ὥστε ποιέειν

ταῦτα Ξέρξην· συνέλαβε γὰρ καὶ ἄλλα οἱ σύμμαχα  
5 γηγόμενα ἐς τὸ πείθεσθαι Ξέρξην. τοῦτο μὲν ἀπὸ τῆς  
Θεσσαλίας παρὰ τῶν Ἀλευαδέων ἀπιγμένοι ἄγγελοι  
ἐπεκαλέοντο βασιλέα πᾶσαν προθυμίην παρεχόμενοι  
ἐπὶ τὴν Ἑλλάδα· οἱ δὲ Ἀλευάδαι οὗτοι ἦσαν Θεσσα-  
λίας βασιλέες· τοῦτο δὲ Πεισιστρατιδέων οἱ ἀναβεβη-

κότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἐχόμενοι τῶν καὶ 10  
οἱ Ἀλευάδαι, καὶ δὴ τι πρὸς τούτοισι ἔτι πλέον προσωρέ-  
γοντό οἱ. ἔχοντες Ὀνομάκριτον, ἄνδρα Ἀθηναῖον χρησ-  
μολόγον τε καὶ διαθέτην χρησμῶν τῶν Μουσαίου, ἀνα-  
βεβήκεσαν, τὴν ἔχθρην προκαταλυσάμενοι· ἐξηλάθη  
γὰρ ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος 15  
ἐξ Ἀθηνέων, ἐπ' αὐτοφώρῳ ἁλούς ὑπὸ Λάσου τοῦ  
Ἑρμιονέος ἐμποιέων ἐς τὰ Μουσαίου χρησμόν, ὡς αἱ  
ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι ἀφανιζοίατο κατὰ τῆς  
θαλάσσης. διὸ ἐξήλασέ μιν ὁ Ἰππαρχος, πρότερον  
χρεόμενος τὰ μάλιστα, τότε δὲ συναναβὰς ὅκως ἀπί- 20  
κοιτο ἐς ὄψιν τὴν βασιλέος, λεγόντων τῶν Πεισιστρα-  
τιδέων περὶ αὐτοῦ σεμνοὺς λόγους, κατέλεγε τῶν χρησ-  
μῶν· εἰ μὲν τι ἐνέοι σφάλμα φέρον τῷ βαρβάρῳ, τῶν  
μὲν ἔλεγε οὐδέν, ὁ δὲ τὰ εὐτυχέστατα ἐκλεγόμενος ἔλεγε,  
τόν τε Ἑλλησποντον ὡς ζευχθῆναι χρεὸν εἶη ὑπ' ἀνδρὸς 25  
Πέρσεω, τὴν τε ἔλασιν ἐξηγεόμενος. οὗτός τε δὴ χρησ-  
μυδέων προσεφέρετο, καὶ οἳ τε Πεισιστρατίδαι καὶ οἱ  
Ἀλευάδαι γνώμας ἀποδεικνύμενοι.

Ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλ- 7  
λάδα, ἐνθαῦτα δευτέρῳ μὲν ἔτει μετὰ τὸν θάνατον τὸν  
Δαρείου πρῶτα στρατιὴν ποιέεται ἐπὶ τοὺς ἀπεστεῶτας.  
τούτους μὲν νυν καταστρεψάμενος καὶ Αἴγυπτον πᾶσαν  
πολλὸν δουλοτέρην ποιήσας ἢ ἐπὶ Δαρείου ἦν, ἐπιτρά- 5  
πει Ἀχαιμένει ἀδελφεῷ μὲν ἐωντοῦ Δαρείου δὲ παιδί.  
Ἀχαιμένεα μὲν νυν ἐπιτροπεύοντα Αἰγύπτου χρόνῳ  
μετέπειτα ἐφόνευσε Ἰνάρως ὁ Ψαμμητίχου ἀνὴρ Λίβυς.

Council of the Persians; Xerxes' Speech.

Ξέρξης δὲ μετὰ Αἰγύπτου ἄλωσιν ὡς ἔμελλε ἐς χεῖρας 8  
ἄξεσθαι τὸ στράτευμα τὸ ἐπὶ τὰς Ἀθήνας, σύλλογον

ἐπὶ κλητον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας  
τε πύθηται σφεων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει.  
5 ὥς δὲ συνελέχθησαν, ἔλεξε Ξέρξης τάδε·

“ ἄνδρες Πέρσαι, οὐτ’  
αὐτὸς κατηγήσομαι νόμον  
τόνδε ἐν ὑμῖν τιθεῖς, παρα-  
δεξάμενός τε αὐτῷ χρήσο-  
10 μαι. ὥς γὰρ ἐγὼ πυνθά-  
νομαι τῶν πρεσβυτέρων,  
οὐδαμὰ κω ἡτρεμίσαμεν,  
ἐπεῖτε παρελάβομεν τὴν  
ἡγεμονίην τήνδε παρὰ Μή-  
15 δων, Κύρου κατελόντος Ἀσ-  
τυάγεα. ἀλλὰ θεός τε οὕτω  
ἄγει καὶ αὐτοῖσι ἡμῖν πολ-  
λὰ ἐπέπουσι συμφέρεται  
ἐπὶ τὸ ἄμεινον. τὰ μὲν νυν  
20 Κῦρός τε καὶ Καμβύσης  
πατὴρ τε ἐμὸς Δαρεῖος κα-  
τεργάσαντο καὶ προσεκτή-  
σαντο ἔθνεα, ἐπισταμένοισι  
εὖ οὐκ ἂν τις λέγοι. ἐγὼ δὲ  
25 ἐπεῖτε παρέλαβον τὸν θρό-  
νον τοῦτον, ἐφρόντιζον ὅκως  
μὴ λείψομαι τῶν πρότερον  
γενομένων ἐν τιμῇ τῇδε μηδὲ  
ἐλάσσω προσκτῆσομαι δύ-  
30 ναμιν Πέρσησι· φροντίζων  
δὲ εὐρίσκω ἅμα μὲν κῦδος  
ἡμῖν τε προσγινόμενον χῶ-  
ρην τε τῆς νῦν ἐκτέμεθα οὐκ

“ ἄνδρες Πέρσαι, οὐτ’ αὐτὸς  
κατηγήσομαι νόμον τόνδ’ ἐν ὑμῖν  
τιθεῖς, παραδεξάμενός τε αὐτῷ  
χρήσομαι. ὥς γὰρ ἐγὼ πυνθά-  
νομαι τῶν πρεσβυτέρων, οὐδένα  
χρόνον ἡτρεμίσαμεν, ἐξ οὗ παρε-  
λάβομεν τὴν ἡγεμονίαν τήνδε  
παρὰ τῶν Μήδων, Κύρου κατε-  
λόντος Ἀστυάγην. ἀλλὰ θεός  
τε οὕτως ἐνάγει, καὶ αὐτοῖς ἡμῖν  
πολλὰ ἐπιούσι συμφέρεται ἐπὶ τὸ  
ἄμεινον. ἃ μὲν δὴ Κῦρός τε καὶ  
Καμβύσης πατὴρ τε ὁ ἐμὸς Δα-  
ρεῖος κατειργάσαντο καὶ προσε-  
κτῆσαντο ἔθνη, ἐπισταμένοις οὐκ  
ἂν τις λέγοι. ἐγὼ δ’ ἐπειδὴ παρέ-  
λαβον τὸν θρόνον, τούτου ἐφρόν-  
τιζον ὅπως μὴ λείψωμαι τῶν πρό-  
τερον γενομένων ἐν τῇ τιμῇ τῇδε  
μηδ’ ἐλάσσω προσκτῆσώμαι δύ-  
ναμιν Πέρσαις· φροντίζων δὲ  
εὐρίσκω ἅμα μὲν κῦδος ἡμῖν  
προσγινόμενον χῶραν τε ἧς νῦν  
κεκτέμεθα οὐκ ἐλάσσονα οὐδὲ

ἐλάσσονα οὐδὲ φλαυροτέ-  
 ρην παμφορωτέραν τε, ἅμα  
 δὲ τιμωρίην τε καὶ τίσιν  
 γινομένην. διὸ ὑμέας νῦν  
 ἐγὼ συνέλεξα, ἵνα τὸ νοέω  
 πρήσσειν ὑπερθέωμαι ὑμῖν.  
 μέλλω ζεύξας τὸν Ἑλλήσ-  
 ποντον ἑλᾶν στρατὸν διὰ  
 τῆς Εὐρώπης ἐπὶ τὴν Ἑλ-  
 λάδα, ἵνα Ἀθηναίους τιμω-  
 ρήσωμαι ὅσα δὴ πεποιήκασι  
 Πέρσας τε καὶ πατέρα τὸν  
 ἐμόν. ὠρᾶτε μὲν νυν καὶ  
 πατέρα τὸν ἐμόν Δαρεῖον  
 ἰθὺνόντα στρατεύεσθαι ἐπὶ  
 τοὺς ἄνδρας τούτους. ἀλλ'  
 ὁ μὲν τετελεύτηκε καὶ οὐκ  
 ἐξεγένετο αὐτῷ τιμωρήσασ-  
 θαι· ἐγὼ δὲ ὑπὲρ τε ἐκείνου  
 καὶ τῶν ἄλλων Περσέων οὐ  
 πρότερον παύσομαι πρὶν ἢ  
 ἔλω τε καὶ πυρώσω τὰς  
 Ἀθήνας, οἳ γε ἐμὲ καὶ πα-  
 τέρα τὸν ἐμόν ὑπῆρξαν ἄδι-  
 κη ποιεῖντες. πρῶτα μὲν  
 ἐς Σάρδεις ἐλθόντες ἅμα  
 Ἀρισταγόρῃ τῷ Μιλησίῳ,  
 δούλῳ δὲ ἡμετέρῳ, ἀπικό-  
 μενοι ἐνέπρησαν τὰ τε ἄλ-  
 σεα καὶ τὰ ἱρά· δεύτερα δὲ  
 ἡμέας οἷα ἔρξαν ἐς τὴν

φανλοτέραν παμφορωτέραν τε,  
 ἅμα δὲ τιμωρίαν καὶ τίσιν γίνο- 35  
 μένην. διὰ δὴ ταῦτα νῦν ὑμᾶς  
 ἐγὼ συνέλεξα, ἵνα ἃ διανοοῦμαι  
 πράττειν ὑποθῶ ὑμῖν. μέλλω  
 ζεύξας τὸν Ἑλλήσποντον ἐλαύ- 40  
 νειν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ  
 τὴν Ἑλλάδα, ἵνα Ἀθηναίους τι-  
 μωρήσωμαι ὅσα δὴ πεποιήκασι  
 Πέρσας τε καὶ πατέρα τὸν ἐμόν. 45  
 ὁρᾶτε μὲν δὴ καὶ πατέρα τὸν ἐμόν  
 Δαρεῖον προθυμούμενον στρατεύ-  
 εσθαι ἐπὶ τοὺς ἄνδρας τούτους.  
 ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ 50  
 ἐξεγένετ' αὐτῷ τιμωρήσασθαι·  
 ἐγὼ δ' ὑπὲρ τ' ἐκείνου καὶ τῶν ἄλ-  
 λων Περσῶν οὐ πρότερον παύσο-  
 μαι πρὶν ἔλω τε καὶ πυρώσω τὰς 55  
 Ἀθήνας, οἳ γε ἐμὲ τε καὶ πατέρα  
 τὸν ἐμόν ὑπῆρξαν ἄδικα ποιοῦντες.  
 πρῶτα μὲν εἰς Σάρδεις ἐλθόντες  
 ἅμα Ἀρισταγόρῃ τῷ Μιλησίῳ, 60  
 δούλῳ δὲ ἡμετέρῳ, ἐνέπρησαν τὰ  
 τε ἄλση καὶ τὰ ἱέρα· δεύτερα δὲ,  
 ὑμᾶς οἷα ἔδρασαν εἰς τὴν γῆν τὴν



- 65 σφετέρην ἀποβάντας, ὅτε Δᾶτίς τε καὶ Ἀρταφέρνης ἐστρατήγεον, τὰ ἐπίστασθέκον πάντες. τούτων μέντοι εἵνεκα ἀνάρτημαι ἐπ' αὐ-
- 70 τοὺς στρατεύεσθαι, ἀγαθὰ δὲ ἐν αὐτοῖσι τοσάδε ἀνευρίσκω λογιζόμενος· εἰ τούτους τε καὶ τοὺς τούτοισι πλησιοχώρους καταστρε-
- 75 ψόμεθα, οἱ Πέλοπος τοῦ Φρυγὸς νέμονται χώραν, γῆν τὴν Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμορέουσιν· οὐ γὰρ δὴ χώραν γε
- 80 οὐδεμίαν κατόψεται ἥλιος ὁμορέουσιν τῇ ἡμετέρῃ, ἀλλὰ σφεας πάσας ἐγὼ ἅμα ὑμῖν μίαν χώραν θήσω, διὰ πάσης διεξελθὼν τῆς
- 85 Εὐρώπης. πυνθάνομαι γὰρ ὧδε ἔχειν, οὔτε τινὰ πόλιν ἀνδρῶν οὐδεμίαν οὔτε ἔθνος οὐδὲν ἀνθρώπων ὑπολείπεσθαι, τὸ ἡμῖν οἷόν τε ἔσ-
- 90 ται ἐλθεῖν ἐς μάχην, τούτων τῶν κατέλεξα ὑπεξαραιρημένων. οὕτω οἷ τε ἡμῖν αἵτιοι ἔξουσιν δούλιον ζυγὸν οἷ τε ἀναίτιοι. ὑμεῖς δ' ἂν
- 95 μοι τάδε ποιέοντες χαρί-
- σφετέραν ἀποβάντας, ὅτε Δᾶτίς τε καὶ Ἀρταφέρνης ἐστρατήγουν, ἐπίστασθέ που πάντες. τούτων μέντοι ἔνεκα ἀνώρμημαι ἐπ' αὐτοὺς στρατεύεσθαι, ἀγαθὰ δ' ἐν αὐτοῖς τοσάδε ἀνευρίσκω λογιζόμενος· εἰ τούτους τε καὶ τοὺς τούτοις πλησιοχώρους καταστρεψόμεθα, οἱ Πέλοπος τοῦ Φρυγὸς νέμονται χώραν, γῆν τε τὴν Περσίδα ἀποδείξομεν τῷ Διὸς αἰθέρι ὁμορον οὔσαν· οὐ γὰρ δὴ χώραν γε οὐδὲ μίαν κατόψεται ὁ ἥλιος ὁμορον οὔσαν τῇ ἡμετέρᾳ, ἀλλ' αὐτὰς ἀπάσας ἐγὼ ἅμα ὑμῖν μίαν χώραν θήσω, διὰ πάσης ἐξελεθὼν τῆς Εὐρώπης. πυνθάνομαι γὰρ ὧδε ἔχειν, οὔτε τινὰ πόλιν αὐτῶν οὐδεμίαν οὔτε ἔθνος ἀνθρώπων οὐδὲν ὑπολείπεσθαι ἡμῖν, ὃ οἷόν τε ἔσται ἐλθεῖν εἰς μάχην, τούτων ὧν ἔλεξα ὑπεξηρημένων. οὕτως οἷ τε ἡμῖν ἀντίοι ἔξουσιν δούλιον ζυγὸν οἷ τε Ἀθηναῖοι. ὑμεῖς δ' ἂν μοι τάδε ποιῶντες χαρίζεσθε· ἐπει-

<p>             ζοισθε· ἐπεὰν ὑμῖν σημήνω              τὸν χρόνον ἐς τὸν ἥκειν δεῖ,              προθύμως πάντα τινὰ ὑμέων              χρήσει παρεῖναι· ὃς ἂν δὲ              ἔχων ἦκη παρεσκευασμένον              στρατὸν κάλλιστα, δώσω οἱ              δῶρα τὰ τιμιώτατα νομί-              ζεται εἶναι ἐν ἡμετέρου.              ποιητέα μὲν νυν ταῦτά ἐστι              οὕτω· ἵνα δὲ μὴ ἰδιοβου-              λεύειν ὑμῖν δοκέω, τίθημι              τὸ πρήγμα ἐς μέσον, γνώμην              κελεύων ὑμέων τὸν βουλό-              μενον ἀποφαίνεσθαι.” ταῦ-              τα εἶπας ἐπαύετο.           </p>	<p>             δὲν ὑμῖν σημήνω τὸν χρόνον εἰς              ὃν ἡμῖν ἥκειν δοκεῖ, προθύμως              ὑμᾶς ἅπαντας δεῖ παρεῖναι· ὅς              δ’ ἂν ἔλθοι ἔχων κατεσκευασμέ- 100              νον στρατὸν κάλλιστα, δώσω              αὐτῷ δωρεὰν ἥδη τιμιωτάτην ἢ              νομίζεται ἐν ἡμετέρα. ποιητέα              μὲν δὴ ταῦτ’ ἔστιν οὕτως· ἵνα 105              δὲ μὴ ἰδιοβουλεύειν ὑμῖν δοκῶ,              τίθηναι τὸ πρᾶγμα ἐς μέσον,              γνώμην κελεύων ὑμῶν τὸν βου-              λόμενον ἀποφαίνεσθαι.” 110           </p>
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#### Mardonius Speaks in Support of the Expedition.

Μετ’ αὐτὸν δὲ Μαρδόνιος ἔλεγε· “ὦ δέσποτα, οὐ 9  
 μῶνον εἰς τῶν γενομένων Περσέων ἄριστος ἀλλὰ καὶ  
 τῶν ἐσομένων, ὃς τά τε ἄλλα λέγων ἐπῖκεο ἄριστα καὶ  
 ἀληθέστατα, καὶ Ἰωνας τοὺς ἐν τῇ Εὐρώπῃ κατοικημέ-  
 νους οὐκ ἐάσεις καταγελάσαι ἡμῖν ἔοντας ἀναξίους. 5  
 καὶ γὰρ δεινὸν ἂν εἴη πρήγμα, εἰ Σάκας μὲν καὶ Ἰνδοὺς  
 καὶ Αἰθίοπας τε καὶ Ἀσσυρίους ἄλλα τε ἔθνεα πολλὰ  
 καὶ μεγάλα ἀδικήσαντα Πέρσας οὐδέν, ἀλλὰ δύναμιν  
 προσκτᾶσθαι βουλόμενοι, καταστρεφάμενοι δούλους  
 ἔχομεν,” Ἕλληνας δὲ ὑπάρξαντας ἀδικίης οὐ τιμωρησό- 10  
 μεθα. τί δείσαντες; κοίην πλήθεος συστροφήν; κοίην  
 δὲ χρημάτων δύναμιν; τῶν ἐπιστάμεθα μὲν τὴν μάχην,  
 ἐπιστάμεθα δὲ τὴν δύναμιν ἐοῦσαν ἀσθενέα· ἔχομεν  
 δὲ αὐτῶν παῖδας καταστρεφάμενοι, τούτους οἷ ἐν τῇ

15 ἡμετέρῃ κατοικημένοι Ἴωνές τε καὶ Αἰολέες καὶ Δωριέες  
καλέονται. ἐπειρήθην δὲ καὶ αὐτὸς ἤδη ἐπελαύνων ἐπὶ  
τοὺς ἄνδρας τούτους ὑπὸ πατρὸς τοῦ σοῦ κελευσθεῖς,  
καὶ μοι μέχρι Μακεδονίης ἐλάσαντι καὶ ὀλίγον ἀπολι-  
πόντι ἐς αὐτὰς Ἀθήνας ἀπικέσθαι οὐδεὶς ἠντιώθη ἐς  
20 μάχην. καίτοι γε ἐώθασι Ἕλληνες, ὥς πυνθάνομαι,  
ἀβουλότατα πολέμους ἴστασθαι ὑπὸ τε ἀγνωμοσύνης  
καὶ σκαϊότητος. ἐπεὰν γὰρ ἀλλήλοισι πόλεμον προεί-  
πωσι, ἐξευρόντες τὸ κάλλιστον χωρίον καὶ λειότατον,  
ἐς τοῦτο κατιόντες μάχονται, ὥστε σὺν κακῷ μεγάλῳ  
25 οἱ νικῶντες ἀπαλλάσσονται· περὶ δὲ τῶν ἐσσομένων  
οὐδὲ λέγω ἀρχήν, ἐξώλεες γὰρ δὴ γίνονται. τοὺς χρῆν  
έόντας ὁμογλώσσους κήρυξί τε διαχρεομένους καὶ ἀγγέ-  
λοισι καταλαμβάνειν τὰς διαφορὰς καὶ παντὶ μᾶλλον ἢ  
μάχησι· εἰ δὲ πάντως ἔδεε πολεμέειν πρὸς ἀλλήλους,  
30 ἐξευρίσκειν χρῆν τῇ ἐκάτεροί εἰσι δυσχειρωτότατοι, καὶ  
ταύτῃ πειρᾶν. τρόπῳ τοίνυν οὐ χρηστῷ Ἕλληνες δια-  
χρεόμενοι, ἐμέο ἐλάσαντος μέχρι Μακεδονίης γῆς, οὐκ  
ἦλθον (ἐς τοῦτου λόγον ὥστε μάχεσθαι.) σοὶ δὲ δὴ μέλλει  
τίς, ὦ βασιλεῦ, ἀντιώσεσθαι πόλεμον προφέρων, ἄγοντι  
35 καὶ πλήθος τὸ ἐκ τῆς Ἀσίης καὶ νέας τὰς ἀπάσας·  
ὥς μὲν ἐγὼ δοκέω, οὐκ ἐς τοῦτο θράσεος ἀνήκει τὰ Ἑλ-  
λῆνων πρήγματα· εἰ δὲ ἄρα ἔγωγε ψευσθείην γνώμη  
καὶ ἐκεῖνοι ἐπαερθέντες ἀβουλίῃ ἔλθοιεν ἡμῖν ἐς μάχην,  
μάθοιεν ἂν ὥς εἰμὲν ἀνθρώπων ἄριστοι τὰ πολέμια.  
40 ἔστω δ' ὦν μηδὲν ἀπειρήτον· αὐτόματον γὰρ οὐδέν, ἀλλ'  
ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι."

#### Artabanus Opposes the Expedition.

10 Μαρδόκιος μὲν τοσαῦτα ἐπιλέγνας τὴν Ξέρξεω γνώ-  
μην ἐπέπαυτο· σιωπώντων δὲ τῶν ἄλλων Περσέων καὶ

οὐ τολμώντων γνώμην ἀποδείκνυσθαι ἀντίην τῇ προ-  
 κειμένῃ, Ἀρτάβανος ὁ Ὑστάσπεος, πάτρως ἐὼν Ξέρξη,  
 (τῷ δὲ καὶ πίσυνος ἐὼν ἔλεγε τάδε· “ὦ βασιλεῦ, μὴ 5  
 λεχθισέων μὲν γνωμέων ἀντίων ἀλλήλησι οὐκ ἔστι  
 τὴν ἀμείνω αἰρέόμενον ἐλέσθαι, ἀλλὰ δεῖ τῇ εἰρημένῃ  
 χρᾶσθαι, λεχθισέων δὲ ἔστι, ὥσπερ τὸν χρυσὸν τὸν  
 ἀκῆρατον αὐτὸν μὲν ἐπ’ ἐώντοῦ οὐ διαγινώσκομεν, ἐπεὰν  
 δὲ (πατρατρίψωμεν ἄλλῳ χρυσῷ, διαγινώσκομέν τὸν 10  
 ἀμείνω. ἐγὼ δὲ καὶ πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ,  
 Δαρεῖῳ ἡγόρευον μὴ στρατεύεσθαι ἐπὶ Σκύθας, ἄνδρας  
 οὐδαμῶθι γῆς ἄστει νέμοντας. ὁ δὲ ἐλπίζων Σκύθας  
 τοὺς νομάδας καταστρέψεσθαι ἐμοί τε οὐκ ἐπείθετο,  
 στρατευσάμενός τε πολλοὺς καὶ ἀγαθοὺς τῆς στρατιῆς 15  
 ἀποβαλὼν ἀπῆλθε. σὺ δέ, ὦ βασιλεῦ, μέλλεις ἐπ’ ἄνδρας  
 στρατεύεσθαι πολλὸν ἀμείνονας ἢ Σκύθας, οἱ κατὰ θά-  
 λασσάν τε ἄριστοι καὶ κατὰ γῆν λέγονται εἶναι. τὸ δὲ  
 αὐτοῖσι ἔνεστι δεινόν, ἐμὲ σοὶ δίκαιόν ἐστι φράζειν.  
 ζεύξας φῆς τὸν Ἑλλήσποντον ἐλᾶν στρατὸν διὰ τῆς 20  
 Εὐρώπης ἐς τὴν Ἑλλάδα. καὶ δὴ καὶ συνήνικέ σε  
 ἦτοι κατὰ γῆν ἢ καὶ κατὰ θάλασσαν ἐσσωθῆναι, ἢ καὶ  
 κατ’ ἀμφότερα· οἱ γὰρ ἄνδρες λέγονται εἶναι ἄλκιμοι,  
 πάρεστι δὲ καὶ σταθμώσασθαι, εἰ στρατιήν γε τοσαύτην  
 σὺν Δάτι καὶ Ἀρταφέρνηϊ ἐλθοῦσαν ἐς τὴν Ἀττικὴν 25  
 χώραν μῦνοι Ἀθηναῖοι διέφθειραν. οὐκὼν ἀμφοτέρῃ  
 σφὶ ἐχώρησε, ἀλλ’ ἦν τῇσι νηυσὶ ἐμβάλωσι καὶ νική-  
 σαντες ναυμαχίῃ πλέωσι ἐς τὸν Ἑλλήσποντον καὶ ἔπειτα  
 λύσωσι τὴν γέφυραν, τοῦτο δὲ, βασιλεῦ, γίνεται δεινόν.  
 ἐγὼ δὲ οὐδεμιᾷ σοφίῃ οἰκίῃ αὐτὸς ταῦτα συμβάλλομαι, 30  
 ἀλλ’ οἶόν κοτε ἡμέας ὀλίγου ἐδέησε καταλαβεῖν πάθος,  
 ὅτε πατήρ σός ζεύξας Βόσπορον τὸν Θρηϊκίον, γεφυρώσας  
 δὲ ποταμὸν Ἰστρου διέβη ἐπὶ Σκύθας, τότε παντοῖοι

(ἐγένοντο) Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον, τοῖσι  
 35 ἐπετέτραπτο ἡ φυλακὴ τῶν γεφυρέων τοῦ Ἰστρου. καὶ  
 τότε γε Ἰστιαῖος ὁ Μιλήτου τύραννος εἰ ἐπέσπετο τῶν  
 ἄλλων τυράννων τῇ γνώμῃ μηδὲ ἡναντιώθη, διέργαστο  
 ἂν τὰ Περσέων πρήγματα. καίτοι καὶ λόγῳ ἀκούσαι  
 40 δεινόν, ἐπ' ἀνδρί γε ἐνὶ πάντα τὰ βασιλέος πρήγματα  
 γεγενῆσθαι. σὺν ὧν μὴ βουλεύεο ἐς κίνδυνον μηδένα  
 τοιοῦτον ἀπικέσθαι μηδεμιᾶς ἀνάγκης εἴσσης, ἀλλὰ ἔμοι  
 πείθευ. νῦν μὲν τὸν σύλλογον τόνδε διάλυσον· αὐτὶς δέ,  
 ὅταν τοι δοκῇ, προσκεψάμενος ἐπὶ σεωντοῦ προαγόρευε  
 45 τά τοι δοκέει εἶναι ἄριστα. τὸ γὰρ εὖ βουλεύεσθαι κέρ-  
 δος μέγιστον εὐρίσκω ἔόν· εἰ γὰρ καὶ ἐναντιωθῆναι τι  
 ἐθέλει, βεβούλευται μὲν οὐδὲν ἥσσον εἶναι, ἔσσωται δὲ ὑπὸ  
 τῆς τύχης τὸ βούλευμα· ὁ δὲ βουλευσάμενος αἰσχροῶς,  
 εἴ οἱ ἡ τύχῃ ἐπίσποιτο, εὖρημα εὖρηκε, ἥσσον δὲ οὐδὲν  
 οἱ κακῶς βεβούλευται. ὁρᾷς τὰ ὑπερέχοντα ζῶα ὥς  
 50 κεραυνοὶ ὁ θεὸς οὐδὲ ἑᾶ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδὲν  
 μιν κνίζει· ὁρᾷς δὲ ὥς ἐς οἰκήματα τὰ μέγιστα αἰεὶ καὶ  
 δένδρεα τὰ τοιαῦτα ἀποσκήπτει τὰ βέλεα· φιλέει γὰρ  
 ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν. οὕτω δὲ καὶ  
 στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιόνδε·  
 55 ἐπεὶ ἂν σφί οἱ θεὸς φθονήσας φόβον ἐμβάλῃ ἢ βροντὴν,  
 δι' ὧν ἐφθάρησαν ἀναξίως ἑωυτῶν. οὐ γὰρ ἑᾶ φρονέειν  
 μέγα ὁ θεὸς ἄλλον ἢ ἑωυτόν. (ἐπειχθῆναι μὲν νυν πᾶν  
 πρήγμα τίκει σφάλματα, ἐκ τῶν ζημίαι μεγάλαι φιλέ-  
 60 παραντίκα δοκέοντα εἶναι, ἀλλ' ἂν χρόνον ἐξεύροι τις  
 ἄν. σοὶ μὲν δὴ ταῦτα, ὦ βασιλεῦ, συμβουλεύω· σὺν δέ,  
 ὦ παῖ Γοβρύεω Μαρδόνιε, παῦσαι λέγων λόγους ματαί-  
 ους περὶ Ἑλλήνων οὐκ ἔοντων ἀξίως φλαύρως ἀκούειν.  
 Ἕλληνας γὰρ διαβάλλων ἐπαίρεις αὐτὸν βασιλέα



στρατεύεσθαι· αὐτοῦ δὲ τούτου εἵνεκα δοκέεις μοι πᾶ- 65  
σαν προθυμίην ἐκτείνειν. μή νυν οὕτω γένηται. διαβολή  
γάρ ἐστι δεινότατον· ἐν τῇ δύο μὲν εἰσι οἱ ἀδικέοντες,  
εἷς δὲ ὁ ἀδικεόμενος. ὁ μὲν γὰρ διαβάλλων ἀδικεῖ οὐ  
παρέοντι κατηγορέων, ὁ δὲ ἀδικεῖ ἀναπειθόμενος πρὶν  
ἢ ἀτρεκέως ἐκμάθῃ· ὁ δὲ δὴ ἀπεὼν τοῦ λόγου τάδε ἐν 70  
αὐτοῖσι ἀδικεῖται, διαβληθεὶς τε ὑπὸ τοῦ ἑτέρου καὶ  
νομισθεὶς πρὸς τοῦ ἑτέρου κακὸς εἶναι. ἀλλ' εἰ δὴ δεῖ  
γε πάντως ἐπὶ τοὺς ἄνδρας τούτους στρατεύεσθαι, φέρε,  
βασιλεὺς μὲν αὐτὸς ἐν ἥθεσι τοῖσι Περσέων μενέτω,  
ἡμέων δὲ ἀμφοτέρων παραβαλλομένων τὰ τέκνα, στρα- 75  
τηλάτее αὐτὸς σὺ ἐπιλεξάμενός τε ἄνδρας τοὺς ἐθέλεις  
καὶ λαβὼν στρατιὴν ὁκόσῃν τινα βούλει. καὶ ἦν μὲν  
τῇ σὺ λέγεις ἀναβαίνη βασιλεί τὰ πρήγματα, κτεινέσθων  
οἱ ἐμοὶ παῖδες, πρὸς δὲ αὐτοῖσι καὶ ἐγώ· ἦν δὲ τῇ ἐγώ  
προλέγω, οἱ σοὶ ταῦτα πασχόντων, σὺν δέ σφι καὶ σύ, 80  
ἦν ἀπονοστήσης. εἰ δὲ ταῦτα μὲν ὑποδύνειν οὐκ ἐβελή-  
σεις, σὺ δὲ πάντως στράτευμα ἀνάξεις ἐπὶ τὴν Ἑλλάδα,  
ἀκούσεσθαί τινά φημι τῶν αὐτοῦ τῇδε ὑπολειπομένων  
Μαρδόνιον, μέγα τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ  
κυνῶν τε καὶ ὀρνίθων διαφορεῦμενον ἢ κου ἐν γῇ τῇ 85  
Ἀθηναίων ἢ σέ γε ἐν τῇ Λακεδαιμονίων, εἰ μὴ ἄρα καὶ  
πρότερον κατ' ὁδόν, γνόντα ἐπ' οἴους ἄνδρας ἀναγινώ-  
σκεις στρατεύεσθαι βασιλέα."

#### Xerxes Retorts Angrily.

Ἀρτάβανος μὲν ταῦτα ἔλεξε, Ξέρξης δὲ θυμωθεὶς 11  
ἀμείβεται τοισίδε· “Ἀρτάβανε, πατὴρ εἰς τοῦ ἐμοῦ  
ἀδελφεός· τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν  
ἐπέων ματαίων. καὶ τοι ταύτην τὴν ἀτιμίην προστί-  
θῃμι ἐόντι κακῷ καὶ ἀθύμῳ, μήτε συστρατεύεσθαι ἔμοιγε 5

ἐπὶ τὴν Ἑλλάδα αὐτοῦ τε μένειν ἅμα τῇσι γυναιξί· ἐγὼ δὲ καὶ ἄνεν σέο ὅσα περ εἶπα ἐπιτελέα ποιήσω. μὴ γὰρ εἶην ἐκ Δαρείου τοῦ Ὑστάσπεος τοῦ Ἀρσάμεος τοῦ Ἀριαράμνεω τοῦ Τεΐσπεος τοῦ Κύρου τοῦ Καμβύσεω 10 τοῦ Τεΐσπεος τοῦ Ἀχαιμένεος γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους, εὖ ἐπιστάμενος ὅτι εἰ ἡμεῖς ἡσυχίην ἄξομεν, ἀλλ' οὐκ ἐκεῖνοι, ἀλλὰ καὶ μάλα στρατεύονται ἐπὶ τὴν ἡμετέραν, εἰ χρή σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, οἱ Σάρδις τε ἐνέπρησαν καὶ ἤλασαν ἐς 15 τὴν Ἀσίην. οὐκὼν ἐξαναχωρέειν οὐδετέροισι δυνατῶς ἔχει, ἀλλὰ ποιέειν ἢ παθεῖν προκέεται ἀγών, ἵνα ἢ τάδε πάντα ὑπὸ Ἑλλησι ἢ ἐκεῖνα πάντα ὑπὸ Πέρσῃσι γένηται· τὸ γὰρ μέσον οὐδὲν τῆς ἔχθρης ἐστὶ. καλὸν ὦν προπεπονθότας ἡμέας τιμωρέειν ἤδη γίνεται, ἵνα καὶ τὸ 20 δεινὸν τὸ πείσομαι τοῦτο μάθω, ἐλάσας ἐπ' ἄνδρας τούτους, τοὺς γε καὶ Πέλοψ ὁ Φρύξ, ἐὼν πατέρων τῶν ἐμῶν δούλος, κατεστρέψατο οὕτω ὥς καὶ ἐς τόδε αὐτοὶ τε ὠνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεφάμενου καλέονται."

#### Xerxes' Dream, and Change of Plan.

12 Τὰυτα μὲν ἐπὶ τοσοῦτο ἐλέγετο, μετὰ δὲ εὐφρόνη τε ἐγένετο καὶ Ξέρξην ἔκνιζε ἢ Ἀρταβάνου γνώμη· νυκτὶ δὲ βουλὴν διδοὺς πάγχυ εὔρισκέ οἱ οὐ πρῆγμα εἶναι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. δεδογμένων δέ οἱ αὐτῆς 5 τούτων κατ'ὕπνωσε, καὶ δὴ κου ἐν τῇ νυκτὶ εἶδε ὄψιν τοιήνδε, ὥς λέγεται ὑπὸ Περσέων. ἐδόκεε ὁ Ξέρξης ἄνδρα οἱ ἐπιστάντα μέγαν τε καὶ εὐεidéα εἰπεῖν, "(μετὰ δὴ βουλευεαι, ὦ Πέρσα, στράτευμα μὴ ἄγειν ἐπὶ τὴν Ἑλλάδα, προείπας ἀλίζειν Πέρσας στρατόν; οὔτε ὦν μετα- 10 βουλευόμενος ποιέεις εὖ, οὔτε ὁ σύγγενωσόμενός τοι πάρα·

ἀλλ' ὥσπερ τῆς ἡμέρης ἐβουλεύσαιο ποιεῖν, ταύτην ἴθι  
 τῶν ὁδῶν." τὸν μὲν ταῦτα εἰπόντα ἐδόκεε ὁ Ξέρξης **13**  
 ἀποπτᾶσθαι, ἡμέρης δὲ ἐπιλαμφάσης ὀνείρου μὲν τούτου  
 λόγον οὐδένα ἐποιέετο, ὁ δὲ Περσέων συναλίσας τοὺς  
 καὶ πρότερον συνέλεξε, ἔλεξε σφι τάδε· "ἄνδρες Πέρ-  
 σαι, συγγνώμην μοι ἔχετε ὅτι ἀγχίστροφα βουλευόμεαι· **5**  
 (φρενῶν τε γὰρ ἐς τὰ ἐμεωυτοῦ πρῶτα) οὐκῶ ἀνήκω, καὶ  
 οἱ παρηγορεόμενοι ἐκεῖνα ποιεῖν οὐδένα χρόνον μεν  
 ἀπέχονται. ἀκούσαντι μέντοι μοι τῆς Ἀρταβάνου  
 γνώμης παραυτίκα μὲν ἡ νεότης ἐπέξεσε, ὥστε ἀεικέ-  
 στερα ἀπορρῖψαι ἔπεα ἐς ἄνδρα πρεσβύτερον ἢ χρεόν· **10**  
 νῦν μέντοι συγγνοὺς χρήσομαι τῇ ἐκείνου γνώμῃ. ὡς  
 ὦν μεταδεδογμένον μοι μὴ στρατεῦεσθαι ἐπὶ τὴν Ἑλλά-  
 δα, ἥσυχοι ἔστε."

**Xerxes has a Second Dream, which he Communicates to Artabanus.**

Πέρσαι μὲν ὡς ἤκουσαν ταῦτα, κεχαρηκότες προσεκύ- **14**  
 νεον. νυκτὸς δὲ γενομένης αὐτὶς τῷτὸ ὄνειρον τῷ Ξέρξῃ  
 κατυπνωμένῳ ἔλεγε ἐπιστάν, "ὦ παῖ Δαρείου, καὶ δὴ  
 φαίνεαι ἐν Πέρσῃσί τε ἀπειπάμενος, τὴν στρατηλασίην  
 καὶ τὰ ἐμὰ ἔπεα ἐν οὐδενὶ ποιησάμενος λόγῳ ὡς παρ' **5**  
 οὐδενὸς ἀκούσας; εὖ νυν τόδ' ἴσθι. ἦν περ μὴ αὐτίκα  
 στρατηλατέης, τάδε τοι ἐξ αὐτῶν ἀνασχῆσαι· ὡς καὶ  
 μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ  
 ταπεινὸς ὀπίσω κατὰ τάχος ἔσσει." Ξέρξης μὲν περι- **15**  
 δεὴς γενόμενος τῇ ὄψι ἀνά τε ἔδραμε ἐκ τῆς κοίτης καὶ  
 πέμπει ἄγγελον ἐπὶ Ἀρτάβανον καλέοντα· ἀπικομένῳ  
 δὲ οἱ ἔλεγε Ξέρξης τάδε· "'Αρτάβανε, ἐγὼ τὸ παραυ-  
 τίκα μὲν οὐκ ἐσωφρόνεον εἵπας ἐς σὲ μάταια ἔπεα **5**  
 χρηστῆς εἵνεκα συμβουλῆς· μετὰ μέντοι οὐ πολλὸν

χρόνον μετέγνων, ἔγνων δὲ ταῦτά μοι ποιητέα ἔοντα τὰ  
 σὺν ὑπεθήκαο. οὐκων δυνατός τοι εἰμὶ ταῦτα βουλόμε-  
 νος ποιεῖν· τετραμμένῳ γὰρ δὴ καὶ μετεγνῶκότη ἐπι-  
 10 φοιτέον ὄνειρον φαντάζεται μοι οὐδαμῶς συνεπαινέον  
 ποιεῖν με ταῦτα· νῦν δὲ καὶ διαπειλῆσαν οἴχεται. εἰ  
 ὦν θεός ἐστι ὁ ἐπιπέμπων καὶ οἱ πάντως ἐν ἡδονῇ ἐστι  
 γενέσθαι στρατηλασίην ἐπὶ τὴν Ἑλλάδα, ἐπιπτήσεται  
 καὶ σοὶ τὸντο τοῦτο ὄνειρον, ὁμοίως καὶ ἐμοὶ ἐντελλό-  
 15 μενον. εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λάβοις  
 τὴν ἐμὴν σκευὴν πᾶσαν, καὶ ἐνδὺς μετὰ τοῦτο ἴζαιο ἐς  
 τὸν ἐμὸν θρόνον καὶ ἔπειτα ἐν κοίτῃ τῇ ἐμῇ κατυπνώ-  
 σεις.”

#### Artabanus's Philosophy of Dreams.

16 Ξέρξης μὲν ταῦτά οἱ ἔλεγε· Ἀρτάβανος δὲ οὐ πρῶτῳ  
 κελεύσματι πειθόμενος, οἷα οὐκ ἀξιεύμενος ἐς τὸν βασι-  
 λήιον θρόνον ἵζεσθαι, τέλος ὡς ἠναγκάζετο εἶπας τάδε  
 ἐποίησε τὸ κελεύόμενον· “ἴσον ἐκείνο, ὦ βασιλεῦ, παρ’  
 5 ἐμοὶ κέκριται, φρονέειν τε εὖ καὶ τῷ λέγοντι χρηστὰ  
 ἐθέλειν πείθεσθαι· τά σε καὶ ἀμφότερα περιήκοντα  
 ἀνθρώπων κακῶν ὁμιλίας σφάλλουσι, κατὰ περ τὴν  
 πάντων χρησιμωτάτην ἀνθρώποισι θάλασσαν πνεύματά  
 φασὶ ἀνέμων ἐμπίπτοντα οὐ περιορᾶν φύσι τῇ ἐωυτῆς  
 10 χρᾶσθαι. ἐμὲ δὲ ἀκούσαντα πρὸς σεῦ κακῶς οὐ τοσοῦτο  
 ἔδακε λύπη, ὅσον γνωμέων δύο προκειμενέων Πέρσῃσι,  
 τῆς μὲν ὑβριν ἀυξανούσης, τῆς δὲ καταπανούσης καὶ  
 λέγούσης ὡς κακὸν εἶη διδάσκειν τὴν ψυχὴν πλέον τι  
 δίζησθαι αἰεὶ ἔχειν τοῦ παρεόντος, τοιουτέων προκει-  
 15 μενέων γνωμέων ὅτι τὴν σφαλερωτέραν σεωυτῷ τε καὶ  
 Πέρσῃσι ἀναιρέο. νῦν ὦν, ἐπειδὴ τέτραψαι ἐπὶ τὴν  
 ἀμείνω, φῆς τοι μετιέντι τὸν ἐπ’ Ἑλληνας στόλον ἐπι-

φοιτᾶν ὄνειρον θεοῦ τινος πομπῇ, οὐκ ἐὼντά σε κατα-  
 λύειν τὸν στόλον. ἀλλ' οὐδὲ ταῦτά ἐστι, ὦ παῖ, θεία.  
 ἐνύπνια γὰρ τὰ ἐς ἀνθρώπους πεπλανημένα τοιαῦτά 20  
 ἐστι οἷά σε ἐγὼ διδάξω, ἔτεσι σεῦ πολλοῖσι πρεσβύτερος  
 ἐών. πεπλανῆσθαι αὐται μάλιστα ἐώθασι αἱ ὄψιες τῶν  
 ὀνειράτων, τά τις ἡμέρης φροντίζει· ἡμεῖς δὲ τὰς πρὸ  
 τοῦ ἡμέρας ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα  
 εἴχομεν μετὰ χεῖρας. εἰ δὲ ἄρα μή ἐστι τοῦτο τοιοῦτο 25  
 οἷον ἐγὼ (διαίρέω, ἀλλά τι τοῦ θεοῦ μετέχον, σὺ πᾶν  
 αὐτὸ (συλλαβὼν) εἴρηκας· φανήτω γὰρ δὴ καὶ ἐμοί, ὥς  
 καὶ σοί, διακελευόμενον· φανῆναι δὲ οὐδὲν μᾶλλον μοι  
 ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα ἢ οὐ καὶ τὴν ἐμήν, οὐδέ  
 τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένῳ ἢ οὐ καὶ ἐν τῇ 30  
 ἐμῇ, εἴ πέρ γε καὶ ἄλλως ἐθέλει φανῆναι. οὐ γὰρ δὴ ἐς  
 τοσοῦτό γε εὐηθείης ἀνήκει τοῦτο, ὃ τι δὴ κοτέ ἐστι τὸ  
 ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει ἐμὲ ὀρέον σὲ  
 εἶναι, τῇ σῇ ἐσθῆτι τεκμαιρόμενον. εἰ δὲ ἐμὲ μὲν ἐν  
 οὐζενὶ λόγῳ ποιήσεται οὐδὲ ἀξιώσει ἐπιφανῆναι, οὔτε 35  
 ἢν τὴν ἐμήν ἐσθῆτα ἔχω οὔτε ἢν τὴν σὴν, οὐδὲ ἐπιφοι-  
 τήωι, τοῦτο ἤδη μαθητέον ἔσται· εἰ γὰρ δὴ ἐπιφοιτήσει  
 γε συνεχέως, φαίην ἂν καὶ αὐτὸς θεῖον εἶναι. εἰ δὲ τοι  
 οὕτω δεδοκῆται γίνεσθαι καὶ οὐκ οἷά τε αὐτὸ παρατρέ-  
 ψαι, ἀλλ' ἤδη δεῖ ἐμὲ ἐν κοίτῃ τῇ σῇ κατυπνῶσαι, φέρε, 40  
 τούτων ἐξ ἐμεῦ ἐπιτελευμένων φανήτω καὶ ἐμοί. μέχρι  
 δὲ τούτου τῇ παρεούσῃ γνώμῃ χρήσομαι.”

**The Dream Visits Artabanus; he Assents to the Expedition.**

Τοσαῦτα εἶπας Ἀρτάβανος, ἐλπίζων Ξέρξην ἀποδέ- 17  
 ξειν λέγοντα οὐδέν, ἐποίηε τὸ κελευόμενον. ἐνδὺς δὲ τὴν  
 Ξέρξῃ ἐσθῆτα καὶ ἰζόμενος ἐς τὸν βασιλῆιον θρόνον  
 ὥς μετὰ ταῦτα κοῖτον ἐποιέετο, ἦλθέ οἱ κατυπνωμένῳ



5 τὴν αὐτὴν ὄνειρον τὸ καὶ παρὰ Ξέρξην ἐφοίτα, ὑπερστὰν δὲ  
 τοῦ Ἀρταβάνου εἶπε τάδε· “ ἄρα σὺ δὴ κείνος εἰς ὁ  
 ἀποσπεύδων Ξέρξην στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα ὡς  
 δὴ κηδόμενος αὐτοῦ ; ἀλλ’ οὔτε ἐς τὸ μετέπειτα οὔτε ἐς  
 τὸ παραυτίκα νῦν καταπροΐξαι ἀποτράπων τὸ χρεὼν  
 10 γενέσθαι. Ξέρξην δὲ τὰ δεῖ ἀνηκουστέοντα παθεῖν,  
 18 αὐτῷ ἐκείνῳ δεδήλωται.” ταῦτά τε ἐδόκεε Ἀρτάβανος  
 τὸ ὄνειρον ἀπειλέειν, καὶ θερμοῖσι σιδηρίοισι ἐκκαίειν  
 αὐτοῦ μέλλειν τοὺς ὀφθαλμούς. καὶ ὃς ἀμβώσας μέγα  
 ἀναθρόσκει, καὶ παριζόμενος Ξέρξῃ, ὡς τὴν ὄψιν οἱ τοῦ  
 5 ἐνυπνίου διεξήλθε ἀπηγεόμενος, δεύτερά οἱ λέγει τάδε·  
 “ ἐγὼ μὲν, ὦ βασιλεῦ, οἶα ἄνθρωπος ἰδὼν ἤδη πολλά τε  
 καὶ μεγάλα πεσόντα πρήγματα ὑπὸ ἡσσόνων, οὐκ ἔων  
 σε τὰ πάντα τῇ ἡλικίῃ εἴκειν, ἐπιστάμενος ὡς κακὸν εἴη  
 τὸ πολλῶν ἐπιθυμέειν, μεμνημένος μὲν τὸν ἐπὶ Μασσα-  
 10 γέτας Κύρου στόλον ὡς ἔπρηξε, μεμνημένος δὲ καὶ τὸν  
 ἐπ’ Αἰθίοπας τὸν Καμβύσειω, συστρατευόμενος δὲ καὶ  
 Δαρείῳ ἐπὶ Σκύθας. ἐπιστάμενος ταῦτα γνώμην εἶχον  
 ἀτρεμίζοντά σε μακαριστὸν εἶναι πρὸς πάντων ἀνθρώ-  
 πων. ἐπεὶ δὲ δαιμονίη τις γίνεται ὁρμή, καὶ Ἕλληνας,  
 15 ὡς οἶκε, φθορὴ τις καταλαμβάνει θεήλατος, ἐγὼ μὲν καὶ  
 αὐτὸς τράπομαι καὶ τὴν γνώμην μετατίθεμαι, σὺ δὲ  
 σήμνηνον μὲν Πέρσῃσι τὰ ἐκ τοῦ θεοῦ πεμπόμενα, χρᾶ-  
 σθαι δὲ κέλευε τοῖσι ἐκ σέο πρώτοισι προειρημένοισι ἐς  
 τὴν παρασκευήν, ποίεε δὲ οὕτω ὅπως τοῦ θεοῦ παρα-  
 20 διδόντος τῶν σῶν ἐνδεήσει μηδέν.” τούτων δὲ λεχθέν-  
 των, ἐνθαῦτα ἐπαερθέντες τῇ ὄψι, ὡς ἡμέρῃ ἐγένετο  
 τάχιστα, Ξέρξης τε ὑπερετίθετο ταῦτα Πέρσῃσι, καὶ  
 Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μῶνος ἐφαίνετο,  
 τότε ἐπισπεύδων φανερὸς ἦν.

**Xerxes' Third Dream: Preparations of Unexampled Magnitude.**

Ὁρμημένῳ δὲ Ξέρξῃ στρατηλατείειν μετὰ ταῦτα τρίτῃ 19  
ὄψις ἐν τῷ ὕπνῳ ἐγένετο, τὴν οἱ Μάγοι ἔκριναν ἀκού-  
σαντες φέρειν τε ἐπὶ πᾶσαν γῆν δουλεύσειν τέ οἱ πάντας  
ἀνθρώπους. ἡ δὲ ὄψις ἦν ἥδε· ἐδόκεε ὁ Ξέρξης ἐστε-  
φανῶσθαι ἐλαίης θαλλῷ, ἀπὸ δὲ τῆς ἐλαίης τοὺς κλά- 5  
δους γῆν πᾶσαν ἐπισχεῖν, μετὰ δὲ ἀφανισθῆναι περὶ τῇ  
κεφαλῇ κείμενον τὸν στέφανον. κρινάντων δὲ ταῦτα  
τῶν Μάγων, Περσέων τε τῶν συλλεχθέντων αὐτίκα πᾶς  
ἀνὴρ ἐς τὴν ἀρχὴν τὴν ἐωυτοῦ ἀπελάσας εἶχε προθυμίην  
πᾶσαν (ἐπὶ) τοῖσι εἰρημένοισι, θέλων αὐτὸς ἕκαστος τὰ 10  
προκείμενα δῶρα λαβεῖν, καὶ Ξέρξης τοῦ στρατοῦ οὕτω  
ἐπάγερσιν ποιέεται, χῶρον πάντα ἐρευνῶν τῆς ἡπείρου.  
ἀπὸ γὰρ Αἰγύπτου ἀλώσιος ἐπὶ μὲν τέσσερα ἔτεα πλήρεια 20  
παραρτέετο στρατιὴν τε καὶ τὰ πρόσφορα τῇ στρατιῇ,  
(πέμπτω δὲ ἔτεϊ ἀνομένῳ) ἐστρατηλάτее (χειρὶ μεγάλη  
πλήθεος.) στόλων γὰρ τῶν ἡμεῖς ἴδμεν πολλῷ δὴ μέ-  
γιστος οὗτος ἐγένετο, ὥστε μήτε τὸν Δαρείου τὸν ἐπὶ 5  
Σκύθας παρὰ τοῦτον μηδένα φαίνεσθαι, μήτε τὸν Σκυ-  
θικόν, ὅτε Σκύθαι Κιμμερίους διώκοντες ἐς τὴν Μηδικὴν  
χώρην ἐσβαλόντες σχεδὸν πάντα τὰ ἄνω τῆς Ἀσίας  
καταστρεφάμενοι ἐνέμοντο, τῶν εἵνεκεν ὕστερον Δαρείος  
ἐτιμωρέετο, μήτε κατὰ τὰ λεγόμενα τὸν Ἀτρειδέων ἐς 10  
Ἴλιον, μήτε τὸν Μυσῶν τε καὶ Τευκρῶν τὸν πρὸ τῶν  
Τρωικῶν γενόμενον, οἱ διαβάντες ἐς τὴν Εὐρώπην κατὰ  
Βόσπορον τοὺς τε Θρήικας κατεστρέψαντο πάντας καὶ  
ἐπὶ τὸν Ἰόνιον πόντον κατέβησαν, μέχρι τε Πηνειοῦ  
ποταμοῦ τὸ πρὸς μεσαμβρίας ἤλασαν. αὗται αἱ πᾶσαι 21  
οὐδ' εἰ ἕτεραι πρὸς ταύτησι γενόμεναι στρατηλασίαι

μῆς τῆσδε οὐκ ἄξιαι, τί γὰρ οὐκ ἤγαγε ἐκ τῆς Ἀσιης  
 ἔθνος ἐπὶ τὴν Ἑλλάδα Ξέρξης; κοῖον δὲ πινόμενόν μιν  
 5 ὕδωρ οὐκ ἐπέλιπε, πλὴν τῶν μεγάλων ποταμῶν; οἱ μὲν  
 γὰρ νέας παρείχοντο, οἱ δὲ ἐς πεζὸν ἐτετάχατο, τοῖσι δὲ  
 ἵππος προσετέτακτο, τοῖσι δὲ ἵππαγωγὰ πλοῖα ἅμα  
 στρατευομένοισι, τοῖσι δὲ ἐς τὰς γεφύρας μακρὰς νέας  
 παρέχειν, τοῖσι δὲ σιτά τε καὶ νέας.

¶

### The Canal at Athos.

- 22** Καὶ τοῦτο μέν, ὡς προσπταισάντων τῶν πρώτων περι-  
 πλεόντων περὶ τὸν Ἀθων, προετοιμάζετο ἐκ τριῶν ἐτέων  
 κου μάλιστα τὰ ἐς τὸν Ἀθων. ἐν γὰρ Ἐλαιούντι τῆς  
 Χερσονήσου ὄρμεον τριήρεις· ἐνθεύτεν δὲ ὀρμεόμενοι  
 5 ὥρυsson ὑπὸ μαστίγων παντοδαποὶ τῆς στρατιῆς, διά-  
 δοχοι δ' ἐφοίτεον· ὥρυsson δὲ καὶ οἱ περὶ τὸν Ἀθων  
 κατοικημένοι. Βουβάρης δὲ ὁ Μεγαβάζου καὶ Ἀρτα-  
 χαίης ὁ Ἀρταίου ἄνδρες Πέρσαι ἐπέστασαν τοῦ ἔργου.  
 ὁ γὰρ Ἀθως ἐστὶ ὄρος μέγα τε καὶ ὀνομαστόν, ἐς θάλασ-  
 10 σαν κατήκον, οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ  
 ἐς τὴν ἠπειρον τὸ ὄρος, χερσονησοειδές) τε ἐστὶ καὶ  
 ἰσθμὸς ὡς δυνώδεκα σταδίων· πεδίον δὲ τοῦτο καὶ κολω-  
 νοὶ οὐ μεγάλοι ἐκ θαλάσσης τῆς Ἀκανθίων ἐπὶ θάλασ-  
 σαν τὴν ἀντίον Τορώνης. ἐν δὲ τῷ ἰσθμῷ τούτῳ, ἐς τὸν  
 15 τελευτᾷ ὁ Ἀθως, Σάνη πόλις Ἑλλὰς οἰκῆται, αἱ δὲ ἐκτὸς  
 Σάνης, ἔσω δὲ τοῦ Ἀθω οἰκημέναι, τὰς τότε ὁ Πέρσης  
 νησιώτιδας ἀντὶ ἠπειρωτίδων ὥρμητο ποιεῖν· εἰσὶ δὲ  
 αἶδε, Δίον, Ὀλόφυξος, Ἀκρόθων, Θύσσοι, Κλεωναί.  
**23** πόλιες μὲν αὗται αἱ τὸν Ἀθων νέμονται, ὥρυsson δὲ  
 ὧδε δασάμενοι τὸν χῶρον οἱ βάρβαροι κατὰ ἔθνεα·  
 κατὰ Σάνην πόλιν σχοινοτενὲς ποιησάμενοι, ἐπεὶ ἐγί-  
 νετο βαθέα ἡ διώρυξ, οἱ μὲν κατώτατα ἐστεῶτες ὥρυsson,

2 no perf

ἕτεροι δὲ παρεδίδοσαν τὸν(αἰεὶ) ἐξορυσσόμενον χοῦν ἄλ- 5  
 λουσι κατ' ὑπερθε ἐστεῶσι ἐπὶ βάθρων, οἱ δ' αὖ ἐκδεκό-  
 μνοι ἐτέροισι, ἕως ἀπίκοντο ἐς τοὺς ἀνωτάτω· οὗτοι δὲ  
 ἐξεφόρεόν τε καὶ ἐξέβαλλον. τοῖσι μὲν νυν ἄλλουσι  
 πλὴν Φοινίκων καταρρηγνύμενοι οἱ κρημνοὶ τοῦ ὀρύγμα-  
 τος πόνον διπλήσιον παρεῖχον· ἅτε γὰρ τοῦ τε ἄνω 10  
 στόματος καὶ τοῦ κάτω τὰ αὐτὰ μέτρα ποιευμένων,  
 ἔμελλέ σφι τοιοῦτο ἀποβήσεσθαι. οἱ δὲ Φοίνικες σο-  
 φίην ἔν τε τοῖσι ἄλλουσι ἔργοισι ἀποδείκνυνται καὶ δὴ  
 καὶ ἐν ἐκείνῳ. ἀπολαχόντες γὰρ μόριον ὅσον(αὐτοῖσι  
 ἐπέβαλλε, ὥρυσσον τὸ μὲν ἄνω στόμα τῆς διώρυχος 15  
 ποιεῦντες διπλήσιον ἢ ὅσον ἔδεε αὐτὴν τὴν διώρυχα  
 γενέσθαι, προβαίνοντος δὲ τοῦ ἔργου συνήγον αἰεὶ·  
 κάτω τε δὴ ἐγίνετο καὶ ἐξισοῦτο τοῖσι ἄλλουσι τὸ ἔργον.  
 ἐνθαῦτα λειμών ἐστι, ἵνα σφι ἀγορή τε ἐγίνετο καὶ  
 πρητήριον· σῖτος δέ σφι πολλὸς ἐφοίτα ἐκ τῆς Ἀσίδος 20  
 ἀληλεσμένος. ὥς μὲν ἐμὲ συμβαλλόμενον εὐρίσκειν, 24  
 μεγαλοφροσύνης εἵνεκεν αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε,  
 ἐθέλων τε δύναμιν ἀποδείκνυσθαι καὶ μνημόσυνα λιπέ-  
 σθαι· παρεὼν γὰρ μηδένα πόνον λαβόντας τὸν ἰσθμὸν  
 τὰς νέας διειρύσαι, ὀρύσσειν ἐκέλευε διώρυχα τῇ θαλάσ- 5  
 σι εὖρος ὡς δύο τριήρεας πλέειν ὁμοῦ ἐλαστρομένας.  
 τοῖσι δὲ αὐτοῖσι τούτοις, τοῖσί περ καὶ τὸ ὄρυγμα,  
 προσετέτακτο καὶ τὸν Στρυμόνα ποταμὸν ζεύξαντας  
 γεφυρῶσαι.

Cables for the Bridges; Deposit of Stores.

Ταῦτα μὲν νυν οὕτω ἐποίεε, παρεσκευάζετο δὲ καὶ 25  
 ὅπλα ἐς τὰς γεφύρας βύβλινά τε καὶ λευκολίνου, ἐπι-  
 τάξας Φοίνιξί τε καὶ Αἰγυπτίοισι, καὶ σιτία τῇ στρα-  
 τιῇ καταβάλλειν, ἵνα μὴ λιμήνιει ἢ στρατιῇ μηδὲ τὰ

5 ὑποζύγια ἐλαυνόμενα ἐπὶ τὴν Ἑλλάδα· ἀναπυθόμενος δὲ τοὺς χώρους καταβάλλειν ἐκέλευε ἵνα ἐπιτηδεότατον εἴη, ἄλλα ἄλλῃ ἀγινέοντας ὀλκάσι τε καὶ πορθμηίοισι ἐκ τῆς Ἀσίας πανταχόθεν. τὸν δὲ ὦν σίτον ἐς Λευκὴν ἀκτὴν καλεομένην τῆς Θρηίκης ἀγίνεον, οἱ δὲ ἐς Τυρό-  
 10 διζαν τὴν Περινθίῳ, οἱ δὲ ἐς Δορίσκον, οἱ δὲ ἐς Ἡϊόνα τὴν ἐπὶ Στρυμόνι, οἱ δὲ ἐς Μακεδονίην διατεταγμένοι.

March of the Host to Celaenae; Pythius's Wealth.

- 26 Ἐν ᾧ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζοντο, ἐν τούτῳ ὁ πεζὸς ἅπας συλλελεγμένος ἅμα Ξέρξῃ ἐπορεύετο ἐς Σάρδεις, ἐκ Κριτάλλων ὀρμηθεὶς τῶν ἐν Καππαδοκίῃ· ἐνθαῦτα γὰρ εἶρητο συλλέγεσθαι πάντα τὸν  
 5 κατ' ἡπειρον μέλλοντα ἅμα αὐτῷ Ξέρξῃ πορεύεσθαι στρατόν. ὃς μὲν νυν τῶν ὑπάρχων στρατὸν κάλλιστα ἐσταλμένον ἀγαγὼν τὰ προκείμενα παρὰ βασιλέος ἔλαβε δῶρα, οὐκ ἔχω φράσαι· οὐδὲ γὰρ ἀρχὴν ἐς κρίσιν τούτου πέρι ἐλθόντας οἶδα. οἱ δὲ ἐπεῖτε διαβάντες τὸν  
 10 Ἄλυν ποταμὸν ὠμίλησαν τῇ Φρυγίῃ, δι' αὐτῆς πορευόμενοι ἀπίκοντο ἐς Κελαινάς, ἵνα πηγαὶ ἀναδιδούσι Μαιάνδρου ποταμοῦ καὶ ἐτέρου οὐκ ἐλάσσονος ἢ Μαιάνδρου, τῷ οὐνομα τυγχάνει ἐὼν Καταρρήκτης, ὃς ἐξ αὐτῆς τῆς ἀγορῆς τῆς Κελαινέων ἀνατέλλων ἐς τὸν  
 15 Μαιάνδρον ἐκδιδοῖ· ἐν τῇ καὶ ὁ τοῦ Σιληνοῦ Μαρσύεω ἄσκος ἀνακρέμαται, τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ  
 27 Ἀπόλλωνος ἐκδάρεντα ἀνακρεμασθῆναι. ἐν ταύτῃ τῇ πόλει ὑποκατήμενος Πύθιος ὁ Ἄττος ἀνὴρ Λυδὸς ἐξείνισε τὴν βασιλέος στρατιὴν πᾶσαν ξεινίοισι μεγίστοις καὶ αὐτὸν Ξέρξην, χρήματά τε ἐπαγγέλλετο βουλόμενος ἐς  
 5 τὸν πόλεμον παρέχειν. ἐπαγγελλομένου δὲ χρήματα Πυθίου, εἶρετο Ξέρξης Περσέων τοὺς παρεόντας τίς τε



ἐὼν ἀνδρῶν Πύθιος καὶ κόσα χρήματα ἐκτημένος ἐπαγγέλλοιτο ταῦτα. οἱ δὲ εἶπαν, “ὦ βασιλεῦ, οὗτός ἐστι ὅς τοι τὸν πατέρα Δαρεῖον ἐδωρήσατο τῇ πλατανίστῃ τῇ χρυσῇ καὶ τῇ ἀμπέλῳ· ὃς καὶ νῦν ἐστι πρῶτος 10 ἀνθρώπων πλούτῳ τῶν ἡμεῖς ἴδμεν μετὰ σέ.” θωυμά- 28  
 σας δὲ τῶν ἐπέων τὸ τελευταῖον Ξέρξης αὐτὸς δεύτερα εἶρετο Πύθιον ὅκοσα οἱ εἴη χρήματα. ὁ δὲ εἶπε, “ὦ βασιλεῦ, οὔτε σε ἀποκρύψω οὔτε σκηψομαι τὸ μὴ εἶδέναι τὴν ἐμεωντοῦ οὐσίην, ἀλλ’ ἐπιστάμενός τοι ἀτρεκέως 5 καταλέξω. ἐπεῖτε γὰρ τάχιστα σε ἐπυθόμην ἐπὶ θάλασσαν καταβαίνοντα τὴν Ἑλληνίδα, βουλόμενός τοι δοῦναι ἐς τὸν πόλεμον χρήματα ἐξέμαθον, καὶ εὔρον λογιζόμενος ἀργυρίου μὲν δύο χιλιάδας εἰσάρας μοι ταλάντων, χρυσοῦ δὲ τετρακοσίας μυριάδας στατήρων Δαρεικῶν 10 ἐπιδεούσας ἐπτὰ χιλιάδων. καὶ τούτοισί σε ἐγὼ δωρέομαι· αὐτῷ δέ μοι ἀπὸ ἀνδραπόδων τε καὶ γεωπέδων ἀρκέων ἐστὶ βίος.” ὁ μὲν ταῦτα ἔλεγε, Ξέρξης δὲ ἡσθεὶς 29  
 τοῖσι εἰρημένοισι εἶπε, “ξεῖνε Λυδέ, ἐγὼ ἐπεῖτε ἐξῆλθον τὴν Περσίδα χώραν, οὐδενὶ ἀνδρὶ συνέμιξα ἐς τόδε ὅστις ἠθέλησε ξείνια προθεῖναι στρατῷ τῷ ἐμῷ, οὐδὲ ὅστις ἐς ὄψιν τὴν ἐμὴν καταστὰς αὐτεπάγγελτος ἐς τὸν πόλεμον 5 ἐμοὶ ἠθέλησε συμβαλέσθαι χρήματα, ἔξω σεῦ. σὺ δὲ καὶ ἐξείνισας μεγάλως στρατὸν τὸν ἐμὸν καὶ χρήματα μεγάλα ἐπαγγέλλεαι. σοὶ ὦν ἐγὼ ἀντὶ αὐτῶν γέρεα τοιαδε δίδωμι· ξεῖνόν τέ σε ποιεῦμαι ἐμὸν καὶ τὰς τετρακοσίας μυριάδας τοι τῶν στατήρων ἀποπλήσω 10 παρ’ ἐμεωντοῦ δούς τὰς ἐπτὰ χιλιάδας, ἵνα μή τοι ἐπιδεέες ἔωσι αἱ τετρακοσῖαι μυριάδες ἐπτὰ χιλιάδων, ἀλλὰ ἢ τοι ἀπαρτιλογίῃ ὑπ’ ἐμέο πεπληρωμένη. ἔκτησό τε αὐτὸς τὰ περ αὐτὸς ἐκτήσας, ἐπίστασό τε εἶναι αἰεὶ τοιοῦτος· οὐ γάρ τοι ταῦτα ποιεῦντι οὔτε ἐς τὸ παρεὸν 15 οὔτε ἐς χρόνον μεταμελήσει.”

## Xerxes Proceeds to Sardis; Sends Herald into Greece.

- 30 Ταῦτα δὲ εἶπας καὶ ἐπιτελέα ποιήσας ἐπορεύετο αἰεὶ  
τὸ πρόσω. Ἄνανα δὲ καλεομένην Φρυγῶν πόλιν παρα-  
μειβόμενος καὶ λίμνην ἐκ τῆς ἅλης γίνονται, ἀπίκητο ἐς  
Κολοσσὰς πόλιν μεγάλην Φρυγίης· ἐν τῇ Λύκος ποτα-  
5 μὸς ἐς χάσμα γῆς ἐσβάλλων ἀφανίζεται, ἔπειτα διὰ  
σταδίων ὡς πέντε μάλιστα κη ἀναφαινόμενος ἐκδίδοι  
καὶ οὗτος ἐς τὸν Μαίανδρον. ἐκ δὲ Κολοσσέων ὁ  
στρατὸς ὀρμεόμενος ἐπὶ τοὺς οὖρους τῶν Φρυγῶν καὶ  
Λυδῶν ἀπίκητο ἐς Κύδραρα πόλιν, ἔνθα στήλη(κατα-  
10 πεπηγυῖα, σταθεῖσα) δὲ ὑπὸ Κροίσου, καταμηνύει διὰ
- 31 γραμμάτων τοὺς οὖρους. ὥς δὲ ἐκ τῆς Φρυγίης ἐσέβαλε  
ἐς τὴν Λυδίην, σχιζομένης τῆς ὁδοῦ καὶ τῆς μὲν ἐς  
ἀριστερὴν ἐπὶ Καρίης φερούσης τῆς δὲ ἐς δεξιὴν ἐς  
Σάρδεις, τῇ καὶ πορευομένῳ διαβῆναι τὸν Μαίανδρον  
5 ποταμὸν πᾶσα ἀνάγκη γίνεται καὶ ἵεναι παρὰ Καλλά-  
τηβον πόλιν, ἐν τῇ ἄνδρες<sup>1</sup> δημοεργοὶ μέλι ἐκ μυρίκης τε  
καὶ πυροῦ ποιεῦσι, ταύτην ἰὼν ὁ Ξέρξης τὴν ὁδὸν εὔρε  
πλατάνιστον, τὴν κάλλεος εἵνεκα δωρησάμενος κόσμῳ  
χρυσέῳ καὶ μελεδωνῷ ἀθανάτῳ ἀνδρὶ ἐπιτρέψας δευτέρῃ  
32 ἡμέρῃ ἀπίκητο ἐς τῶν Λυδῶν τὸ ἄστυ. ἀπικόμενος δὲ  
ἐς Σάρδεις πρῶτα μὲν ἀπέπεμπε κήρυκας ἐς τὴν Ἑλλάδα  
αἰτήσοντας γῆν τε καὶ ὕδωρ καὶ προερέοντας δεῖπνα  
βασιλείᾳ παρασκευάζειν· πλὴν οὔτε ἐς Ἀθήνας οὔτε ἐς  
5 Λακεδαίμονα ἀπέπεμπε ἐπὶ γῆς αἰτήσιν, τῇ δὲ ἄλλῃ  
πάντῃ. τῶνδε δὲ εἵνεκα τὸ δεύτερον ἀπέπεμπε ἐπὶ γῆν  
τε καὶ ὕδωρ· ὅσοι πρότερον οὐκ ἔδοσαν Δαρείῳ πέμ-  
ψαντι, τούτους πάγχυ ἐδόκεε τότε δέισαντας δώσειν·  
βουλόμενος ὦν αὐτὸ τοῦτο ἐκμαθεῖν ἀκριβέως ἔπεμπε.

## The Bridges of the Hellespont.

Μετὰ δὲ ταῦτα παρεσκευάζετο ὡς ἐλὼν ἐς Ἄβυδον. **33**

οἱ δὲ ὦν τούτῳ τὸν Ἑλλήσποντον ἐξεύγνυσαν ἐκ τῆς Ἀσίης ἐς τὴν Εὐρώπην. ἔστι δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπόντῳ, Σηστοῦ τε πόλις μεταξὺ καὶ Μαδύτου, ἀκτὴ παχέα ἐς θάλασσαν κατήκουσα Ἀβύδῳ κα- 5

ἐπὶ Ξανθίππου τοῦ Ἀρίφρονος στρατηγοῦ Ἀθηναῖοι Ἀρταύκτην ἄνδρα Πέρσην λαβόντες Σηστοῦ ὑπαρχον ζῶντα πρὸς σανίδα διεπασσάλευσαν, ὃς καὶ ἐς τοῦ Πρωτεσίλεω τὸ ἱρὸν ἐς Ἐλαιοῦντα ἀγινεόμενος γυναικάς 10 ἀθέμιστα ἔρδεσκε. ἐς ταύτην ὦν τὴν ἀκτὴν ἐξ Ἀβύ- **34**

δου ὀρμεόμενοι ἐγεφύρουν τοῖσι προσεκέετο, τὴν μὲν λευκολίνου Φοῖνικες, τὴν δ' ἑτέραν τὴν βυβλίνην Αἰγύπτιοι. ἔστι δὲ ἐπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον. καὶ δὴ ἐξευγμένου τοῦ πόρου ἐπιγενόμενος 5 χερμῶν μέγας συνέκοψέ τε ἐκεῖνα πάντα καὶ διέλυσε. ὥς δ' ἐπύθετο Ξέρξης, δεινὰ ποιεύμενος τὸν Ἑλλήσπον- **35**

τον ἐκέλευσε τριηκοσίας ἐπικέσθαι μάστιγι πληγὰς καὶ κατεῖναι ἐς τὸ πέλαγος πεδέων ζεύγος. ἤδη δὲ ἤκουσα ὥς καὶ στιγέας ἅμα τούτοισι ἀπέπεμψε στίξοντας τὸν

Ἑλλήσποντον. ἐνετέλλετο δὲ ὦν ραπίζοντας λέγειν 5 βάρβαρά τε καὶ ἀτάσθαλα, “ὦ πικρὸν ὕδωρ, δεσπότης τοι δίκην ἐπιτιθεῖ τήνδε, ὅτι μιν ἡδίκησας οὐδὲν πρὸς ἐκείνου ἄδικον παθόν. καὶ βασιλεὺς μὲν Ξέρξης διαβή- σεται σε, ἣν τε σύ γε βούλῃ ἣν τε μή· σοὶ δὲ κατὰ δίκην ἄρα οὐδεὶς ἀνθρώπων θύει ὡς εἰσὶν καὶ θολερῶ 10 καὶ ἄλμυρῶ ποταμῶ.” τὴν τε δὴ θάλασσαν ἐνετέλλετο τούτοισι ζημιοῦν, καὶ τῶν ἐπεσσεώτων τῇ ζεύξει τοῦ Ἑλλησπόντου ἀποταμεῖν τὰς κεφαλὰς. καὶ οἱ μὲν **36**

ταῦτα ἐποίεον, τοῖσι προσέκειτο αὕτη ἡ ἄχαρις τιμή,  
 τὰς δὲ ἄλλοι ἀρχιτέκτονες ἐξεύγνυσαν· ἐξεύγνυσαν δὲ  
 ὦδε· πεντηκοντέρους καὶ τριήρεας συνθέντες, ὑπὸ μὲν  
 5 τὴν πρὸς τοῦ Εὐξείνου πόντου ἐξήκοντά τε καὶ τριηκο-  
 σίας, ὑπὸ δὲ τὴν ἐτέρην τεσσσερεσκαίδεκα καὶ τριηκοσίας,  
 τοῦ μὲν Πόντου ἐπικαρσίας τοῦ δὲ Ἑλλησπόντου κατὰ  
 ῥόον, ἵνα ἀνακωχεύῃ τὸν τόνον τῶν ὀπλων· συνθέντες  
 δὲ ἀγκύρας κατήκαν περιμήκειας, τὰς μὲν πρὸς τοῦ Πόν-  
 10 του τῆς ἐτέρης τῶν ἀνέμων εἵνεκεν τῶν ἔσωθεν ἐκπνεόν-  
 των, τῆς δὲ ἐτέρης πρὸς ἐσπέρης τε καὶ τοῦ Αἰγαίου  
 ζεφύρου τε καὶ νότου εἵνεκεν. διέκπλοον δὲ ὑπόφανυσιν  
 κατέλιπον τῶν πεντηκοντέρων καὶ τριηρέων, ἵνα καὶ ἐς  
 τὸν Πόντον ἔχῃ ὁ βουλόμενος πλέειν πλοίοισι λεπτοῖσι  
 15 καὶ ἐκ τοῦ Πόντου ἔξω. ταῦτα δὲ ποιήσαντες κατέτεινον  
 ἐκ γῆς στρεβλοῦντες ὄνοισι ξυλίνοισι τὰ ὄπλα, οὐκέτι  
 χωρὶς ἐκάτερα τάξαντες, ἀλλὰ δύο μὲν λευκολίνου δασά-  
 μενοι ἐς ἐκατέρην, τέσσερα δὲ τῶν βυβλίνων. παχύτης  
 μὲν ἡ αὐτὴ καὶ καλλονή, κατὰ λόγον δὲ ἐμβριθέστερα  
 20 ἦν τὰ λίνεα, τοῦ τάλαντον ὁ πῆχυς εἶλκε. ἐπειδὴ δὲ  
 ἐγεφυρώθη ὁ πόρος, κορμούς ξύλων καταπρίσαντες καὶ  
 ποιήσαντες ἴσους τῆς σχεδίας τῷ εὐρεῖ κόσμῳ ἐπετίθεσαν  
 κατύπερθε τῶν ὀπλων τοῦ τόνου, θέντες δὲ ἐπεξῆς ἐν-  
 θαῦτα αὐτὶς ἐπεξεύγνυν. ποιήσαντες δὲ ταῦτα ὕλην  
 25 ἐπεφόρησαν, κόσμῳ δὲ θέντες καὶ τὴν ὕλην γῆν ἐπεφό-  
 ρησαν, κατανάξαντες δὲ καὶ τὴν γῆν φραγμὸν παρείρυσαν  
 ἔνθεν καὶ ἔνθεν, ἵνα μὴ φοβέηται τὰ ὑποζύγια τὴν θά-  
 λασσαν ὑπερορέοντα καὶ οἱ ἵπποι.

An Eclipse; Pythius's Petition and its Reception.

37 Ὡς δὲ τά τε τῶν γεφυρέων κατεσκευάστο καὶ τὰ περὶ  
 τὸν Ἄθων, οἳ τε χυτοὶ περὶ τὰ στόματα τῆς διώρυχος,

οὐ τῆς ῥηχίης εἵνεκεν ἐποιήθησαν, ἵνα μὴ πῖμπληται τὰ  
στομάτα τοῦ ὀρύγματος, καὶ αὐτὴ ἡ διῶρυξ παντελέως  
πεποιημένη ἀγγέλλετο, ἐνθαῦτα χειμερίσας, ἅμα τῷ ἔαρι 5  
παρεσκευασμένος ὁ στρατὸς ἐκ τῶν Σαρδίων ὠρμάτο  
ἐλὼν ἐς Ἄβυδον· ὀρμημένῳ δέ οἱ ὁ ἥλιος ἐκλιπὼν τὴν  
ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανῆς ἦν οὐτ' ἐπινεφέλων ἐόντων  
αἰθρίης τε τὰ μάλιστα, ἀντὶ ἡμέρης τε νύξ ἐγένετο.  
ιδόντι δὲ καὶ μαθόντι τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο, 10  
καὶ εἶρετο τοὺς Μάγους τὸ θέλει προφαίνειν τὸ φάσμα.  
οἱ δὲ ἔφραζον ὡς Ἑλλησι προδεικνύει ὁ θεὸς ἔκλειψιν  
τῶν πολιῶν, λέγοντες ἥλιον εἶναι Ἑλλήνων προδέκτορα,  
σελήνην δὲ σφέων. ταῦτα πυθόμενος ὁ Ξέρξης περι-  
χαρῆς ἐὼν ἐποιέετο τὴν ἔλασιν. ὡς δ' ἐξήλανε τὴν 38  
στρατιήν, Πύθιος ὁ Λυδὸς καταρρωδήσας τὸ ἐκ τοῦ  
οὐρανοῦ φάσμα ἐπαερθεῖς τε τοῖσι δωρήμασι, ἐλθὼν  
παρὰ Ξέρξεα ἔλεγε τάδε· “ὦ δέσποτα, χρήσας ἂν τι  
σεῦ βουλοίμην τυχεῖν, τὸ σοὶ μὲν ἐλαφρὸν τυγχάνει ἐὼν 5  
ὑπουργήσαι, ἐμοὶ δὲ μέγα γενόμενον.” Ξέρξης δὲ πᾶν  
μᾶλλον δοκέων μιν χρήσειν ἢ τὸ ἐδεήθη, ἔφη τε ὑπουρ-  
γήσειν καὶ δὴ ἀγορεύειν ἐκέλευε ὅτεν δέοιτο. ὁ δὲ ἐπεῖτε  
ταῦτα ἤκουσε, ἔλεγε θαρσήςας τάδε· “ὦ δέσποτα, τυγ-  
χάνουσί μοι παῖδες ἐόντες πέντε, καὶ σφεας καταλαμ- 10  
βάνει πάντας ἅμα σοὶ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα.  
σὺ δέ, ὦ βασιλεῦ, ἐμὲ ἐς τόδε ἡλικίης ἤκοντα οἰκτείρας  
τῶν μοι παίδων ἓνα παράλυσον τῆς στρατιῆς τὸν πρεσ-  
βύτατον, ἵνα αὐτοῦ τε ἐμεῦ καὶ τῶν χρημάτων ἡ μελε-  
δωνός· τοὺς δὲ τέσσερας ἄγευ ἅμα σεωντῶ, καὶ πρήξας 15  
τὰ νοεῖς νοστήσειας ὀπίσω.” κάρτα τε ἐθυμώθη ὁ 39  
Ξέρξης καὶ ἀμείβετο τοισίδε· “ὦ κακὲ ἄνθρωπε, σὺ  
ἐτόλμησας, ἐμεῦ στρατευομένου αὐτοῦ ἐπὶ τὴν Ἑλλάδα  
καὶ ἄγοντος παῖδας ἐμούς καὶ ἀδελφεοὺς καὶ οἰκίους



5 καὶ φίλους, μνήσασθαι περὶ σέο παιδός, ἐὼν ἐμὸς δούλος, τὸν χρῆν πανοικίῃ αὐτῇ τῇ γυναικὶ συνέπεσθαι; εὖ νυν τόδ' ἐξεπίστασο, ὥς ἐν τοῖσι ὥσὶ τῶν ἀνθρώπων οἰκέει ὁ θυμός, ὃς χρηστὰ μὲν ἀκούσας τέρψιος ἐμπιπλεῖ τὸ σῶμα, ὑπεναντία δὲ τούτοισι ἀκούσας ἀνοιδέει. ὅτε 10 μὲν νυν χρηστὰ ποιήσας ἕτερα τοιαῦτα ἐπηγγέλλεο, εὐεργεσίῃσι βασιλέα οὐ καυχήσεται ὑπερβαλέσθαι· ἐπεῖτε δὲ ἐς τὸ ἀναιδέστερον ἐτράπευ, τὴν μὲν ἀξίην οὐ λάμψει, ἐλάσσω δὲ τῆς ἀξίης. σὲ μὲν γὰρ καὶ τοὺς τέσσαρας τῶν παίδων ῥύεται τὰ ξείνια· τοῦ δὲ ἐνός, τοῦ 15 περιέχει μάλιστα, τῇ ψυχῇ ζημιώσεται." ὥς δὲ ταῦτα ὑπεκρίνατο, αὐτίκα ἐκέλευε τοῖσι προσετέτακτο ταῦτα πρήσσειν, τῶν Πυθίου παίδων ἐξευρόντας τὸν πρεσβύτατον μέσον διαταμεῖν, διαταμόντας δὲ τὰ ἡμίτομα διαθεῖναι τὸ μὲν ἐπὶ δεξιὰ τῆς ὁδοῦ τὸ δ' ἐπ' ἀριστερά, καὶ 20 ταύτῃ διεξιέναι τὸν στρατόν.

#### Order of March.

40 Ποιησάντων δὲ τούτων τοῦτο, μετὰ ταῦτα διεξήιε ὁ στρατός. ἡγέοντο δὲ πρῶτοι μὲν οἱ σκευοφόροι τε καὶ τὰ ὑποζύγια, μετὰ δὲ τούτους σύμμικτος στρατὸς παντοίων ἐθνέων ἀναμίξ, οὐ διακεκριμένοι· τῇ δὲ ὑπερημί- 5 σεις ἦσαν, ἐνθαῦτα διελέλειπτο, καὶ οὐ συνέμισγον οὔτοι βασιλεί. προηγεύντο μὲν γὰρ ἰππόται χίλιοι, ἐκ Περσέων πάντων ἀπολελεγμένοι· μετὰ δὲ αἰχμοφόροι χίλιοι καὶ οὔτοι ἐκ πάντων ἀπολελεγμένοι, τὰς λόγχας κάτω ἐς τὴν γῆν τρέψαντες· μετὰ δὲ ἱροὶ Νησαῖοι καλεόμενοι 10 ἵπποι δέκα κεκοσμημένοι ὥς κάλλιστα. Νησαῖοι δὲ καλέονται ἵπποι ἐπὶ τοῦδε· ἔστι πεδῖον μέγα τῆς Μηδικῆς τῷ οὐνομά ἐστι Νήσαιον· τοὺς ὧν δὴ ἵππους τοὺς μεγάλους φέρει τὸ πεδῖον τοῦτο. ὅπισθε δὲ τούτων τῶν

δέκα ἵππων ἄρμα Διὸς ἱρὸν ἐπετέτακτο, τὸ ἵπποι μὲν  
εἶλκον λευκοὶ ὀκτώ, ὅπισθε δὲ αὖ τῶν ἵππων εἶπετο 15  
πεζῇ ἡνίοχος ἐχόμενος τῶν χαλινῶν· οὐδεὶς γὰρ δὴ ἐπὶ  
τοῦτον τὸν θρόνον ἀνθρώπων ἐπιβαίνει. τούτου δὲ  
ὅπισθε αὐτὸς Ξέρξης ἐπ' ἄρματος ἵππων Νησαίων·  
παρεβεβήκει δέ οἱ ἡνίοχος τῷ οὔνομα ἦν Πατιράμφης,  
'Οτάνεω ἀνδρὸς Πέρσεω παῖς. ὧς ἐξήλασε μὲν οὕτω ἐκ 41  
Σαρδίων Ξέρξης, μετεκβαίνεσκε δέ, ὅκως μιν λόγος  
αἰρέοι, ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν. αὐτοῦ δὲ ὅπισθε  
αἰχμοφόροι Περσέων οἱ ἄριστοί τε καὶ γενναϊότατοι,  
χίλιοι, κατὰ νόμον τὰς λόγχας ἔχοντες, μετὰ δὲ ἵππος 5  
ἄλλη χιλίη ἐκ Περσέων ἀπολελεγμένη, μετὰ δὲ τὴν  
ἵππον ἐκ τῶν λοιπῶν Περσέων ἀπολελεγμένοι μύριοι.  
οὗτος πεζὸς ἦν· καὶ τούτων χίλιοι μὲν ἐπὶ τοῖσι δόρασι  
ἀντὶ τῶν σαυρωτήρων ροιὰς εἶχον χρυσέας καὶ πέριξ  
συνεκλήιον τοὺς ἄλλους, οἱ δὲ εἰνακισχίλιοι ἐντὸς τού- 10  
των ἑόντες ἀργυρέας ροιὰς εἶχον· εἶχον δὲ χρυσέας ροιὰς  
καὶ οἱ ἐς τὴν γῆν τράποντες τὰς λόγχας, καὶ μῆλα οἱ  
ἄγχιστα ἐπόμενοι Ξέρξη. τοῖσι δὲ μυρίοισι ἐπετέτακτο  
ἵππος Περσέων μυρίη. μετὰ δὲ τὴν ἵππον διέλειπε καὶ  
δύο σταδίους, καὶ ἔπειτα ὁ λοιπὸς ὄμιλος ἦγε ἀναμίξ. 15

#### March to Ilium and Abydus.

'Εποίετο δὲ τὴν ὁδὸν ἐκ τῆς Λυδίας ὁ στρατὸς ἐπὶ τε 42  
ποταμὸν Κάικον καὶ γῆν τὴν Μυσίην, ἀπὸ δὲ Καΐκου  
ὀρμεόμενος, Κάνης ὄρος ἔχων ἐν ἀριστερῇ, διὰ τοῦ  
'Αταρνέος ἐς Καρήνην πόλιν. ἀπὸ δὲ ταύτης διὰ Θήβης  
πεδίου ἐπορεύετο, 'Αδραμύττειόν τε πόλιν καὶ 'Ανταν- 5  
δρον τὴν Πελασγίδα παραμειβόμενος. τὴν 'Ιδην δὲ  
λαβὼν ἐς ἀριστερὴν χεῖρα ἦγε ἐς τὴν 'Ιλιάδα γῆν. καὶ  
πρῶτα μὲν οἱ ὑπὸ τῇ 'Ιδῇ νύκτα ἀναμείναντι βρουνται τε

- καὶ πρηστήρες ἐπесπίπτουσι, καὶ τινα αὐτοῦ ταύτη  
**43** συχνὸν ὄμιλον διέφθειραν. ἀπικομένου δὲ τοῦ στρατοῦ  
ἐπὶ ποταμὸν Σκάμανδρον, ὃς πρῶτος ποταμῶν, ἐπεῖτε  
ἐκ Σαρδίῳν ὀρμηθέντες ἐπεχείρησαν τῇ ὁδῷ, ἐπέλιπε τὸ  
ῥέεθρον οὐδ' ἀπέχρησε τῇ στρατιῇ τε καὶ τοῖσι κτήνεσι  
**5** πινόμενος, ἐπὶ τοῦτον δὴ τὸν ποταμὸν ὡς ἀπίκετο  
Ξέρξης, ἐς τὸ Πριάμου πέργαμον ἀνέβη ἵμερον ἔχων  
θεήσασθαι· θεησάμενος δὲ καὶ πυθόμενος ἐκείνων ἕκασ-  
τα τῇ Ἀθηναίῃ τῇ Ἰλιάδι ἔθυσε βούς χιλίας, χοὰς δὲ οἱ  
Μάγοι τοῖσι ἥρωσι ἐχέαντο. ταῦτα δὲ ποιησαμένοισι  
**10** νυκτὸς φόβος ἐς τὸ στρατόπεδον ἐνέπεσε. ἅμα ἡμέρη  
δὲ ἐπορεύετο ἐνθεῦτεν, ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτιον  
πόλιν καὶ Ὀφρύνειον καὶ Δάρδανον, ἣ περ δὴ Ἀβύδω  
ὁμουρός ἐστι, ἐν δεξιῇ δὲ Γέργιθας Τευκρούς.

#### Xerxes Views the Host with Conflicting Emotions.

- 44** Ἐπεὶ δ' ἐγένετο ἐν Ἀβύδῳ μέσῃ, ἠθέλησε Ξέρξης  
ιδέσθαι πάντα τὸν στρατόν· καὶ προεπεποιήτο γὰρ ἐπὶ  
κολωνοῦ ἐπίτηδες αὐτῷ ταύτῃ προεξέδρη λίθου λευκοῦ,  
ἐποίησαν δὲ Ἀβυδηνοὶ ἐντειλαμένου πρότερον βασιλέος.  
**5** ἐνθαῦτα ὡς ἵζετο, κατορέων ἐπὶ τῆς ἡϊόνος ἐθηεῖτο καὶ  
τὸν πεζὸν καὶ τὰς νέας, θηεύμενος δὲ ἰμέρθη τῶν νεῶν  
ἄμιλλαν γινομένην ιδέσθαι. ἐπεὶ δὲ ἐγένετό τε καὶ ἐνί-  
κων Φοίνικες Σιδώνιοι, ἥσθη τε τῇ ἀμίλλῃ καὶ τῇ στρα-  
**45** τιῇ. ὡς δὲ ὥρα πάντα μὲν τὸν Ἑλλήσποντον ὑπὸ τῶν  
νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκτὰς καὶ τὰ  
Ἀβυδηνῶν πεδία ἐπίπλεα ἀνθρώπων, ἐνθαῦτα ὁ Ξέρξης  
ἐωυτὸν ἐμακάρισε, μετὰ δὲ τοῦτο ἐδάκρυσε.

#### Conversation between Artabanus and Xerxes.

- 46** Μαθὼν δέ μιν Ἀρτάβανος ὁ πάτρως, ὃς τὸ πρῶτον  
γνώμην ἀπεδέξατο ἐλευθέρως οὐ συμβουλευῶν Ξέρξης

στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, οὗτος ὤνῃρ φρασθεὶς  
 Ξέρξεα δακρύσαντα εἶρετο τάδε· “ὦ βασιλεῦ, ὥς πολ-  
 λὸν ἀλλήλων κεχωρισμένα ἐργάσαο νῦν τε καὶ ὀλίγῳ 5  
 πρότερον· μακαρίσας γὰρ σεωπτόν δακρύεις.” ὁ δὲ εἶπε,  
 “ἔσῃλθε γάρ με λογισάμενον κατοικτεῖραι ὥς βραχὺς  
 εἶη ὁ πᾶς ἀνθρώπινος βίος, εἰ τούτων γε ἔόντων τοσού-  
 των οὐδεὶς ἐς ἑκατοστὸν ἔτος περιέσται.” ὁ δὲ ἀμείβετο  
 λέγων, “ἕτερα τούτου παρὰ τὴν ζόην πεπόνθαμεν οἰκτρό- 10  
 τερα. ἐν γὰρ οὕτῳ βραχεί βίῳ οὐδεὶς οὕτῳ ἄνθρωπος  
 ἔων εὐδαίμων πέφυκε, οὔτε τούτων οὔτε τῶν ἄλλων, τῷ  
 οὐ παραστήσεται πολλάκις καὶ οὐκ ἄπαξ τεθνάναι βού-  
 λεσθαι μᾶλλον ἢ ζῶειν. αἳ τε γὰρ συμφοραὶ προσπί-  
 πτουσιν καὶ αἱ νοῦσοι συνταράσσουσιν καὶ βραχὺν ἔόν- 15  
 τα μακρὸν δοκέειν εἶναι ποιεῦσι τὸν βίον. οὕτῳ ὁ μὲν  
 θάνατος μοχθηρῆς ἐούσης τῆς ζόης καταφυγὴ αἰρετωτάτη  
 τῷ ἀνθρώπῳ γέγονε· ὁ δὲ θεὸς γλυκὺν γεύσας τὸν αἰῶ-  
 να φθονερός ἐν αὐτῷ εὐρίσκεται ἔων.” Ξέρξης δὲ ἀμεί- 47  
 βετο λέγων, “Ἀρτάβαγε, βιοτῆς μὲν νῦν ἀνθρωπίνης  
 πέρι, ἐούσης τοιαύτης οἴην περ σὺ διαιρέαι εἶναι, παυσώ-  
 μεθα, μηδὲ κακῶν μεμνώμεθα χρηστὰ ἔχοντες πρήγματα  
 ἐν χερσὶ· φράσον δέ μοι τόδε· εἴ τοι ἡ ὄψις τοῦ 5  
 ἐνυπνίου μὴ ἐναργῆς οὕτῳ ἐφάνη, εἵχες ἂν τὴν ἀρχαίην  
 γνώμην, οὐκ ἔων με στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἢ  
 μετέστης ἂν; φέρε τοῦτό μοι ἀτρεκέως εἰπέ.” ὁ δὲ ἀμεί-  
 βετο λέγων, “ὦ βασιλεῦ, ὄψις μὲν ἡ ἐπιφανεῖσα τοῦ  
 ὀνείρου, ὥς βουλόμεθα ἀμφοτέροι, τελευτήσῃς, ἐγὼ δ’ 10  
 ἔτι καὶ ἐς τόδε δείματός εἰμι ὑπόπλεος οὐδ’ ἐντὸς ἐμεω-  
 τοῦ, ἄλλα τε πολλὰ ἐπιλεγόμενος καὶ δὴ καὶ ὀρέων τοι  
 δύο τὰ μέγιστα πάντων ἔοντα πολεμιώτατα.” Ξέρξης 48  
 δὲ πρὸς ταῦτα ἀμείβετο τοισίδε· “δαιμόνιε ἀνδρῶν,  
 κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; κότερά

- τοι ὁ πεζὸς μεμπτὸς κατὰ πληθὸς ἐστι, καὶ τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου, ἢ τὸ ναυτικὸν τὸ ἡμέτερον λείψεσθαι τοῦ ἐκείνων, ἢ καὶ συναμφότερα ταῦτα; εἰ γάρ τοι ταύτη φαίνεται ἐνδεέστερα εἶναι τὰ ἡμέτερα πρήγματα, στρατοῦ ἂν ἄλλου τις τὴν ταχίστην ἄγερσιν ποιέοιτο.”
- 49** ὁ δ’ ἀμείβετο λέγων, “ὦ βασιλεῦ, οὔτε στρατὸν τοῦτον, ὅστις γε σύνεσιν ἔχει, μέμφοιτ’ ἂν οὔτε τῶν νεῶν τὸ πληθὸς· ἦν τε πλεῦνας συλλέξης, τὰ δύο τοι τὰ λέγω πολλῶ ἔτι πολεμιώτερα γίνεται. τὰ δὲ δύο ταῦτα ἐστὶ γῆ τε καὶ θάλασσα. οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν τοσοῦτος οὐδαμόθι, ὡς ἐγὼ εἰκάζω, ὅστις ἐγειρομένου χειμῶνος δεξάμενός σευ τοῦτο τὸ ναυτικὸν (φερέγγυος ἐσται διασῶσαι τὰς νέας. καίτοι οὐκὶ ἓνα αὐτὸν δεῖ εἶναι τὸν λιμένα, ἀλλὰ παρὰ πᾶσαν τὴν ἡπειρον παρ’ ἣν δὴ κομίζεαι. οὐκὼν δὴ ἐόντων τοι λιμένων ὑποδεξίων, μάθε ὅτι αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι καὶ οὐκὶ ὠνθρωποι τῶν συμφορέων. καὶ δὴ τῶν δύο τοι τοῦ ἑτέρου εἰρημένου τὸ ἕτερον ἔρχομαι ἐρέων. γῆ δὲ πολεμὴ τῇ δέ τοι κατίσταται· εἰ θέλει τοι μηδὲν ἀντίξοον κα-  
**15** ταστῆναι, τοσοῦτῳ τοι γίνεται πολεμιωτέρῃ ὅσῳ ἂν προβαίνης ἐκαστέρῳ, τὸ πρόσω αἰεὶ κλεπτόμενος· εὐπρηξίης δὲ οὐκ ἔστι ἀνθρώποισι οὐδεμία πληθώρα. καὶ δὴ τοι, ὡς οὐδενὸς ἐναντιευμένου, λέγω τὴν χώραν πλεῦνα ἐν πλεονὶ χρόνῳ γινομένην λιμὸν τέξεσθαι. ἀνὴρ  
**20** δὲ οὕτῳ ἂν εἴη ἄριστος, εἰ βουλευόμενος μὲν ἀρρωδέοι, πᾶν ἐπιλεγόμενος πείσεσθαι χρήμα, ἐν δὲ τῷ ἔργῳ θρα-  
**50** σὺς εἴη.” ἀμείβεται Ξέρξης τοισίδε· “Ἀρτάβανε, οἰκότως μὲν σύ γε τούτων ἕκαστα διαιρέαι. ἀτὰρ μήτε πάντα φοβεό μήτε πᾶν ὁμοίως ἐπιλέγεο. εἰ γὰρ δὴ βούλοιο ἐπὶ τῷ αἰεὶ ἐπεσφερομένῳ πρήγματι τὸ πᾶν



ὁμοίως ἐπιλέγεσθαι, ποιήσεως ἂν οὐδαμὰ οὐδέν· κρέσ- 5  
 σον δὲ πάντα θαρσέοντα ἥμισυ τῶν δεινῶν πᾶσχειν  
 μᾶλλον ἢ πᾶν χρῆμα προδειμαίνοντα μηδαμὰ μηδὲν  
 παθεῖν. εἰ δὲ ἐρίζων πρὸς πᾶν τὸ λεγόμενον μὴ τὸ βέ-  
 βαιον ἀποδέξης, σφάλλεσθαι ὀφείλεις ἐν αὐτοῖσι ὁμοίως  
 καὶ ὁ ὑπεναντία τούτοις λέξας. τοῦτο μὲν νυν ἐπ' ἴσης 10  
 ἔχει· εἰδέναι δὲ ἄνθρωπον ἔοντα κῶς χρῆ τὸ βέβαιον·  
 δοκέω μὲν οὐδαμῶς. τοῖσι τοίνυν βουλομένοις ποιέειν  
 (ὥς τὸ ἐπίπαν φιλέει γίνεσθαι τὰ κέρδεα, τοῖσι δὲ ἐπιλε-  
 γομένοις τε πάντα καὶ ὀκνεοῦσι οὐ μάλα ἐθέλει. ὅρᾳς  
 τὰ Περσέων πρήγματα ἐς ὃ δυνάμιος προκεχώρηκε. εἰ 15  
 τοίνυν ἐκεῖνοι οἱ πρὸ ἐμεῦ γενόμενοι βασιλέες γνώμησι  
 ἐχρέοντο ὁμοίῃσι καὶ σύ, ἢ μὴ χρεόμενοι γνώμησι τοιαύ-  
 τησι ἄλλους συμβούλους εἶχον τοιούτους, οὐκ ἂν κοτε  
 εἶδες αὐτὰ ἐς τοῦτο προελθόντα· νῦν δὲ κινδύνους ἀναρ-  
 ριπτέοντες ἐς τοῦτό σφεα προηγάγοντο. μεγάλα γὰρ 20  
 πρήγματα μεγάλοις κινδύνοισι ἐθέλει καταιρέεσθαι.  
 ἡμεῖς τοίνυν ὁμοιούμενοι ἐκείνοις ὥρην τε τοῦ ἔτεος  
 καλλίστην πορευόμεθα, καὶ καταστρεψάμενοι πᾶσαν  
 τὴν Εὐρώπην νοστήσομεν ὀπίσω, οὔτε λιμῶ ἐντυχόντες  
 οὐδαμῶθι οὔτε ἄλλο ἄχαρι οὐδὲν παθόντες. τοῦτο μὲν 25  
 γὰρ αὐτοὶ πολλὴν φορβὴν φερόμενοι πορευόμεθα, τοῦτο  
 δέ, τῶν ἂν κου ἐπιβέωμεν γῆν καὶ ἔθνος, τούτων τὸν σῆτον  
 ἔξομεν· ἐπ' ἀροτῆρας δὲ καὶ οὐ νομάδας στρατευόμεθα  
 ἄνδρας.” λέγει Ἀρτάβανος μετὰ ταῦτα, “ὦ βασιλεῦ, 51  
 ἐπεῖτε ἀρρωδέειν οὐδὲν ἔᾱς πρήγμα, σὺ δὲ μεν συμβου-  
 λίην ἔνδεξαι· ἀναγκαίως γὰρ ἔχει περὶ πολλῶν πρηγμά-  
 των πλεῦνα λόγον ἐκτεῖναι. Κῦρος ὁ Καμβύσειω Ἰωνίην  
 πᾶσαν πλὴν Ἀθηναίων κατεστρέψατο δασμοφόρον εἶναι 5  
 Πέρσῃσι. τούτους ὦν τοὺς ἄνδρας συμβουλευώ τοι  
 μηδεμιῇ μηχανῇ ἄγειν ἐπὶ τοὺς πατέρας· καὶ γὰρ ἄνευ

- τούτων οἰοί τε εἶμὲν τῶν ἐχθρῶν κατυπέρτεροι γίνεσθαι.  
 ἢ γὰρ σφεας, ἣν ἔπωνται, δεῖ ἀδικωτάτους γίνεσθαι  
 10 καταδουλουμένους τὴν μητρόπολιν, ἢ δικαιοτάτους συνε-  
 λευθεροῦντας. ἀδικώτατοι μὲν νυν γινόμενοι οὐδὲν κέρ-  
 дос μέγα ἡμῖν προσβάλλουσι, δικαιοτάτοι δὲ γινόμενοι  
 οἰοί τε δηλώσασθαι μεγάλως τὴν σὴν στρατιὴν γίνονται.  
 ἐς θυμὸν ὦν βάλεῦ καὶ τὸ παλαιὸν ἔπος, ὡς εὖ εἴρηται,  
 52 τὸ μὴ ἄμα ἀρχῇ πᾶν τέλος καταφαίνεσθαι.” ἀμείβεται  
 πρὸς ταῦτα Ξέρξης, “ Ἀρτάβανε, τῶν ἀπεφήναο γνωμέων  
 σφάλλαι κατὰ ταύτην δὴ μάλιστα, ὃς Ἴωνας φοβέαι  
 μὴ μεταβάλωσι, τῶν ἔχομεν γνῶμα μέγιστον, τῶν σύ τε  
 5 μάρτυς γίνεαι καὶ οἱ συστρατευσάμενοι Δαρεῖφ ἄλλοι  
 ἐπὶ Σκύθας, ὅτι ἐπὶ τούτοισι ἢ πᾶσα Περσικὴ στρατιὴ  
 ἐγένετο διαφθεῖραι ἢ περιποιῆσαι · οἱ δὲ δικαιοσύνην  
 καὶ πιστότητα ἐνέδωκαν, ἄχαρι δὲ οὐδέν. παρέξ δὲ τού-  
 του, ἐν τῇ ἡμετέρῃ καταλιπόντας τέκνα καὶ γυναῖκας  
 10 καὶ χρήματα οὐδ’ ἐπιλέγεσθαι χρὴ νεώτερόν τι ποιήσῃν.  
 οὕτω μὴδὲ τοῦτο φοβέο, ἀλλὰ θυμὸν ἔχων ἀγαθὸν σῶζε  
 οἰκόν τε τὸν ἐμὸν καὶ τυραννίδα τὴν ἐμήν · σοὶ γὰρ ἐγὼ  
 μούνῳ ἐκ πάντων σκῆπτρα τὰ ἐμὰ ἐπιτράπω.”

**Xerxes Exhorts the Persians; Sacrifices; Crossing the  
 Bridge.**

- 53 Ταῦτα εἶπας καὶ Ἀρτάβανον ἀποστείλας ἐς Σοῦσα  
 δεύτερα μετεπέμψατο Ξέρξης Περσέων τοὺς δοκιμωτά-  
 τους · ἐπεὶ δὲ οἱ παρήσαν, ἔλεγέ σφι τάδε · “ ὦ Πέρσαι,  
 τῶνδ’ ἐγὼ ὑμέων χρηρίζων συνέλεξα, ἄνδρας τε γίνεσθαι  
 5 ἀγαθοὺς καὶ μὴ καταισχύνειν τὰ πρόσθε ἐργασμένα  
 Πέρσῃσι, ἐόντα μεγάλα τε καὶ πολλοῦ ἄξια, ἀλλ’ εἰς τε  
 ἕκαστος καὶ οἱ σύμπαντες προθυμίην ἔχωμεν · ξυνὸν  
 γὰρ τοῦτο πᾶσι ἀγαθὸν σπεύδεται. τῶνδε δὲ εἵνεκα

προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως· ὥς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἄνδρας στρατευόμεθα ἀγαθούς, 16 τῶν ἣν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώπων. νῦν δὲ διαβαίνωμεν ἐπευξάμενοι τοῖσι θεοῖσι οἱ Πέρσας λελόγχασι.”

Ταύτην μὲν τὴν ἡμέρην παρεσκευάζοντο ἐς τὴν διά- 54  
 βασιν· τῇ δὲ ὑστεραίῃ ἀνέμενον τὸν ἥλιον ἐθέλοντες ἰδέσθαι ἀνίσχοντα, θυμῆματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγίζοντες καὶ μυρσίνησι στορνύντες τὴν ὁδόν. ὥς δ' ἐπανέτελλε ὁ ἥλιος, σπένδων ἐκ χρυσεῆς φιάλης 5  
 Ξέρξης ἐς τὴν θάλασσαν εὔχετο πρὸς τὸν ἥλιον μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται. εὐξάμενος δὲ ἐσέβαλε τὴν φιάλην ἐς τὸν Ἑλλήσποντον καὶ χρύσειον κρητῆρα καὶ Περσικὸν 10  
 ξίφος, τὸν ἀκινάκην καλέουσι. ταῦτα οὐκ ἔχων ἀτρεκέως διακρίναι οὔτε εἰ τῷ ἡλίῳ ἀνατιθεὶς κατήκε ἐς τὸ πέλαγος, οὔτε εἰ μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι καὶ ἀντὶ τούτων τὴν θάλασσαν ἐδωρέετο. 55  
 ταῦτά οἱ ἐπεποίητο, διέβαινον κατὰ μὲν τὴν ἐτέρην τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου ὁ πεζὸς τε καὶ ἡ ἵππος ἅπασα, κατὰ δὲ τὴν πρὸς τὸ Αἰγαῖον τὰ ὑποζύγια καὶ ἡ θεραπηή. ἡγέοντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι 5  
 ἐστεφανωμένοι πάντες, μετὰ δὲ τούτους ὁ σύμμικτος στρατὸς παντοίων ἐθνέων. ταύτην μὲν τὴν ἡμέρην οὗτοι, τῇ δὲ ὑστεραίῃ πρῶτοι μὲν οἳ τε ἰππῶται καὶ οἱ τὰς λόγχας κάτω τράποντες· ἐστεφάνωντο δὲ καὶ οὗτοι. μετὰ δὲ οἳ τε ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρόν, ἐπὶ δὲ 10  
 αὐτὸς τε Ξέρξης καὶ οἱ αἰχμοφόροι καὶ οἱ ἰππῶται οἱ χίλιοι, ἐπὶ δὲ τούτοις ὁ ἄλλος στρατὸς. καὶ αἱ νέες ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἤδη δὲ ἤκουσα καὶ ὕστατον διαβῆναι βασιλέα πάντων.

## Xerxes the Zeus of the Persians; Prodigies; Fleet Sets Sail.

**56** Ξέρξης δὲ ἐπεὶ διέβη ἐς τὴν Εὐρώπην, ἐθηείτο τὸν στρατὸν ὑπὸ μαστίγων διαβαίνοντα· διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἑπτὰ ἡμέρησι καὶ ἐν ἑπτὰ εὐφρόνησι, ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται, Ξέρξεω ἤδη διαβεβη-  
 5 κότης τὸν Ἑλλήσποντον, ἄνδρα εἰπεῖν Ἑλλησπόντιον,  
 “ὦ Ζεῦ, τί δὴ ἀνδρὶ εἰδόμενος Πέρσῃ καὶ οὖνομα ἀντὶ  
 Διὸς Ξέρξεα θέμενος ἀνάστατον τὴν Ἑλλάδα θέλεις  
 ποιῆσαι, ἄγων πάντας ἀνθρώπους; καὶ γὰρ ἄνευ τούτων  
 ἐξῆν τοι ποιέειν ταῦτα.”

**57** Ὡς δὲ διέβησαν πάντες, ἐς ὁδὸν ὀρμημένοισι τέρας  
 σφὶ ἐφάνη μέγα, τὸ Ξέρξης ἐν οὐδενὶ λόγῳ ἐποίησατο  
 καίπερ εὐσύμβλητον εἶν· ἵππος γὰρ ἔτεκε λαγόν. εὐ-  
 σύμβλητον ὦν τῇδε τοῦτο ἐγένετο, ὅτι ἔμελλε μὲν ἐλῶν  
 5 στρατιὴν ἐπὶ τὴν Ἑλλάδα Ξέρξης ἀγαυρότατά τε καὶ  
 μεγαλοπρεπέστατα, ὀπίσω δὲ περὶ ἐωυτοῦ τρέχων ἥξειν  
 ἐς τὸν αὐτὸν χώρον. ἐγένετο δὲ καὶ ἕτερον αὐτῷ τέρας  
 εἶναι ἐν Σάρδισι· ἡμίονος γὰρ ἔτεκε ἡμίονον διζὰ ἔχου-  
 σαν αἰδοῖα, τὰ μὲν ἔρσενος τὰ δὲ θηλέης· κατύπερθε  
 10 δὲ ἦν τὰ τοῦ ἔρσενος. τῶν ἀμφοτέρων λόγον οὐδένα  
 ποιησάμενος τὸ πρόσω ἐπορεύετο, σὺν δέ οἱ ὁ πεζὸς

**58** στρατός. ὁ δὲ ναυτικὸς ἔξω τὸν Ἑλλήσποντον πλέων  
 παρὰ γῆν ἐκομίζετο, (τὰ ἔμπαλιν πρήσσων τοῦ πεζοῦ.)  
 ὁ μὲν γὰρ πρὸς ἐσπέρην ἔπλεε, ἐπὶ Σαρπηδονίης ἄκρης  
 ποιεύμενος τὴν ἄπιξιν, ἐς τὴν αὐτῷ προεῖρητο ἀπικο-  
 5 μένω περιμένειν· ὁ δὲ κατ’ ἡπειρον στρατὸς πρὸς ἡῶ  
 τε καὶ ἡλίου ἀνατολὰς ἐποιέετο τὴν ὁδὸν διὰ τῆς Χερ-  
 σονήσου, ἐν δεξιῇ μὲν ἔχων τὸν Ἑλλῆς τάφον τῆς Ἀθά-  
 μαντος, ἐν ἀριστερῇ δὲ Καρδίην πόλιν, διὰ μέσης δὲ  
 πορευόμενος πόλιος τῇ οὖνομα τυγχάνει εἶναι Ἀγορή.

ἐνθεῦτεν δὲ κάμπτων τὸν κόλπον τὸν Μέλανα καλεό- 10  
μενον, καὶ Μέλανα ποταμόν, οὐκ ἀντισχόντα τότε τῇ  
στρατιῇ τὸ ρέεθρον ἀλλ' ἐπιλιπόντα, τοῦτον τὸν ποτα-  
μόν διαβάς, ἐπ' οὗ καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην  
ἔχει, ἥτε πρὸς ἐσπέρην, Αἰνὸν τε πόλιν Αἰολίδα καὶ  
Στεντορίδα λίμνην παρεξιών, ἐς δ' ἀπίκητο ἐς Δορίσκον. 15

Review and Muster of the Army at Doriscus.

Ὁ δὲ Δορίσκος ἐστὶ τῆς Θρηκῆς αἰγιαλός τε καὶ 59  
πεδῖον μέγα, διὰ δὲ αὐτοῦ ῥέει ποταμὸς μέγας Ἐβρος·  
ἐν τῷ τείχός τε ἐδέδμητο βασιλῆιον τοῦτο τὸ δὴ Δορίσ-  
κος κέκληται, καὶ Περσέων φρουρὴ ἐν αὐτῷ κατεστήκει  
ὑπὸ Δαρείου ἐξ ἐκείνου τοῦ χρόνου ἐπεῖτε ἐπὶ Σκύθας 5  
ἐστρατεύετο. ἔδοξε ὦν τῷ Ξέρξῃ ὁ χῶρος εἶναι ἐπιτή-  
δεος ἐνδιατάξαι τε καὶ ἐξαριθμῆσαι τὸν στρατόν, καὶ  
ἐποίεε ταῦτα. τὰς μὲν δὴ νέας τὰς πάσας ἀπικομένας  
ἐς Δορίσκον οἱ ναύαρχοι κελεύσαντος Ξέρξεω ἐς τὸν  
αἰγιαλὸν τὸν προσεχέα Δορίσκῳ ἐκόμισαν, ἐν τῷ Σάλῃ 10  
τε Σαμοθρηκίῃ πεπόλισταί πολις καὶ Ζώνη, τελευτᾷ δὲ  
αὐτοῦ Σέρρειον ἄκρη ὀνομαστή. ὁ δὲ χῶρος οὗτος τὸ  
παλαιὸν ἦν Κικόνων. ἐς τοῦτον τὸν αἰγιαλὸν κατα-  
σχόντες τὰς νέας ἀνέψυχον ἀνελκύσαντες. ὁ δὲ ἐν τῷ  
Δορίσκῳ τοῦτον τὸν χρόνον τῆς στρατιῆς ἀριθμὸν 15  
ἐποίεετο. ὅσον μὲν νυν ἕκαστοι παρείχον πληθος ἐς 60  
ἀριθμόν, οὐκ ἔχω εἰπεῖν τὸ ἀτρεκές· οὐ γὰρ λέγεται  
πρὸς οὐδαμῶν ἀνθρώπων· σύμπαντος δὲ τοῦ στρατοῦ  
τοῦ πεζοῦ τὸ πληθος ἐφάνη ἐβδομήκοντα καὶ ἑκατὸν  
μυριάδες. ἐξηρίθμυσαν δὲ τόνδε τὸν τρόπον· συνήγαγόν 5  
τε ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ συνάξαντες  
ταύτην ὡς μάλιστα εἶχον περιέγραψαν ἔξωθεν κύκλον·  
περιγράψαντες δὲ καὶ ἀπέντες τοὺς μυρίους αἵμασι τὴν



περιέβαλον κατὰ τὸν κύκλον, ὕψος ἀνήκουσαν ἀνδρὶ ἐς  
 10 τὸν ὀμφαλόν· ταύτην δὲ ποιήσαντες ἄλλους ἐσεβίβαζον  
 ἐς τὸ περιοικοδομημένον, μέχρι οὗ πάντα τούτῳ τῷ  
 τρόπῳ ἐξηρίθμησαν. ἀριθμήσαντες δὲ κατὰ ἔθνεα διέ-  
 τασσον.

Catalogue and Equipment of the Several Nations.  
 Persians, Medes, Assyrians.

- 61 Οἱ δὲ στρατευόμενοι οἶδε ἦσαν, Πέρσαι μὲν ὧδε  
 ἐσκευασμένοι. περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας  
 καλεσμένους, <sup>καλινδ</sup>πίλους ἀπαγέας, περὶ δὲ τὸ σῶμα κιθῶνας  
 χειριδωτοὺς ποικίλους, . . . λεπίδος σιδηρέης ὕψιν  
 5 ἰχθυοειδέος, περὶ δὲ τὰ σκέλεα ἀναξυρίδας, ἀντὶ δὲ  
 ἀσπίδων γέρρα· ὑπὸ δὲ φαρετρεῶνες ἐκρέμαντο· αἰχμὰς  
 δὲ βραχέας εἶχον, τόξα δὲ μεγάλα, οἰστοὺς δὲ καλαμί-  
 νους, πρὸς δὲ ἐγχειρίδια παρὰ τὸν δεξιὸν μηρὸν παραιω-  
 ρεύμενα ἐκ τῆς ζώνης. καὶ ἄρχοντα παρείχοντο Ὀτάνεα  
 10 τὸν Ἀμήστριος πατέρα τῆς Ξέρξεω γυναικός, ἐκαλέοντο  
 δὲ πάλαι ὑπὸ μὲν Ἑλλήνων Κηφήνες, ὑπὸ μέντοι σφέων  
 αὐτῶν καὶ τῶν περιοίκων Ἀρταῖοι. ἐπεὶ δὲ Περσεὺς ὁ  
 Δανάης τε καὶ Διὸς ἀπίκητο παρὰ Κηφέα τὸν Βήλου  
 καὶ ἔσχε αὐτοῦ τὴν θυγατέρα Ἀνδρομέδην, γίνεται αὐτῷ  
 15 παῖς τῷ οὐνομα ἔθετο Πέρσην, τοῦτον δὲ αὐτοῦ κατα-  
 λείπει· ἐτύγχανε γὰρ ἅπαις ἐὼν ὁ Κηφεὺς ἔρσεων  
 62 γόνου· ἐπὶ τούτου δὴ τὴν ἐπωνυμίην ἔσχον. Μῆδοι  
 δὲ τὴν αὐτὴν ταύτην ἐσταλμένοι ἐστρατεύοντο· Μηδική  
 γὰρ αὕτη ἢ σκευὴ ἐστι καὶ οὐ Περσική· οἱ δὲ Μῆδοι  
 ἄρχοντα μὲν παρείχοντο Τιγράνην ἄνδρα Ἀχαιμενίδην,  
 5 ἐκαλέοντο δὲ πάλαι πρὸς πάντων Ἄριοι, ἀπικομένης  
 δὲ Μηδείης τῆς Κολχίδος ἐξ Ἀθηνέων ἐς τοὺς Ἀρίους  
 τούτους μετέβαλον καὶ οὗτοι τὸ οὐνομα. αὐτοὶ περὶ

σφέων ὧδε λέγουσι Μῆδοι. Κίσσιοι δὲ στρατενόμενοι  
 τὰ μὲν ἄλλα κατὰ περ Πέρσαι ἐσκευάδατο, ἀντὶ δὲ τῶν  
 πύλων μιτρηφόροι ἦσαν. Κισσίων δὲ ἦρχε Ἀνάφης ὁ 10  
 Ὀτάνεω. Ὑρκάνιοι δὲ κατὰ περ Πέρσαι ἐσεσάχατο,  
 ἡγεμόνα παρεχόμενοι Μεγάπανον τὸν Βαβυλῶνος ὕστε-  
 ρον τούτων ἐπιτροπεύσαντα. Ἀσσύριοι δὲ στρατενό- 63  
 μνοι περὶ μὲν τῇσι κεφαλῇσι εἶχον χάλκεά τε κράνεα  
 καὶ πεπλεγμένα τρόπον τινὰ βάρβαρον οὐκ εὐαπῆγητον, *αλλὰ φ.*  
 ἀσπίδας δὲ καὶ αἰχμὰς καὶ ἐγχειρίδια παραπλήσια τῇσι *family*  
 Αἰγυπτίησι εἶχον, πρὸς δὲ ῥόπαλα ξύλων τετυλωμένα 5 *δενεμλδ*  
 σιδήρῳ, καὶ λινέους θώρηκας. οὗτοι δὲ ὑπὸ μὲν Ἑλ-  
 λήνων καλέονται Σύριοι, ὑπὸ δὲ τῶν βαρβάρων Ἀσσύ-  
 ριοι ἐκλήθησαν. [τούτων δὲ μεταξὺ Χαλδαῖοι.] ἦρχε  
 δὲ σφέων Ὀτάσπης ὁ Ἀρταχάειω.

**Tribes Northeast and East of Media and Persia.**

Βάκτριοι δὲ περὶ μὲν τῇσι κεφαλῇσι ἀγχοτάτω τῶν 64  
 Μηδικῶν ἔχοντες ἐστρατεύοντο, τόξα δὲ καλάμινα ἐπι-  
 χώρια καὶ αἰχμὰς βραχεάς. Σάκαι δὲ οἱ Σκύθαι περὶ  
 μὲν τῇσι κεφαλῇσι κυρβασίας ἐς ὅξυν ἀπηγμένας ὀρθὰς *like*  
 εἶχον πεπηγυίας, ἀναξυρίδας δὲ ἐνεδεδύκεσαν, τόξα δὲ 5 *st. i. p.*  
 ἐπιχώρια καὶ ἐγχειρίδια, πρὸς δὲ καὶ ἀξίνας" σαγάρης"  
 εἶχον. τούτους δὲ ἔοντας Σκύθας Ἀμυργίους Σάκας  
 ἐκάλεον· οἱ γὰρ Πέρσαι πάντας τοὺς Σκύθας καλέουσι  
 Σάκας. Βακτρίων δὲ καὶ Σακέων ἦρχε Ὑστάσπης ὁ  
 Δαρείου τε καὶ Ἀτόσσης τῆς Κύρου. Ἴνδοι δὲ εἴματα 65  
 μὲν ἐνδεδυκότες ἀπὸ ξύλων πεποιημένα, τόξα δὲ καλά-  
 μινα εἶχον καὶ οἰστοὺς καλαμίνους· ἐπὶ δὲ σίδηρος ἦν.  
 ἐσταλμένοι μὲν δὴ ἦσαν οὕτω Ἴνδοι, προσετετάχατο δὲ  
 συστρατενόμενοι Φαρναζάθρη τῷ Ἀρταβάτεω. Ἄριοι 66  
 δὲ τόξοις μὲν ἐσκευασμένοι ἦσαν Μηδικοῖσι, τὰ δὲ

- ἄλλα κατὰ περ Βάκριοι. Ἀρίων δὲ ἦρχε Σισιάμνης ὁ  
 Ὑδάρνεος. Πάρθοι δὲ καὶ Χοράσμοι καὶ Σόγδοι τε καὶ  
 5 Γανδάριοι καὶ Δαδίκαι τὴν αὐτὴν σκευὴν ἔχοντες τὴν  
 καὶ Βάκριοι ἐστρατεύοντο. τούτων δὲ ἦρχον οἶδε,  
 Πάρθων μὲν καὶ Χορασμίων Ἀρτάβαζος ὁ Φαρνάκεος,  
 Σόγδων δὲ Ἀζάνης ὁ Ἀρταίου, Γανδαρίων δὲ καὶ Δα-  
 67 δικέων Ἀρτύφιος ὁ Ἀρταβάνου. Κάσπιοι δὲ σισύρνας *σκίης*  
 τε ἐνδεδυκότες καὶ τόξα ἐπιχώρια καλάμινα ἔχοντες καὶ  
 ἀκινάκας ἐστρατεύοντο. οὗτοι μὲν οὕτω ἐσκευάδατο,  
 ἡγεμόνα παρεχόμενοι Ἀριόμαρδον τὸν Ἀρτυφίου ἀδελ-  
 5 φεόν, Σαράγγαι δὲ εἴματα μὲν βεβαμμένα ἐνέπρεπον *δὲ ἴσθριον*  
 ἔχοντες, πέδιλα δὲ ἐς γόνυ ἀνατείνοντα εἶχον, τόξα δὲ *7 ε δ*  
 καὶ αἰχμὰς Μηδικάς. Σαραγγέων δὲ ἦρχε Φερενδάτης  
 ὁ Μεγαβάζου. Πάκτυες δὲ σισυρνοφόροι τε ἦσαν καὶ  
 τόξα ἐπιχώρια εἶχον καὶ ἐγχειρίδια. Πάκτυες δὲ ἄρ-  
 68 χοντα παρείχοντο Ἀρταύτην τὸν Ἰθαμίτρεω. Οὗτιοι  
 δὲ καὶ Μύκοι τε καὶ Παρικάνιοι ἐσκευασμένοι ἦσαν  
 κατὰ περ Πάκτυες. τούτων δὲ ἦρχον οἶδε, Οὐτίων μὲν  
 καὶ Μύκων Ἀρσαμένης ὁ Δαρείου, Παρικανίων δὲ  
 5 Σιρομίτρης ὁ Οἰοβάζου.

Arabians, Ethiopians, and Libyans.

- 69 Ἀράβιοι δὲ ζειράς ὑπεζωσμένοι ἦσαν, τόξα δὲ παλιν-*τι ε δ*  
 τουα εἶχον πρὸς δεξιὰ, μακρά. Αἰθίοπες δὲ παρδαλέας *ν. γ. ι.*  
 τε καὶ λεοντέας ἐναμμένοι, τόξα δὲ εἶχον ἐκ φοίνικος  
 σπάθης πεποιημένα, μακρά, τετραπηχέων οὐκ ἐλάσσω,  
 5 ἐπὶ δὲ καλαμίνους οἰστοὺς σμικροὺς· ἀντὶ δὲ σιδήρου  
 ἐπὴν λίθος ὀξύς πεποιημένος, τῷ καὶ τὰς σφρηγίδας  
 γλύφουσι· πρὸς δὲ αἰχμὰς εἶχον, ἐπὶ δὲ κέρας δορκάδος  
 ἐπὴν ὀξύ πεποιημένον τρόπον λόγχης· εἶχον δὲ καὶ  
 ῥόπαλα τυλωτά. τοῦ δὲ σώματος τὸ μὲν ἡμισυ ἐξηλεί-

wherein also.  
 say "just as"

φοντο γύνῳ ἰόντες ἐς μάχην, τὸ δὲ ἄλλο ἤμισυ μίλτω. 10  
 Ἀραβίων δὲ καὶ Αἰθιοῶπων τῶν ὑπὲρ Αἰγύπτου οἰκημέ-  
 νων ἦρχε Ἀρσάμης ὁ Δαρείου καὶ Ἀρτυστῶνης τῆς  
 Κύρου θυγατρός, τὴν μάλιστα στέρξας τῶν γυναικῶν  
 Δαρείου εἰκὼ χρυσέην σφυρήλατον ἐποίησατο. τῶν μὲν 70  
 δὲ ὑπὲρ Αἰγύπτου Αἰθιοῶπων καὶ Ἀραβίων ἦρχε Ἀρ-  
 σάμης, οἱ δὲ ἀπὸ ἡλίου ἀνατολέων Αἰθίοπες (διξοὶ γὰρ  
 δὲ ἐστρατεύοντο) προσετετάχατο τοῖσι Ἰνδοῖσι, διαλ-  
 λάσσοντες εἶδος μὲν οὐδὲν τοῖσι ἑτέροισι, φωνὴν δὲ καὶ 5  
 τρίχωμα μῦνον· οἱ μὲν γὰρ ἀπὸ ἡλίου Αἰθίοπες ἰθύτρι-  
 χές εἰσι, οἱ δ' ἐκ τῆς Λιβύης οὐλότατον τρίχωμα ἔχουσι  
 πάντων ἀνθρώπων. οὗτοι δὲ οἱ ἐκ τῆς Ἀσίας Αἰθίοπες  
 τὰ μὲν πλέω κατὰ περ Ἰνδοὶ ἐσεσάχατο, προμετωπίδια 50  
 δὲ ἵππων εἶχον ἐπὶ τῇσι κεφαλῇσι σύν τε τοῖσι ὥσθι 10  
 ἐκδεδαρμένα καὶ τῇ λοφιῇ· καὶ ἀντὶ μὲν λόφου ἢ λοφιῇ  
 κατέχρα, τὰ δὲ ὦτα τῶν ἵππων ὀρθὰ πεπηγότα εἶχον·  
 προβλήματα δὲ ἀντ' ἀσπίδων ἐποιεῦντο γεράνων δοράς.  
 Λίβυες δὲ σκευὴν μὲν σκυτίνην ἤισαν ἔχοντες, ἀκοντίοισι 71  
 δὲ ἐπικαύτοισι χρεόμενοι. ἄρχοντα δὲ παρείχοντο Μασ-  
 σάγην τὸν Ὀαρίζου,

Tribes of Asia Minor and Vicinity.

Παφλαγόνες δὲ ἐστρατεύοντο ἐπὶ μὲν τῇσι κεφαλῇσι 72  
 κράνεα πεπλεγμένα ἔχοντες, ἀσπίδας τε σμικράς, αἰχμὰς  
 δὲ οὐ μεγάλας, πρὸς δὲ ἀκόντια καὶ ἐγχειρίδια, περὶ δὲ  
 τοὺς πόδας πέδιλα ἐπιχώρια ἐς μέσσην κνήμην ἀνατεί-  
 νοντα. Λίγυες δὲ καὶ Ματιηνοὶ καὶ Μαριανδυνοὶ τε καὶ 5  
 Σύριοι τὴν αὐτὴν ἔχοντες Παφλαγόσι ἐστρατεύοντο· οἱ  
 δὲ Σύριοι οὗτοι ὑπὸ Περσέων Καππαδόκαι καλέονται.  
 Παφλαγόνων μὲν νυν καὶ Ματιηνῶν Δῶτος ὁ Μεγασί-  
 δρου ἦρχε, Μαριανδυνῶν δὲ καὶ Λιγύων καὶ Συρίων

- 73** Γοβρύης ὁ Δαρείου τε καὶ Ἀρτυστώνης. Φρύγες δὲ ἀγχοτάτω τῆς Παφλαγονικῆς σκευὴν εἶχον, ὀλίγον παραλλάσσοντες. οἱ δὲ Φρύγες, ὡς Μακεδόνες λέγουσι, ἐκαλέοντο Βρίγες χρόνον ὅσον Εὐρωπήιοι ἔοντες σύνοικοι  
 5 ἦσαν Μακεδόσι, μεταβάντες δὲ ἐς τὴν Ἀσίην ἅμα τῇ χώρῃ καὶ τὸ οὖνομα μετέβαλον ἐς Φρύγας. Ἀρμένιοι δὲ κατὰ περ Φρύγες ἐσεσάχατο, ἔοντες Φρυγῶν ἄποικοι. τούτων συναμφοτέρων ἦρχε Ἀρτόχμης Δαρείου ἔχων
- 74** θυγατέρα. Λυδοὶ δὲ ἀγχοτάτω τῶν Ἑλληνικῶν εἶχον ὅπλα. οἱ δὲ Λυδοὶ Μήλιους ἐκαλεῦντο πάλαι, ἐπὶ δὲ Λυδοῦ τοῦ Ἄττος ἔσχον τὴν ἐπωνυμίην, μεταβαλόντες τὸ οὖνομα. Μυσοὶ δὲ ἐπὶ μὲν τῇσι κεφαλῇσι εἶχον  
 5 κράνεα ἐπιχώρια, ἀσπίδας δὲ σμικράς, ἀκοντίοισι δὲ ἐχρέοντο ἐπικαύτοισι. οὗτοι δὲ εἰσὶ Λυδῶν ἄποικοι, ἀπ' Ὀλύμπου δὲ ὄρεος καλέονται Ὀλυμπιηνοί. Λυδῶν δὲ καὶ Μυσῶν ἦρχε Ἀρταφέρνης ὁ Ἀρταφέρνηος ὃς ἐς
- 75** Μαραθῶνα ἐσέβαλε ἅμα Δάτι. Θρήικες δὲ ἐπὶ μὲν τῇσι κεφαλῇσι ἄλωπεκέας ἔχοντες ἐστρατεύοντο, περὶ δὲ τὸ σῶμα κιθῶνας, ἐπὶ δὲ ζειράς περιβεβλημένοι ποικίλας, περὶ δὲ τοὺς πόδας τε καὶ τὰς κνήμας πέδιλα  
 5 νεβρῶν, πρὸς δὲ ἀκόντια τε καὶ πέλτας καὶ ἐγχειρίδια σμικρά. οὗτοι δὲ διαβάντες μὲν ἐς τὴν Ἀσίην ἐκλήθησαν Βιθυνοί, τὸ δὲ πρότερον ἐκαλέοντο, ὡς αὐτοὶ λέγουσι, Στρυμόνιοι, οἰκέοντες ἐπὶ Στρυμόνι· ἐξαναστῆναι δὲ φασὶ ἐξ ἡθέων ὑπὸ Τευκρῶν τε καὶ Μυσῶν.
- 10 Θρηίκων δὲ τῶν ἐν τῇ Ἀσίῃ ἦρχε Βασσάκης ὁ Ἀρτα-
- 76** βάνου. . . . ἀσπίδας δὲ ὠμοβοῦνας εἶχον σμικράς, καὶ προβόλους δύο λυκιοεργέας ἕκαστος εἶχε, ἐπὶ δὲ τῇσι κεφαλῇσι κράνεα χάλκεα· πρὸς δὲ τοῖσι κράνεσι ὧτά  
 τε καὶ κέρα προσῆν βοὸς χάλκεα, ἐπῆσαν δὲ καὶ λόφοι·  
 5 τὰς δὲ κνήμας ῥάκεσι φοινικέοισι κατειλίχατο. ἐν τού-

hunting  
 spear

h. n. hunting



τοισι τοῖσι ἀνδράσι Ἄρεός ἐστι χρηστήριον. Καβηλέες **77**  
 δὲ οἱ Μηῖνες, Λασόνιοι δὲ καλούμενοι, τὴν αὐτὴν Κίλιξι  
 εἶχον σκευήν, τὴν ἐγώ, ἐπεὰν κατὰ τὴν Κιλικῶν τάξιν  
 διεξιὼν γένωμαι, τότε σημανέω. Μιλύαι δὲ αἰχμὰς τε  
 βραχέας εἶχον καὶ εἴματα ἐνεπεπορπέατο· εἶχον δὲ <sup>5</sup> *fast 5*  
 αὐτῶν τόξα μετεξέτεροι Λύκια, περὶ δὲ τῇσι κεφαλῇσι *h. brach*  
 ἐκ διφθερέων πεποιημένας κυνέας. τούτων πάντων  
 ἦρχε Βάδρης ὁ Ὑστάνεος.

Tribes of Colchis and the Persian Gulf.

Μόσχοι δὲ περὶ μὲν τῇσι κεφαλῇσι κυνέας ξυλίνας **78**  
 εἶχον, ἀσπίδας δὲ καὶ αἰχμὰς σμικράς· λόγχοι δὲ ἐπῆσαν *5* *5010*  
 μεγάλοι. Τιβαρηνοὶ δὲ καὶ Μάκρωνες καὶ Μοσσύνοικοι  
 κατὰ περ Μόσχοι ἐσκευασμένοι ἐστρατεύοντο. τούτους  
 δὲ συνέτασσον ἄρχοντες οἶδε· Μόσχους μὲν καὶ Τιβα-  
 ρηνοὺς Ἀριόμαρδος ὁ Δαρείου τε παῖς καὶ Πάρμνος τῆς  
 Σμέρδιος τοῦ Κύρου, Μάκρωνας δὲ καὶ Μοσσυνοίκους  
 Ἀρταύκτης ὁ Χεράσμιος, ὃς Σηστὸν τὴν ἐν Ἑλλησπόντῳ  
 ἐπετρόπευε. Μᾶρες δὲ ἐπὶ μὲν τῇσι κεφαλῇσι κράνεα **79**  
 ἐπιχώρια πλεκτὰ εἶχον, ἀσπίδας δὲ δερματίνας σμικρὰς  
 καὶ ἀκόντια. Κόλχοι δὲ περὶ μὲν τῇσι κεφαλῇσι κράνεα  
 ξύλινα, ἀσπίδας δὲ ὠμοβοῖνας σμικρὰς αἰχμὰς τε βρα-  
 χέας, πρὸς δὲ μαχαίρας εἶχον. Μαρώων δὲ καὶ Κόλχων *5*  
 ἦρχε Φαρανδάτης ὁ Τεάσπιος. Ἀλαρόδιοι δὲ καὶ Σάσ-  
 πειρες κατὰ περ Κόλχοι ὥπλισμένοι ἐστρατεύοντο.  
 τούτων δὲ Μασίστιος ὁ Σιρομίτρεω ἦρχε. τὰ δὲ νησιω- **80**  
 τικὰ ἔθνεα τὰ ἐκ τῆς Ἐρυθρῆς θαλάσσης ἐπόμενα,  
 νήσων δὲ ἐν τῇσι τοὺς ἀνασπάστους καλεομένους κατοι-  
 κίζει βασιλεὺς, ἀγχοτάτῳ τῶν Μηδικῶν εἶχον ἐσθῆτά  
 τε καὶ ὄπλα. τούτων δὲ τῶν νησιωτέων ἦρχε Μαρδόν-  
 της ὁ Βαγαίου, ὃς ἐν Μυκάλῃ στρατηγέων δευτέρῳ ἔτει  
 τούτων ἐτελεύτησε ἐν τῇ μάχῃ.

## The Supreme Commanders; the Immortals.

- 81** Ταῦτα ἦν τὰ κατ' ἡπειρον στρατευόμενά τε ἔθνεα καὶ τεταγμένα ἐς τὸν πεζόν. τούτου ὦν τοῦ στρατοῦ ἥρχον μὲν οὗτοι οἱ εἰρέαται, καὶ οἱ διατάξαντες καὶ ἐξαριθμήσαντες οὗτοι ἦσαν καὶ χιλιάρχας τε καὶ μυ-  
 5 ριάρχας ἀποδέξαντες, ἑκατοντάρχας δὲ καὶ δεκάρχας οἱ μυριάρχαι. τελέων δὲ καὶ ἐθνέων ἦσαν ἄλλοι σημάν-  
**82** τορες. ἦσαν μὲν δὴ οὗτοι οἱ περ εἰρέαται ἄρχοντες, ἐστρατήγεον δὲ τούτων τε καὶ τοῦ σύμπαντος στρατοῦ τοῦ πεζοῦ Μαρδόνιος τε ὁ Γοβρύεω καὶ Τριτανταίχμης ὁ Ἀρταβάνου τοῦ γνώμην θεμένου μὴ στρατεύεσθαι  
 5 ἐπὶ τὴν Ἑλλάδα καὶ Σμερδομένης ὁ Ὀτάνεω, Δαρείου ἀμφότεροι οὗτοι ἀδελφεῶν παῖδες, Ξέρξη δὲ ἐγίνοντο ἀνεψιοί, καὶ Μασίστης ὁ Δαρείου τε καὶ Ἀτόσσης παῖς καὶ Γέργις ὁ Ἀριάξου καὶ Μεγάβυζος ὁ Ζωπύρου.
- 83** οὗτοι ἦσαν στρατηγοὶ τοῦ σύμπαντος πεζοῦ χωρὶς τῶν μυρίων· τῶν δὲ μυρίων τούτων Περσέων τῶν ἀπολε-  
 λεγμένων ἐστρατήγεε μὲν Ὑδάρνης ὁ Ὑδάρνεος, ἐκα-  
 5 λέοντο δὲ ἀθάνατοι οἱ Πέρσαι οὗτοι ἐπὶ τοῦδε· εἴ τις αὐτῶν ἐξέλιπε τὸν ἀριθμὸν ἢ θανάτῳ βιηθεὶς ἢ νόσῳ, ἄλλος ἀνὴρ ἀραίρητο, καὶ ἐγίνοντο οὐδαμὰ οὔτε πλευνες μυρίων οὔτε ἐλάσσονες. κόσμον δὲ πλείστον παρείχοντο διὰ πάντων Πέρσαι, καὶ αὐτοὶ ἄριστοι ἦσαν. σκευὴν μὲν τοιαύτην εἶχον ἢ περ εἴρηται, χωρὶς δὲ χρυσόν τε  
 10 πολλὸν καὶ ἄφθονον ἔχοντες ἐνέπρεπον, ἄρμαμάξας τε ἅμα ἤγοντο, ἐν δὲ παλλακὰς καὶ θεραπῆϊν πολλὰν τε καὶ εὖ ἐσκευασμένην· σῖτα δὲ σφι, χωρὶς τῶν ἄλλων στρατιωτέων, κάμηλοί τε καὶ ὑποζύγια ἦγον.

## The Cavalry, and their Commanders; Pharnuches' Mishap.

Ἴππεύει δὲ ταῦτα τὰ ἔθνεα · πλὴν οὐ πάντα παρεί- **84**  
 χετο ἵππον, ἀλλὰ τοσάδε μούνα, Πέρσαι μὲν τὴν αὐτὴν  
 ἐσκευασμένοι καὶ ὁ πεζὸς αὐτῶν · πλὴν ἐπὶ τῇσι κεφα-  
 λῇσι εἶχον ἔνιοι αὐτῶν καὶ χάλκεα καὶ σιδήρεα ἐξεληλα-  
 μένα ποιήματα. εἰσὶ δὲ τινες νομάδες ἄνθρωποι Σα- **85**  
 γάρτιοι καλεόμενοι, ἔθνος μὲν Περσικὸν καὶ φωνῇ,  
 σκευὴν δὲ μεταξὺ ἔχουσι πεποιημένην τῆς τε Περσικῆς  
 καὶ τῆς Πακτυϊκῆς · οἱ παρείχοντο μὲν ἵππον ὀκτα-  
 κισχιλίην, ὅπλα δὲ οὐ νομίζουσι ἔχειν οὔτε χάλκεα **5**  
 οὔτε σιδήρεα ἔξω ἐγχειριδίων, χρέονται δὲ σειρῇσι  
 πεπλεγμένῃσι ἐξ ἱμάντων. ταύτῃσι πίσυνοι ἔρχονται  
 ἐς πόλεμον · ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδε · ἐπεὰν  
 συμμίσγῃσι τοῖσι πολεμίοισι, βάλλουσι τὰς σειρὰς ἐπ'  
 ἄκρῳ βρόχους ἐχούσας · ὅτεν δ' ἂν τύχῃ, ἦν τε ἵππου **10**  
 ἦν τε ἀνθρώπου, ἐπ' ἐωυτὸν ἔλκει · οἱ δὲ ἐν ἔρκεσι  
 ἐμπαλασσόμενοι διαφθείρονται. τούτων μὲν αὕτη ἡ **86**  
 μάχη, καὶ ἐπετετάχατο ἐς τοὺς Πέρσας. Μῆδοι δὲ τὴν  
 περ ἐν τῷ πεζῷ εἶχον σκευήν, καὶ Κίσσιοι ὡσαύτως.  
 Ἰνδοὶ δὲ σκευὴ μὲν ἐσεσάχατο τῇ αὐτῇ καὶ ἐν τῷ πεζῷ,  
 ἥλαυνον δὲ κέλῃτας καὶ ἄρματα · ὑπὸ δὲ τοῖσι ἄρμασι **5**  
 ὑπῆσαν ἵπποι καὶ ὄνοι ἄγριοι. Βάκτριοι δὲ ἐσκευάδατο  
 ὡσαύτως καὶ ἐν τῷ πεζῷ, καὶ Κάσπιοι ὁμοίως. Δίβυες  
 δὲ καὶ αὐτοὶ κατὰ περ ἐν τῷ πεζῷ · ἥλαυνον δὲ καὶ  
 οὔτοι πάντες ἄρματα. ὥς δ' αὖτως Κάσπιοι καὶ Παρι-  
 κάνιοι ἐσεσάχατο ὁμοίως καὶ ἐν τῷ πεζῷ. Ἀράβιοι δὲ **10**  
 σκευὴν μὲν εἶχον τὴν αὐτὴν καὶ ἐν τῷ πεζῷ, ἥλαυνον δὲ  
 πάντες καμήλους ταχυτήτα οὐ λειπομένας ἵππων.

Ταῦτα τὰ ἔθνεα μούνα ἵππεύει. ἀριθμὸς δὲ τῆς **87**  
 ἵππου ἐγένετο ὀκτὼ μυριάδες, πάρεξ τῶν καμήλων καὶ

τῶν ἀρμάτων. οἱ μὲν νυν ἄλλοι ἵππείες ἐτετάχατο κατὰ  
 τέλεα, Ἀράβιοι δὲ ἔσχατοι ἐπετετάχατο· ἅτε γὰρ τῶν  
 5 ἵππων οὔτι ἀνεχομένων τὰς καμήλους, ὕστεροι ἐτετά-  
**88** χατο, ἵνα μὴ φοβέοιτο τὸ ἵππικόν. ἵπκαρχοι δὲ ἦσαν  
 Ἀρμαμίθρης τε καὶ Τίθαιος Δάτιος παῖδες. ὁ δὲ τρί-  
 τος σφι συνίππαρχος Φαρνούχης κατελέλειπτο ἐν Σάρ-  
 δισι νοσέων. ὥς γὰρ ὠρμέοντο ἐκ Σαρδίων, ἐπὶ συμ-  
 5 φορὴν περιέπεσε ἀνεθέλητον· ἐλαύνοντι γὰρ οἱ ὑπὸ  
 τοὺς πόδας τοῦ ἵππου ὑπέδραμε κύων, καὶ ὁ ἵππος οὐ  
 προῖδὼν ἐφοβήθη τε καὶ στὰς ὀρθὸς ἀπεσεῖσατο τὸν  
 Φαρνούχεια, πεσὼν δὲ αἱμὰ τε ἡμεε καὶ ἐς φθίσιν  
 περιῆλθε ἡ νοῦσος. τὸν δὲ ἵππον αὐτίκα κατ' ἀρχὰς  
 10 ἐποίησαν ὥς ἐκέλευε· ἀπαγαγόντες οἱ οἰκέται ἐς τὸν  
 χῶρον ἐν τῷ περ κατέβαλε τὸν δεσπότην, ἐν τοῖσι γού-  
 νασι ἀπέταμον τὰ σκέλεα. Φαρνούχης μὲν οὕτω παρε-  
 λύθη τῆς ἡγεμονίης.

**The Fleet; Phoenicians, Egyptians, Cypriotes, Cilicians,  
 Lycians, Dorians, Ionians, Aeolians.**

**89** Τῶν δὲ τριηρέων ἀριθμὸς μὲν ἐγένετο ἑπτὰ καὶ διηκό-  
 σιαι καὶ χίλιαι, παρείχοντο δὲ αὐτὰς οἶδε, Φοίνικες μὲν  
 σὺν Σύροισι τοῖσι ἐν τῇ Παλαιστίνῃ τριηκοσίας, ὧδε  
 ἐσκευασμένοι· περὶ μὲν τῇσι κεφαλῇσι κυνέας εἶχον  
 5 ἀγχοτάτω πεπονημένας τρόπον τὸν Ἑλληνικόν, ἐνδεδυ-  
 κότες δὲ θώρηκας λινέους, ἀσπίδας δὲ ἴτυς οὐκ ἐχούσας  
 εἶχον καὶ ἀκόντια. οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν  
 οἴκεον, ὥς αὐτοὶ λέγουσι, ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ, ἐν-  
 θεῦτεν δὲ ὑπερβάντες τῆς Συρίας οἰκέουσι τὸ παρὰ  
 10 θάλασσαν· τῆς δὲ Συρίας τοῦτο τὸ χωρίον καὶ τὸ μέχρι  
 Αἰγύπτου πᾶν Παλαιστίνῃ καλέεται. Αἰγύπτιοι δὲ  
 νέας παρείχοντο διηκοσίας. οὗτοι δὲ εἶχον περὶ μὲν

τῇσι κεφαλῇσι κράνεα χηλευτά, ἀσπίδας δὲ κοίλας, τὰς  
 ἵτους μεγάλας ἐχούσας, καὶ δούρατά τε ναύμαχα καὶ  
 τύχους μεγάλους. τὸ δὲ πλῆθος αὐτῶν θωρηκοφόροι 15  
 ἦσαν, μαχαίρας δὲ μεγάλας εἶχον. οὗτοι μὲν οὕτω **90**  
 ἐστάλατο, Κύπριοι δὲ παρείχοντο νέας πεντήκοντα καὶ  
 ἑκατὸν, ἐσκευασμένοι ὧδε· τὰς μὲν κεφαλὰς εἰλίχατο  
 μίτρησι οἱ βασιλέες αὐτῶν, οἱ δὲ ἄλλοι εἶχον κιθῶνας,  
 τὰ δὲ ἄλλα κατὰ περ Ἑλλήνες. τούτων δὲ τοσάδε 5  
 ἔθνεά εἰσι, οἱ μὲν ἀπὸ Σαλαμῖνος καὶ Ἀθηνέων, οἱ δὲ  
 ἀπ' Ἀρκαδίας, οἱ δὲ ἀπὸ Κύθνου, οἱ δὲ ἀπὸ Φοινίκης, οἱ  
 δὲ ἀπὸ Αἰθιοπίας, ὡς αὐτοὶ Κύπριοι λέγουσι. Κίλικες **91**  
 δὲ ἑκατὸν παρείχοντο νέας. οὗτοι δ' αὖ περὶ μὲν τῇσι  
 κεφαλῇσι κράνεα ἐπιχώρια, λαισήϊά τε εἶχον ἀντ'  
 ἀσπίδων, ὠμοβοέης πεποιημένα, καὶ κιθῶνας εἰρινέους  
 ἐνδεδυκότες· δύο δὲ ἀκόντια ἕκαστος καὶ ξίφος εἶχον, 5  
 ἀγχοτάτῳ τῇσι Αἰγυπτίῃσι μαχαίρῃσι πεποιημένα.  
 οὗτοι μὲν τὸ παλαιὸν Ὑπαχαιοὶ ἐκαλέοντο, ἐπὶ δὲ Κίλι-  
 κος τοῦ Ἀγήνορος ἀνδρὸς Φοίνικος ἔσχον τὴν ἐπωνυμίην.  
 Πάμφυλοι δὲ τριήκοντα παρείχοντο νέας Ἑλληνικοῖσι  
 ὅπλοισι ἐσκευασμένοι· οἱ δὲ Πάμφυλοι οὗτοι εἰσὶ τῶν 10  
 ἐκ Τροίης ἀποσκευασθέντων ἅμα Ἀμφιλόχῳ καὶ Κάλ-  
 χαντι. Λύκιοι δὲ παρείχοντο νέας πεντήκοντα θωρηκο- **92**  
 φόροι τε ἔοντες καὶ κνημιδοφόροι, εἶχον δὲ τόξα κρανείνα *coruel*  
 καὶ ὀιστοὺς καλαμίνους ἀπτέρους καὶ ἀκόντια, ἐπὶ δὲ  
 αἰγὸς δέρμα περὶ τοὺς ὤμους αἰωρεύμενον, περὶ δὲ τῇσι  
 κεφαλῇσι πῖλους πτεροῖσι περιεστεφανωμένους· ἐγχει- 5  
 ρίδια δὲ καὶ δρέπανα εἶχον. Λύκιοι δὲ Τερμίλαι ἐκα-  
 λέοντο ἐκ Κρήτης γεγονότες, ἐπὶ δὲ Λύκου τοῦ Πανδίωνος  
 ἀνδρὸς Ἀθηναίου ἔσχον τὴν ἐπωνυμίην. Δωριέες δὲ οἱ **93**  
 ἐκ τῆς Ἀσίας τριήκοντα παρείχοντο νέας, ἔχοντές τε  
 Ἑλληνικὰ ὅπλα καὶ γεγονότες ἀπὸ Πελοποννήσου.



- Κᾶρες δὲ ἑβδομήκοντα παρείχοντο νέας, τὰ μὲν ἄλλα  
 5 κατὰ περ Ἑλληνες ἐσταλμένοι, εἶχον δὲ καὶ δρέπανα  
 καὶ ἐγχειρίδια. οὗτοι δὲ οὔτινες πρότερον ἐκαλέοντο, ἐν  
 1. 171 **94** τοῖσι πρώτοισι τῶν λόγων εἴρηται. Ἴωνες δὲ ἑκατὸν  
 νέας παρείχοντο ἐσκευασμένοι ὥς Ἑλληνες. Ἴωνες δὲ  
 ὅσον μὲν χρόνον ἐν Πελοποννήσῳ οἴκεον τὴν νῦν καλεο-  
 μένην Ἀχαιίην, καὶ πρὶν ἢ Δαναόν τε καὶ Ἰωῦθον ἀπι-  
 5 κέσθαι ἐς Πελοπόννησον, ὥς Ἑλληνες λέγουσι, ἐκαλέοντο  
 Πελασγοὶ Αἰγιαλέες, ἐπὶ δὲ Ἴωνος τοῦ Ξούθου Ἴωνες.  
**95** νησιῶται δὲ ἑπτακαίδεκα παρείχοντο νέας, ὠπλισμένοι  
 ὥς Ἑλληνες, καὶ τοῦτο Πελασγικὸν ἔθνος, ὕστερον δὲ  
 Ἴωνικὸν ἐκλήθη κατὰ τὸν αὐτὸν λόγον καὶ οἱ δυωδεκα-  
 πόλεις Ἴωνες οἱ ἀπ' Ἀθηνέων. Αἰολέες δὲ ἐξήκοντα  
 5 νέας παρείχοντο, ἐσκευασμένοι τε ὥς Ἑλληνες καὶ τὸ  
 πάλαι καλεόμενοι Πελασγοί, ὥς Ἑλλήνων λόγος. Ἑλ-  
 λησπόντιοι δὲ πλὴν Ἀβυδηνῶν (Ἀβυδηνοῖσι γὰρ προσε-  
 τέτακτο ἐκ βασιλέος κατὰ χώραν μένουσι φύλακας  
 εἶναι τῶν γεφυρέων) οἱ δὲ λοιποὶ οἱ ἐκ τοῦ Πόντου  
 10 στρατευόμενοι παρείχοντο μὲν ἑκατὸν νέας, ἐσκευασμέ-  
 νοι δὲ ἦσαν ὥς Ἑλληνες. οὗτοι δὲ Ἰώνων καὶ Δωριέων  
 ἄποικοι.

Commanders and Noted Men in the Fleet.

- 96** Ἐπεβάτευν δὲ ἐπὶ πασέων τῶν νεῶν Πέρσαι καὶ  
 Μῆδοι καὶ Σάκαι. τούτων δὲ ἄριστα πλεούσας παρεί-  
 χοντο νέας Φοίνικες καὶ Φοινίκων Σιδώνιοι. τούτοις  
 πᾶσι καὶ τοῖσι ἐς τὸν πεζὸν τεταγμένοις αὐτῶν ἐπῆ-  
 5 σαν ἐκάστοις ἐπιχώριοι ἡγεμόνες, τῶν ἐγώ, οὐ γὰρ  
 ἀναγκαίῃ ἐξέργομαι ἐς ἱστορίας λόγον, οὐ παραμέμνη-  
 μαι· οὔτε γὰρ ἔθνος ἐκάστου ἐπάξιοι ἦσαν οἱ ἡγεμό-  
 νες, ἐν τε ἔθνεϊ ἐκάστῳ ὅσαι περ πόλεις τοσοῦτοι καὶ

ἡγεμόνες ἦσαν. εἶποντο δὲ ὡς οὐ στρατηγοὶ ἀλλ' ὥσπερ  
 οἱ ἄλλοι στρατευόμενοι δοῦλοι, ἐπεὶ στρατηγοὶ γε οἱ τὸ 10  
 πᾶν ἔχοντες κράτος καὶ ἄρχοντες τῶν ἐθνέων ἐκάστων,  
 ὅσοι αὐτῶν ἦσαν Πέρσαι, εἰρέαται μοι. τοῦ δὲ ναυ-97  
 τικοῦ ἐστρατήγεον οἶδε, Ἀριαβίγνης τε ὁ Δαρείου καὶ  
 Πρηξάσπης ὁ Ἀσπαθίνεω καὶ Μεγάβαζος ὁ Μεγαβά-  
 τεω καὶ Ἀχαιμένης ὁ Δαρείου, τῆς μὲν Ἰάδος τε καὶ  
 Καρικῆς στρατιῆς Ἀριαβίγνης ὁ Δαρείου τε παῖς καὶ 5  
 τῆς Γοβρύνεω θυγατρός· Αἰγυπτίων δὲ ἐστρατήγεε  
 Ἀχαιμένης Ξέρξεω ἐὼν ἀπ' ἀμφοτέρων ἀδελφούς, τῆς *i. e. Xerxes*  
 δὲ ἄλλης στρατιῆς ἐστρατήγεον οἱ δύο. τριηκόντεροι *long. i. e.*  
 δὲ καὶ πεντηκόντεροι καὶ κέρκουροι καὶ ἵππαγωγὰ πλοῖα *1000 long.*  
 μακρὰ συνελθόντα ἐς τὸν ἀριθμὸν ἐφάνη τρισχίλια. 10  
 τῶν δὲ ἐπιπλεόντων μετὰ γε τοὺς στρατηγοὺς οἶδε ἦσαν 98  
 ὀνομαστότατοι, Σιδώνιος Τετράμνηστος Ἀνύσου, καὶ  
 Τύριος Ματτὴν Σιρώμου, καὶ Ἀράδιος Μέρβαλος Ἀγ-  
 βάλου, καὶ Κίλιξ Σύνεννεσις Ὀρομέδοντος, καὶ Λύκιος  
 Κυβερνίσκος Σίκα, καὶ Κύπριοι Γόργος τε ὁ Χέρσιος 5  
 καὶ Τιμῶναξ ὁ Τιμαγόρεω, καὶ Καρῶν Ἰστιαῖός τε ὁ  
 Τύμνεω καὶ Πίγρης ὁ Ὑσσελδώμου καὶ Δαμασίθυμος ὁ  
 Κανδαύλεω.

#### Artemisia; Xerxes Inspects the Host.

Τῶν μὲν νυν ἄλλων οὐ παραμένειν ταξιαρχέων ὡς 99  
 οὐκ ἀναγκαζόμενος, Ἀρτεμισίης δέ, τῆς μάλιστα θῶμα  
 ποιεῦμαι ἐπὶ τὴν Ἑλλάδα στρατευσαμένης γυναικός,  
 ἥτις ἀποθανόντος τοῦ ἀνδρὸς αὐτὴ τε ἔχουσα τὴν τυραν-  
 νίδα καὶ παιδὸς ὑπάρχοντος νενηίεω ὑπὸ λήματός τε 5  
 καὶ ἀνδρῆς ἐστρατεύετο, οὐδεμιῆς ἐούσης ἀναγκαίης.  
 οὐνομα μὲν δὴ ἦν αὐτῇ Ἀρτεμισίη, θυγάτηρ δὲ ἦν  
 Λυγδάμιος, γένος δὲ ἐξ Ἀλικαρνησσοῦ τὰ πρὸς πατρός,

τὰ μητρόθεν δὲ Κρήσσα. ἡγεμόνευε δὲ Ἀλικαρνησσέων  
 10 τε καὶ Κώων καὶ Νισυρίων τε καὶ Καλυδνίων, πέντε  
 νέας παρεχομένη. καὶ συναπάσης τῆς στρατιῆς, μετὰ  
 γε τὰς Σιδωνίων, νέας εὐδοξοτάτας παρείχετο, πάντων  
 τε τῶν συμμάχων γνώμας ἀρίστας βασιλεῖ ἀπεδέξατο.  
 τῶν δὲ κατέλεξα πολίων ἡγεμονεύειν αὐτήν, τὸ ἔθνος  
 15 ἀποφαίνω πᾶν ἐὼν Δωρικόν, Ἀλικαρνησσεῶν μὲν Τροί-  
 ξηνίους, τοὺς δὲ ἄλλους Ἐπιδαυρίους. ἐς μὲν τοσόνδε  
 ὁ ναυτικὸς στρατὸς εἴρηται.

100 Ξέρξης δέ, ἐπεὶ ἡριθμήθη τε καὶ διετάχθη ὁ στρατός,  
 ἐπεθύμησε αὐτός σφεας διεξελάσας θεήσασθαι. μετὰ  
 δὲ ἐποίει ταῦτα, καὶ διεξελαύνων ἐπὶ ἄρματος παρὰ  
 ἔθνος ἐν ἑκάστῳ ἐπυνθάνετο, καὶ ἀπέγραφον οἱ γραμ-  
 5 ματισταί, ἕως ἐξ ἐσχάτων ἐς ἔσχατα ἀπὶκετο καὶ τῆς  
 ἵππου καὶ τοῦ πεζοῦ. ὥς δὲ ταῦτά οἱ ἐπεποίητο, τῶν  
 νεῶν κατελκυσθεισέων ἐς θάλασσαν, ἐνθαῦτα ὁ Ξέρξης  
 μετεκβὰς ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην ἵζετο ὑπὸ  
 σκηνῇ χρυσῇ καὶ παρέπλεε παρὰ τὰς πρῶρας τῶν  
 10 νεῶν, ἐπειρωτέων τε ἐκάστας ὁμοίως καὶ τὸν πεζὸν καὶ  
 ἀπογραφόμενος. τὰς δὲ νέας οἱ ναύαρχοι ἀναγαγόντες  
 ὅσον τε τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ ἀνεκώχουν,  
 τὰς πρῶρας ἐς γῆν τρέψαντες πάντες (μετωπηδόν) καὶ  
 ἐξοπλίσαντες τοὺς ἐπιβάτας ὥς ἐς πόλεμον. ὁ δ' ἐντὸς  
 15 τῶν πρωρέων πλέων ἐθνεῖτο καὶ τοῦ αἰγιαλοῦ.

#### Xerxes Confers with Demaratus.

101 Ὡς δὲ καὶ ταύτας διεξέπλωσε καὶ ἐξέβη ἐκ τῆς νεός,  
 μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος συστρατευό-  
 μενον αὐτῷ ἐπὶ τὴν Ἑλλάδα, καλέσας δ' αὐτὸν εἶρετο  
 ταδε· “Δημάρητε, νῦν μοι σὲ ἡδύ τι ἐστὶ εἶρεσθαι τὰ  
 5 θέλω. σὺ εἰς Ἑλλήν τε, καὶ ὥς ἐγὼ πυνθάνομαι σεῦ

τε καὶ τῶν ἄλλων Ἑλλήνων τῶν ἐμοὶ ἐς λόγους ἀπικνεο-  
 μένων, πόλιος οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης. νῦν  
 ὦν μοι τόδε φράσον, εἰ Ἑλληνες ὑπομενέουσι χειράς  
 ἐμοὶ ἀνταειρόμενοι. οὐ γάρ, ὡς ἐγὼ δοκέω, οὐδ' εἰ πάντες  
 Ἑλληνες καὶ οἱ λοιποὶ οἱ πρὸς ἐσπέρης οἰκέοντες ἄν- 10  
 θρωποὶ συλληχθείσαν, οὐκ ἀξιόμαχοί εἰσι ἐμὲ ἐπιόντα  
 ὑπομεῖναι, μὴ ἔοντες ἄρθμοι. θέλω μέντοι καὶ τὸ ἀπὸ  
 σεῦ, ὁκοῖόν τι λέγεις περὶ αὐτῶν, πυθέσθαι." ὁ μὲν  
 ταῦτα εἰρώτα, ὁ δὲ ὑπολαβὼν ἔφη, " βασιλεῦ, κότερα  
 ἀληθείη χρῆσωμαι πρὸς σέ ἢ ἡδονῇ;" ὁ δέ μιν ἀληθείη 15  
 χρήσασθαι ἐκέλευε, φὰς οὐδέν οἱ ἀηδέστερον ἔσεσθαι *μασc*,  
 ἢ πρότερον ἦν. ὥς δὲ ταῦτα ἤκουσε Δημάρητος, ἔλεγε **102**  
 τάδε· " βασιλεῦ, ἐπειδὴ ἀληθείη διαχρήσασθαι πάντως  
 κελεύεις ταῦτα λέγοντα τὰ μὴ ψευδόμενός τις ὕστερον  
 ὑπὸ σεῦ ἀλώσεται, τῇ Ἑλλάδι πενίη μὲν αἰεὶ κοτε  
 σύντροφός ἐστι, ἀρετὴ δὲ ἑπακτός ἐστι, ἀπὸ τε σοφίης 5  
 κατεργασμένη καὶ νόμου ἰσχυροῦ· τῇ διαχρεομένη ἢ  
 Ἑλλὰς τὴν τε πενίην ἀπαμύνεται καὶ τὴν δεσποσύνην.  
 αἰνέω μὲν νυν πάντας Ἑλληνας τοὺς περὶ ἐκείνους τοὺς  
 Δωρικοὺς χώρους οἰκημένους, ἔρχομαι δὲ λέξων οὐ περὶ  
 πάντων τούσδε τοὺς λόγους ἀλλὰ περὶ Λακεδαιμονίων 10  
 μούνων, πρῶτα μὲν ὅτι οὐκ ἔστι ὅκως κοτὲ σοὺς δέξονται  
 λόγους δουλοσύνην φέροντας τῇ Ἑλλάδι, αὐτίς δὲ ὡς  
 ἀντιώσονται τοι ἐς μάχην καὶ ἦν οἱ ἄλλοι Ἑλληνες  
 πάντες τὰ σὰ φρονέωσι. ἀριθμοῦ δὲ πέρι, μὴ πύθῃ  
 ὅσοι τινὲς ἔοντες ταῦτα ποιέειν οἰοί τε εἰσί· ἦν τε γὰρ 15  
 τύχῳσι ἐξεστρατευμένοι χίλιοι, οὗτοι μαχήσονται τοι,  
 ἦν τε ἐλάσσονες τούτων, ἦν τε καὶ πλευνες." ταῦτα **103**  
 ἀκούσας Ξέρξης γελάσας ἔφη, " Δημάρητε, οἶον ἐφθέγξαι  
 ἔπος, ἄνδρας χιλίους στρατιῇ τοσῆδε μαχήσεσθαι. ἄγε  
 εἰπέ μοι· σὺ φῆς τούτων τῶν ἀνδρῶν βασιλεὺς αὐτὸς

5 γενέσθαι· σὺ ὦν ἐβελήσεις αὐτίκα μάλα πρὸς ἄνδρας  
 δέκα μάχεσθαι; καίτοι εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστι  
 τοιοῦτον οἶον σὺ διαιρέεις, σέ γε τὸν κείνων βασιλέα  
 πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι κατὰ νόμους  
 τοὺς ὑμετέρους. εἰ γὰρ κείνων ἕκαστος δέκα ἀνδρῶν  
 10 τῆς στρατιῆς τῆς ἐμῆς ἀντάξιός ἐστι, σέ δέ γε δίζημαι  
 εἴκοσι εἶναι ἀντάξιον. καὶ οὕτω μὲν ὀρθοῖτ' ἂν ὁ λόγος  
 ὁ παρὰ σέο λεγόμενος· εἰ δὲ τοιοῦτοί τε ἔοντες καὶ  
 μεγάθεα τοσοῦτοι, ὅσοι σύ τε καὶ οἱ παρ' ἐμὲ φοιτέουσι  
 Ἑλλήνων ἐς λόγους, αὐχέετε τοσοῦτον, ὅρα μὴ μάτην  
 15 κόμπος ὁ λόγος οὗτος εἰρημένος ᾗ. ἐπεὶ φέρε ἴδω παντὶ  
 τῷ οἰκότι· κῶς ἂν δυναίατο χίλιοι ἢ καὶ μύριοι ἢ καὶ  
 πεντακισμύριοι, ἔοντες γε ἐλεύθεροι πάντες ὁμοίως καὶ  
 μὴ ὑπ' ἐνὸς ἀρχόμενοι, στρατῷ τοσῶδε ἀντιστῆναι;  
 ἐπεὶ τοι πλεῦνες περὶ ἓνα ἕκαστον γινόμεθα ἢ χίλιοι,  
 20 ἔόντων ἐκείνων πέντε χιλιάδων. ὑπὸ μὲν γὰρ ἐνὸς  
 ἀρχόμενοι κατὰ τρόπον τὸν ἡμέτερον γενοιάτ' ἂν, δει-  
 μαίνοντες τοῦτον, καὶ παρὰ τὴν ἐωυτῶν φύσιν ἀμείνονες,  
 καὶ ἴοιεν ἀναγκαζόμενοι μάστιγι ἐς πλεῦνας ἐλάσσονες  
 ἔοντες· ἀνειμένοι δὲ ἐς τὸ ἐλεύθερον οὐκ ἂν ποίεοιεν  
 25 τούτων οὐδέτερα. δοκέω δὲ ἔγωγε καὶ ἀνισωθέντας  
 πλήθει χαλεπῶς ἂν Ἑλληνας Πέρσῃσι μούνουσι μά-  
 χεσθαι. ἀλλὰ παρ' ἡμῖν μὲν μούνουσι τοῦτό ἐστι τὸ  
 σὺ λέγεις, ἔστι γε μὲν οὐ πολλὸν ἀλλὰ σπάνιον· εἰσὶ  
 γὰρ Περσέων τῶν ἐμῶν αἰχμοφόρων οἱ ἐβελήσουσι  
 30 Ἑλλήνων ἀνδράσι τρισὶ ὁμοῦ μάχεσθαι· τῶν σὺ ἐὼν  
**104** ἄπειρος πολλὰ φλυηρέεις.” πρὸς ταῦτα Δημάρητος  
 λέγει, “ὦ βασιλεῦ, ἀρχήθην ἡπιστάμην ὅτι ἀληθεῖη  
 χρεόμενος οὐ φίλα τοι ἐρέω. σὺ δ' ἐπεὶ ἠνάγκασας  
 λέγειν τῶν λόγων τοὺς ἀληθεστάτους, ἔλεγον τὰ κατή-  
 5 κοντα Σπαρτιήτῃσι. καίτοι ὥς ἐγὼ τυγχάνω τὰ νῦν



τάδε ἐστοργῶς, ἐκείνους . . . , αὐτὸς μάλιστα ἐξεπίσται,  
οἷ με τιμὴν τε καὶ γέρεα ἀπελόμενοι πατρώια ἄπολιν τε  
καὶ φυγάδα πεποιήκασι, πατὴρ δὲ σὸς ὑποδεξάμενος  
βίον τέ μοι καὶ οἶκον ἔδωκε. οὐκὼν οἶκός ἐστι ἄνδρα  
τὸν σῶφρονα εὐνοίην φαινομένην διωθέεσθαι, ἀλλὰ 10  
στέργειν μάλιστα. ἐγὼ δὲ οὔτε δέκα ἀνδράσι ὑπίσχο-  
μαι οἷός τε εἶναι μάχεσθαι οὔτε δυοῖσι, ἐκῶν τε εἶναι  
οὐδ' ἂν μονομαχέοιμι. εἰ δὲ ἀναγκαίῃ εἴῃ ἢ μέγας τις  
ὁ ἐποτρύνων ἀγών, μαχοίμην ἂν πάντων ἥδιστα ἐνὶ τού-  
των τῶν ἀνδρῶν οἱ Ἑλλήνων ἕκαστός φησι τριῶν ἄξιος 15  
εἶναι. ὥς δὲ καὶ Λακεδαιμόνιοι κατὰ μὲν ἓνα μαχό-  
μενοι οὐδαμῶν εἰσι κακίονες ἀνδρῶν, ἀλέες δὲ ἄριστοι  
ἀνδρῶν ἀπάντων. ἐλεύθεροι γὰρ ἔοντες οὐ πάντα ἐλεύ-  
θεροί εἰσι· ἔπεστι γάρ σφι δεσπότης νόμος, τὸν ὑποδει-  
μαίνουσι πολλῶ ἔτι μᾶλλον ἢ οἱ σοὶ σέ. ποιεῦσι γῶν 20  
τὰ ἂν ἐκείνος ἀνώγει· ἀνώγει δὲ τῶν αἰεί, οὐκ ἔων  
φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένον-  
τας ἐν τῇ τάξι ἐπικρατέειν ἢ ἀπόλλυσθαι. σοὶ δὲ εἰ  
φαίνομαι ταῦτα λέγων φλυηρέειν, τᾶλλα σιγᾶν θέλω τὸ  
λοιπόν· νῦν τε ἀναγκασθεὶς ἔλεξα. γένοιτο μέντοι 25  
κατὰ νόον τοι, βασιλεῦ.”

Mascames and Boges.

‘Ο μὲν δὴ ταῦτα ἀμείψατο, Ξέρξης δὲ ἐς γέλωτά τε 105  
ἔτρεψε καὶ οὐκ ἐποιήσατο ὀργὴν οὐδεμίαν, ἀλλ’ ἡπίως  
αὐτὸν ἀπεπέμψατο. τούτῳ δὲ ἐς λόγους ἐλθὼν Ξέρξης,  
καὶ ὕπαρχον ἐν τῷ Δορίσκῳ τούτῳ καταστήσας Μασ-  
κάμην τὸν Μεγαδόστω, τὸν δὲ ὑπὸ Δαρείου σταθέντα 5  
καταπαύσας, ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης  
ἐπὶ τὴν Ἑλλάδα. κατέλιπε δὲ ἄνδρα τοιόνδε Μασκά- 106  
μην γενόμενον, τῷ μούνῳ Ξέρξης δῶρα πέμπεσκε ὥς

ἀριστεύοντι πάντων ὅσους αὐτὸς κατέστησε ἡ Δαρεῖος  
 ὑπάρχους, πέμπεσκε δὲ ἀνὰ πᾶν ἔτος· ὥς δὲ καὶ Ἄρτα-  
 5 ξέρξης ὁ Ξέρξεω τοῖσι Μασκαμείοισι ἐκγόνοισι. κατέ-  
 στασαν γὰρ ἔτι πρότερον ταύτης τῆς ἐλάσιος ὑπαρχοί  
 ἐν τῇ Θρηίκῃ καὶ τοῦ Ἑλλησπόντου πανταχῇ. οὗτοι  
 ὦν πάντες οἳ τε ἐκ Θρηίκης καὶ τοῦ Ἑλλησπόντου,  
 πλὴν τοῦ ἐν Δορίσκῳ, ὑπὸ Ἑλλήνων ὕστερον ταύτης  
 10 τῆς στρατηλασίης ἐξαιρέθησαν· τὸν δὲ ἐν Δορίσκῳ  
 Μασκάμην οὐδαμοί κω ἐδυνάσθησαν ἐξελεῖν, πολλῶν  
 πειρησαμένων. διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ  
 107 τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι. τῶν δὲ ἐξαιρεθέντων  
 ὑπὸ Ἑλλήνων οὐδένα βασιλεὺς Ξέρξης ἐνόμισε εἶναι  
 ἄνδρα ἀγαθὸν εἰ μὴ Βόγην μῦνον τὸν ἐξ Ἡϊόνος. τοῦ-  
 τον δὲ αἰνέων οὐκ ἐπαύετο, καὶ τοὺς περιέοντας αὐτοῦ  
 5 ἐν Πέρσῃσι παῖδας ἐτίμα μάλιστα, ἐπεὶ καὶ ἄξιος αἴνου  
 μεγάλου ἐγένετο Βόγης· ὃς ἐπειδὴ ἐπολιορκέετο ὑπὸ  
 Ἀθηναίων καὶ Κίμωνος τοῦ Μιλτιάδεω, παρεὸν αὐτῷ  
 ὑπόσπονδον ἐξελεῖν καὶ νοστήσαι ἐς τὴν Ἀσίην, οὐκ  
 ἠθέλησε, μὴ δειλὴν δόξειε περιεῖναι βασιλείᾳ, ἀλλὰ διε-  
 10 καρτέρεε ἐς τὸ ἔσχατον· ὥς δ' οὐδὲν ἔτι φορβῆς ἐνῆν  
 ἐν τῷ τείχεϊ, συννήσας πυρὴν μεγάλην ἔσφαξε τὰ τέκνα  
 καὶ τὴν γυναῖκα καὶ τὰς παλλακὰς καὶ τοὺς οἰκέτας καὶ  
 ἔπειτα ἐσέβαλε ἐς τὸ πῦρ, μετὰ δὲ ταῦτα τὸν χρυσὸν  
 ἅπαντα τὸν ἐκ τοῦ ἄστεος καὶ τὸν ἄργυρον ἔσπειρε ἀπὸ  
 15 τοῦ τείχεος ἐς τὸν Στρυμόνα, ποιήσας δὲ ταῦτα ἐωυτὸν  
 ἐσέβαλε ἐς τὸ πῦρ. οὕτω μὲν οὗτος δικαίως αἰνέεται  
 ἔτι καὶ ἐς τόδε ὑπὸ Περσέων.

The Army Marches Westward through Thrace.

108 Ξέρξης δὲ ἐκ τοῦ Δορίσκου ἐπορεύετο ἐπὶ τὴν Ἑλ-  
 λάδα, τοὺς δὲ αἰεὶ γινομένους ἐμποδῶν συστρατεύεσθαι

ἡνάγκαζε· ἐδεδούλωτο γάρ, ὥς καὶ πρότερόν μοι δεδή-  
 λωται, ἥ μέχρι Θεσσαλίας πᾶσα καὶ ἦν ὑπὸ βασιλέα  
 δασμοφόρος, Μεγαβάζου τε καταστρεφάμενου καὶ ὕστε- 5  
 ρον Μαρδονίου. παραμείβετο δὲ πορευόμενος ἐκ Δορί-  
 σκου πρῶτα μὲν τὰ Σαμοθρηκία τείχεα, τῶν ἐσχάτη  
 πεπόλισται πρὸς ἐσπέρης πόλις τῇ οὐνομά ἐστι Με-  
 σαμβρίη. ἔχεται δὲ ταύτης Θασίων πόλις Στρύμη,  
 διὰ δέ σφρων τοῦ μέσου Λίσος ποταμὸς διαρρέει, ὃς 10  
 τότε οὐκ ἀντέσχε τὸ ὕδωρ παρέχων τῷ Ξέρξῳ στρατῷ  
 ἄλλ' ἐπέλιπε. ἡ δὲ χώρα αὕτη πάλαι μὲν ἐκαλέετο  
 Γαλλαϊκή, νῦν δὲ Βριαντική· ἔστι μέντοι τῷ δικαιοτάτῳ  
 τῶν λόγων καὶ αὕτη Κικόνων. διαβὰς δὲ τοῦ Λίσου 109  
 ποταμοῦ τὸ ῥέεθρον ἀπεξηρασμένον πόλιας Ἑλληνίδας  
 τάσδε παραμείβετο, Μαρώνειαν, Δίκαιαν, Ἀβδηρα. ταύ-  
 τας τε δὴ παρεξήιε καὶ κατὰ ταύτας λίμνας ὀνομαστὰς  
 τάσδε, Μαρωνείης μὲν μεταξὺ καὶ Στρύμης κειμένην 5  
 Ἴσμαρίδα, κατὰ δὲ Δίκαιαν Βιστονίδα, ἐς τὴν ποταμοὶ  
 δύο ἐσιεῖσι τὸ ὕδωρ, Τραῦός τε καὶ Κόμφαντος. κατὰ  
 δὲ Ἀβδηρα λίμνην μὲν οὐδεμίαν ἐοῦσαν ὀνομαστήν  
 παραμείψατο Ξέρξης, ποταμὸν δὲ Νέστον ῥέοντα ἐς  
 θάλασσαν. μετὰ δὲ ταύτας τὰς χώρας ἰὼν τὰς ἡπει- 10  
 ρώτιδας πόλις παρήιε, τῶν ἐν μιῇ λίμνῃ ἐοῦσα τυγχά-  
 νει ὥσῃ τριήκοντα σταδίων μάλιστά κη τὴν περίδον,  
 ἰχθυώδης τε καὶ κάρτα ἁλμυρὴ· ταύτην τὰ ὑποζύγια  
 μούνα ἀρδόμενα ἀνεξήρηνε. τῇ δὲ πόλι ταύτῃ οὐνομά  
 ἐστι Πίστυρος. ταύτας μὲν δὴ τὰς πόλιας τὰς παραθα- 110  
 λασσίας τε καὶ Ἑλληνίδας ἐξ εὐωνύμου χειρὸς ἀπέργων  
 παρεξήιε. ἔθνεα δὲ Θρηίκων δι' ὧν τῆς χώρας ὁδὸν  
 ἐποιέετο τοσάδε, Παῖτοι, Κίκονες, Βίστονες, Σαπαῖοι,  
 Δερσαῖοι, Ἡδωνοὶ, Σάτραι. τούτων οἱ μὲν παρὰ θάλασ- 5  
 σαν κατοικημένοι ἐν τῇσι νηυσὶ εἶποντο· οἱ δὲ αὐτῶν·

- τὴν μεσόγαιαν οἰκέοντες καταλεχθέντες τε ὑπ' ἐμεῦ, πλὴν Σατρέων, οἱ ἄλλοι πάντες περὶ ἀναγκαζόμενοι
- 111** εἶποντο. Σάτραι δὲ οὐδενός κω ἀνθρώπων ὑπήκοοι ἐγένοντο, ὅσον ἡμεῖς ἴδμεν, ἀλλὰ διατελευσι τὸ μέχρι ἐμεῦ αἰεὶ ἐόντες ἐλεύθεροι μῦνοι Θρηίκων· οἰκέουσί τε γὰρ ὄρεα ὑψηλά, ἴδῃσί τε παντοίησι καὶ χιόνι συνηρε-  
 5 φέα, καὶ εἰσὶ τὰ πολέμια ἄκροι. οὗτοι οἱ τοῦ Διονύσου τὸ μαντήιον εἰσι ἐκτημένοι· τὸ δὲ μαντήιον τοῦτο ἔστι μὲν ἐπὶ τῶν ὀρέων τῶν ὑψηλοτάτων, Βησσοὶ δὲ τῶν Σατρέων εἰσὶ οἱ προφητεύοντες τοῦ ἱροῦ, πρόμαντις δὲ ἡ χρέουσα κατὰ περ ἐν Δελφοῖσι, καὶ οὐδὲν ποικιλώ-  
 10 τερον.

Advance to the Strymon.

- 112** Παραμειψάμενος δὲ ὁ Ξέρξης τὴν εἰρημένην, δεύ-  
 τερα τούτων παραμείβετο τείχεα τὰ Πιέρων, τῶν ἐνὶ Φάγρης ἐστὶ οὖνομα καὶ ἐτέρῳ Πέργαμος. ταύτῃ μὲν  
 δὴ παρ' αὐτὰ τὰ τείχεα τὴν ὁδὸν ἐποιέετο, ἐκ δεξιῆς  
 5 χειρὸς τὸ Πάγγαιον ὄρος ἀπέργων, ἐὼν μέγα τε καὶ ὑψηλόν, ἐν τῷ χρύσεά τε καὶ ἀργύρεα ἐνὶ μέταλλα, τὰ νέμονται Πιέρές τε καὶ Ὀδόμαντοι καὶ μάλιστα Σάτραι.
- 113** ὑπεροικέοντας δὲ τὸ Πάγγαιον πρὸς βορέῳ ἀνέμου Παίονας Δόβηράς τε καὶ Παιόπλας παρεξιὼν ἤιε πρὸς ἐσπέ-  
 ρην, ἐς δ' ἀπίκητο ἐπὶ ποταμόν τε Στρυμόνα καὶ πόλιν Ἱιόνα, τῆς ἔτι ζωὸς ἐὼν ἦρχε Βόγης τοῦ περ ὀλίγω  
 5 πρότερον τούτων λόγον ἐποιεῦμην. ἡ δὲ γῆ αὕτη ἡ περὶ τὸ Πάγγαιον ὄρος καλέεται Φυλλίς, κατατείνουσα τὰ μὲν πρὸς ἐσπέρην ἐπὶ ποταμόν Ἀγγίτην ἐκδιδόντα ἐς τὸν Στρυμόνα, τὰ δὲ πρὸς μεσαμβρίην τείνουσα ἐς αὐτὸν τὸν Στρυμόνα· ἐς τὸν οἱ Μάγοι ἐκαλλιέρουντο σφάζοντες
- 114** ἵππους λευκοῦς. φαρμακεύσαντες δὲ ταῦτα ἐς τὸν ποτα-

μὸν καὶ ἄλλα πολλὰ πρὸς τούτοισι ἐν Ἑννέα ὁδοῖσι  
 τῇσι Ἥδωνῶν ἐπορεύοντο κατὰ τὰς γεφύρας, τὸν Στρυ-  
 μόνα εὐρόντες ἐξευγμένοι. Ἑννέα δὲ ὁδοὺς πυνθανόμενοι  
 τὸν χώρον τοῦτον καλέεσθαι, τοσούτους ἐν αὐτῷ παῖδάς 5  
 τε καὶ παρθένους ἀνδρῶν τῶν ἐπιχωρίων ζῶοντας κατώ-  
 ρυσσον. Περσικὸν δὲ τὸ ζῶοντας κατορύσσειν, ἐπεὶ καὶ  
 Ἄμηστριν τὴν Ξέρξῳ γυναῖκα πυνθάνομαι γηράσασαν  
 δις ἑπτὰ Περσέων παῖδας ἑόντων ἐπιφανέων ἀνδρῶν  
 ὑπὲρ ἑωυτῆς τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ ἀντιχαρί- 10  
 ζεσθαι κατορύσσουσαν.

At Acanthus; Artachaees.

Ὡς δὲ ἀπὸ τοῦ Στρυμόνος ἐπορεύετο ὁ στρατός, ἐν- 115  
 θαῦτα πρὸς ἡλίου δυσμέων ἐστὶ αἰγιαλὸς ἐν τῷ οἰκη-  
 μένῃ Ἀργίλον πόλιν Ἑλλάδα παρεξίη· αὕτη δὲ καὶ  
 ἡ κατύπερθε ταύτης καλέεται Βισαλτή. ἐνθεῦτεν δὲ  
 κόλπον τὸν ἐπὶ Ποσιδηίου ἐξ ἀριστερῆς χειρὸς ἔχων ἦε 5  
 διὰ Συλέος πεδίου καλεομένου, Στάγειρον πόλιν Ἑλλάδα  
 παραμειβόμενος, καὶ ἀπίκητο εἰς Ἀκανθον, ἅμα ἀγόμενος  
 τούτων ἕκαστον τῶν ἐθνέων καὶ τῶν περὶ τὸ Πάγγαιον  
 ὄρος οἰκεόντων, ὁμοίως καὶ τῶν πρότερον κατέλεξα, τοὺς  
 μὲν παρὰ θάλασσαν ἔχων οἰκημένους ἐν νηυσὶ στρατευο- 10  
 μένους, τοὺς δ' ὑπὲρ θαλάσσης πεζῇ ἐπομένους. τὴν δὲ  
 ὁδὸν ταύτην, τῇ βασιλεὺς Ξέρξης τὸν στρατὸν ἤλασε,  
 οὔτε συγχέουσι Θρήικες οὔτ' ἐπισπείρουσι, σέβονται τε  
 μεγάλως τὸ μέχρι ἐμεῦ. ὥς δὲ ἄρα εἰς τὴν Ἀκανθον 116  
 ἀπίκητο, ξεινίην τε ὁ Ξέρξης τοῖσι Ἀκανθίοισι προεῖπε  
 καὶ ἐδωρήσατό σφεας ἐσθῆτι Μηδικῇ ἐπαίνεέ τε, ὀρέων  
 καὶ προθύμους ἑόντας εἰς τὸν πόλεμον καὶ τὸ ὄρυγμα  
 ἀκούων. ἐν Ἀκάνθῳ δὲ ἑόντος Ξέρξῳ συνήνεικε ὑπὸ 117  
 νούσου ἀποθανεῖν τὸν ἐπεστεῶτα τῆς διώρυχος Ἀρτα-



χαίην, δόκιμον ἔοντα παρὰ Ξέρξῃ καὶ γένος Ἀχαιμενίδην, μεγάθει τε μέγιστον ἔοντα Περσέων (ἀπὸ γὰρ πέντε 5 πηχέων βασιλῆων ἀπέλειπε τέσσερας δακτύλους) φωνέοντά τε μέγιστον ἀνθρώπων, ὥστε Ξέρξην συμφορὴν ποιησάμενον μεγάλην ἐξεnevikaί τε αὐτὸν κάλλιστα καὶ θάψαι· ἐτυμβοχόεε δὲ πᾶσα ἡ στρατιή. τούτῳ δὲ τῷ Ἀρταχαίῃ θύουσι Ἀκάνθιοι ἐκ θεοπροπίου ὡς ἤρωι, 10 ἐπονομάζοντες τὸ οὔνομα.

#### How the Army was Fed.

- 118 Βασιλεὺς μὲν δὴ Ξέρξης ἀπολομένον Ἀρταχαίεω ἐποιέετο συμφορὴν. οἱ δὲ ὑποδεκόμενοι Ἑλλήνων τὴν στρατιὴν καὶ δειπνίζοντες Ξέρξην ἐς πᾶν κακοῦ ἀπίκατο, οὕτω ὥστε ἀνάστατοι ἐκ τῶν οἴκων ἐγίνοντο· 5 ὅκου Θασίοισι ὑπὲρ τῶν ἐν τῇ ἡπείρῳ πολίων τῶν σφετερέων δεξαμένοισι τὴν Ξέρξεω στρατιὴν καὶ δειπνίσασιν Ἀντίπατρος ὁ Ὀργέος ἀραιρημένος, τῶν ἀστῶν ἀνὴρ δόκιμος ὅμοια τῷ μάλιστα, ἀπέδεξε ἐς τὸ δεῖπνον
- 119 τετρακόσια τάλαντα ἀργυρίου τετελεσμένα. ὥς δὲ παραπλησίως καὶ ἐν τῇσι ἄλλῃσι πόλιν οἱ ἐπεστεῶτες ἀπεδείκνυσαν τὸν λόγον. τὸ γὰρ δεῖπνον τοιόνδε τι ἐγίνετο, οἷα ἐκ πολλοῦ χρόνου προειρημένον καὶ περὶ 5 πολλοῦ ποιευμένων. τοῦτο μὲν, ὡς ἐπύθοντο τάχιστα τῶν κηρύκων τῶν περιαγγελλόντων, δασάμενοι σίτον ἐν τῇσι πόλιν οἱ ἀστοὶ ἄλευρά τε καὶ ἄλφιντα ἐποίουν πάντες ἐπὶ μῆνας συχνοὺς· τοῦτο δὲ κτήνεα ἐσίτενον ἐξευρίσκοντες τιμῆς τὰ κάλλιστα, ἔτρεφόν τε ὄρνιθας 10 χερσαίους καὶ λιμναίους ἐν τε οἰκῆμασι καὶ λάκκοις, ἐς ὑποδοχὰς τοῦ στρατοῦ· τοῦτο δὲ χρύσεά τε καὶ ἀργύρεα ποτήριά τε καὶ κρητῆρας ἐποιεῖντο καὶ τᾶλλα ὅσα ἐπὶ τράπεζαν τιθέαται πάντα. ταῦτα μὲν αὐτῷ τε

βασιλεί καὶ τοῖσι ὁμοσίτοισι μετ' ἐκείνου ἐπεποιήτο,  
 τῇ δὲ ἄλλῃ στρατιῇ τὰ ἐς φορβὴν μούνα τασσόμενα. 15  
 ὅκως δὲ ἀπίκοιτο ἡ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα  
 ἐτοίμη ἐς τὴν αὐτὸς σταθμὸν ποιέεσκετο Ξέρξης, ἡ δὲ  
 ἄλλῃ στρατιῇ ἔσκε ὑπαίθριος. ὥς δὲ δεῖπνον γίνοιτο  
 ὥρη, οἱ μὲν δεκόμενοι ἔχουσιν πόνον, οἱ δὲ ὅκως πλησ-  
 θέντες νύκτα αὐτοῦ ἀγάγοιεν, τῇ ὑστεραίῃ τὴν τε σκηνὴν 20  
 ἀνασπάσαντες καὶ τὰ ἐπιπλα πάντα λαβόντες οὕτω  
 ἀπελαύνουσιν, λείποντες οὐδὲν ἀλλὰ φερόμενοι. ἔνθα 120  
 δὴ Μεγακρέοντος ἀνδρὸς Ἀβδηρίτεω ἔπος εὖ εἰρημένον  
 ἐγένετο, ὃς συνεβούλευσε Ἀβδηρίτησι πανδημεῖ, αὐτοὺς  
 καὶ γυναῖκας, ἐλθόντας ἐς τὰ σφέτερα ἱρὰ ἵζεσθαι ἰκέτας  
 τῶν θεῶν παραιτεομένους καὶ τὸ λοιπὸν σφί ἀπαμύνειν 5  
 τῶν ἐπιόντων κακῶν τὰ ἡμίσεα, τῶν τε παροιχομένων  
 ἔχειν σφί μεγάλην χάριν, ὅτι βασιλεὺς Ξέρξης οὐ δις  
 ἐκάστης ἡμέρης ἐνόμισε σῖτον αἰρέεσθαι· παρέχειν γὰρ  
 ἂν Ἀβδηρίτησι, εἰ καὶ ἄριστον προείρητο ὅμοια τῷ  
 δεῖπνῳ παρασκευάζειν, ἢ μὴ ὑπομένειν Ξέρξην ἐπιόντα ἢ 10  
 καταμείναντας κάκιστα πάντων ἀνθρώπων διατριβῆναι.

#### The Fleet Sails to Therma.

Οἱ μὲν δὴ πιεζόμενοι ὅμως τὸ ἐπιτασσόμενον ἐπετέ- 121  
 λεον. Ξέρξης δὲ ἐκ τῆς Ἀκάνθου, ἐντειλάμενος τοῖσι  
 στρατηγοῖσι τὸν ναυτικὸν στρατὸν ὑπομένειν ἐν Θέρμῃ,  
 ἀπῆκε ἀπ' ἐωυτοῦ πορεύεσθαι τὰς νέας, Θέρμῃ δὲ τῇ ἐν  
 τῷ Θερμαίῳ κόλπῳ οἰκημένη, ἀπ' ἧς καὶ ὁ κόλπος οὗτος 5  
 τὴν ἐπωνυμίην ἔχει· ταύτῃ γὰρ ἐπυνθάνετο συντομώτα-  
 τον εἶναι. μέχρι μὲν γὰρ Ἀκάνθου ὧδε τεταγμένος ὁ  
 στρατὸς ἐκ Δορίσκου τὴν ὁδὸν ἐποιέετο. τρεῖς μοίρας  
 ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατὸν, μίαν  
 αὐτέων ἔταξε παρὰ θάλασσαν ἵεναι ὁμοῦ τῷ ναυτικῷ· 10

ταύτης μὲν δὴ ἐστρατήγεον Μαρδόνιός τε καὶ Μασίστης, ἑτέρη δὲ τεταγμένη ἦε τοῦ στρατοῦ τριτημορίς τὴν μεσόγαιαν, τῆς ἐστρατήγεον Τριτανταίχμης τε καὶ Γέργις. ἡ δὲ τρίτη τῶν μοιρέων, μετ' ἧς ἐπορεύετο αὐτὸς Ξέρξης, 15 ἦε μὲν τὸ μέσον αὐτῶν, στρατηγοὺς δὲ παρείχετο Σμερδομένεά τε καὶ Μεγάβυζον.

**122** Ὁ μὲν νυν ναυτικὸς στρατὸς ὡς ἀπείθη ὑπὸ Ξέρξεω καὶ διεξέπλωσε τὴν διώρυχα τὴν ἐν τῷ Ἄθῳ γενομένην, διέχουσαν δὲ ἐς κόλπον ἐν τῷ Ἄσσῃ τε πόλιν καὶ Πίλωρος καὶ Σίγγος καὶ Σάρτη οἴκηνται, ἐνθεῦτεν, ὡς καὶ ἐκ 5 τουτέων τῶν πολίων στρατιὴν παρέλαβε, ἔπλεε ἀπίεμενος ἐς τὸν Θερμαῖον κόλπον, κάμπτων δὲ Ἀμπελον τὴν Τορωναίην ἄκρην παραμείβετο Ἑλληνίδας γε τάσδε πόλιν, ἐκ τῶν νέας τε καὶ στρατιὴν παρελάμβανε, Τορώνην, Γαληψὸν, Σερμύλην, Μηκύβερναν, Ὀλυνθον.

**123** ἡ μὲν νυν χώρα αὕτη Σιθωνίη καλεῖται. ὁ δὲ ναυτικὸς στρατὸς ὁ Ξέρξεω συντάμνων ἀπ' Ἀμπέλου ἄκρης ἐπὶ Καναστραίην ἄκρην, τὸ δὴ πάσης τῆς Παλλήνης ἀνέχει μάλιστα, ἐνθεῦτεν νέας τε καὶ στρατιὴν παρελάμβανε 5 ἐκ Ποτιδαίης καὶ Ἀφύτιος καὶ Νέης πόλιος καὶ Αἰγῆς καὶ Θεράμβω καὶ Σκιώνης καὶ Μένδης καὶ Σάνης· αὐται γάρ εἰσι αἱ τὴν νῦν Παλλήνην πρότερον δὲ Φλέγρην καλεομένην νεμόμεναι. παραπλέων δὲ καὶ ταύτην τὴν 10 χώραν ἔπλεε ἐς τὸ προειρημένον, παραλαμβάνων στρατιὴν καὶ ἐκ τῶν προσεχέων πολίων τῇ Παλλήνῃ, ὁμορρεουσέων δὲ τῷ Θερμαίῳ κόλπῳ, τῇσι οὐνόματά ἐστι τάδε, Λίπαξος, Κώμβρεια, Λισαί, Γίγωνος, Κάμψα, Σμιλα, Αἶνεια· ἡ δὲ τουτέων χώρα Κροσσαίη ἔτι καὶ ἐς τόδε καλεῖται. ἀπὸ δὲ Αἰνείης, ἐς τὴν ἐτελεύτων καταλέγων 15 τὰς πόλιν, ἀπὸ ταύτης ἤδη ἐς αὐτόν τε τὸν Θερμαῖον κόλπον ἐγίνετο τῷ ναυτικῷ στρατῷ ὁ πλόος καὶ γῆν

τὴν Μυγδονίην, πλέων δὲ ἀπίκετο ἔς τε τὴν προειρημέ-  
νην Θέρμην καὶ Σίνδον τε πόλιν καὶ Χαλέστρην ἐπὶ τὸν  
"Αξιον ποταμόν, ὃς οὐρίζει χώρην τὴν Μυγδονίην τε καὶ  
Βοττιαίδα, τῆς ἔχουσι τὸ παρὰ θάλασσαν στεῖνόν 20  
χωρίον πόλεις Ἰχναι τε καὶ Πέλλα.

March to Therma; Lions.

Ὁ μὲν δὴ ναυτικὸς στρατὸς αὐτοῦ περὶ "Αξιον πο- **124**  
ταμόν καὶ πόλιν Θέρμην καὶ τὰς μεταξὺ πόλιας τούτων  
περιμένων βασιλέα ἐστρατοπεδεύετο, Ξέρξης δὲ καὶ ὁ  
πεζὸς στρατὸς ἐπορεύετο ἐκ τῆς Ἀκάνθου τὴν μεσό-  
γαιαν τάμνων τῆς ὁδοῦ, βουλόμενος ἐς τὴν Θέρμην 5  
ἀπικέσθαι. ἐπορεύετο δὲ διὰ τῆς Παιονικῆς καὶ Κρη-  
στωνικῆς ἐπὶ ποταμόν Χεῖδωρον, ὃς ἐκ Κρηστωναίων  
ἀρξάμενος ῥέει διὰ Μυγδονίης χώρας καὶ ἐξίει παρὰ  
τὸ ἔλος τὸ ἐπ' Ἀξίῳ ποταμῷ. πορευομένῳ δὲ ταύτῃ **125**  
λέοντες οἱ ἐπεθήκαντο τῇσι σιτοφόροισι καμήλοισι·  
καταφοιτέοντες γὰρ οἱλέοντες τὰς νύκτας καὶ λείποντες  
τὰ σφέτερα ἤθεα ἄλλου μὲν οὐδενὸς ἄπτοντο οὔτε ὑπο-  
ζυγίου οὔτε ἀνθρώπου, οἱ δὲ τὰς καμήλους ἐκεραίζον 5  
μόυνας. θωυμάζω δὲ τὸ αἷτιον, ὃ τι κοτὲ ἦν τῶν ἄλλων  
τὸ ἀναγκάζον ἀπεχομένους τοὺςλέοντας τῇσι καμήλοισι  
ἐπιτίθεσθαι, τὸ μήτε πρότερον ὀπώπεσαν θηρίον μήτ'  
ἐπεπειρέατο αὐτοῦ. εἰσὶ δὲ κατὰ ταῦτα τὰ χωρία καὶ **126**  
λέοντες πολλοὶ καὶ βόες ἄγριοι, τῶν τὰ κέρα ὑπερμεγά-  
θεά ἐστι τὰ ἐς Ἑλληνας φοιτέοντα. οὗρος δὲ τοῖσι  
λέουσί ἐστι ὃ τε δι' Ἀβδήρων ῥέων ποταμὸς Νέστος  
καὶ ὁ δι' Ἀκαρνανίης ῥέων Ἀχελῷος· οὔτε γὰρ τὸ 5  
πρὸς τὴν ἡῶ τοῦ Νέστου οὐδαμόθι πάσης τῆς ἔμπροσθε  
Εὐρώπης ἴδοι τις ἂνλέοντα, οὔτε πρὸς ἐσπέρης τοῦ

Ἀχελώου ἐν τῇ ἐπιλοίπῳ ἡπείρῳ, ἀλλ' ἐν τῇ μειαξὺ τούτων τῶν ποταμῶν γίνονται.

Encampment at Therma; Xerxes Visits Tempe.

**127** Ὡς δὲ ἐς τὴν Θέρμην ἀπίκητο ὁ Ξέρξης, ἵδρυσεν αὐτοῦ τὴν στρατιήν. ἐπέσχε δὲ ὁ στρατὸς αὐτοῦ στρατοπεδεύόμενος τὴν παρὰ θάλασσαν χώραν τοσύνδε, ἀρξάμενος ἀπὸ Θέρμης πόλιος καὶ τῆς Μυγδονίης μέχρι Λυδιδεῶ τε ποταμοῦ καὶ Ἀλτιάκμονος, οὐ οὐρίζουσι γῆν τὴν Βοττιαΐδα τε καὶ Μακεδονίδα, ἐς τῷτὸ ρέεθρον τὸ ὕδωρ συμμίσγοντες. ἐστρατοπεδεύοντο μὲν δὴ ἐν τούτοισι τοῖσι χωρίοις οἱ βάρβαροι, τῶν δὲ καταλεχθέντων τούτων ποταμῶν ἐκ Κρηστωναίων ῥέων Χειδώρος μῦθος οὐκ ἀντέχρησε τῇ στρατιῇ πινόμενος ἀλλ' ἐπέλιπε.

**128** Ξέρξης δὲ ὁρέων ἐκ τῆς Θέρμης ὄρεα τὰ Θεσσαλικά, τὸν τε Ὀλυμπον καὶ τὴν Ὀσσαν, μεγάλῃ τε ὑπερμῆκα ἐόντα, διὰ μέσου τε αὐτῶν αὐλῶνα στεινὸν πυνθανόμενος εἶναι δι' οὗ ῥέει ὁ Πηνειός, ἀκούων τε ταύτῃ εἶναι ὁδὸν ἐς Θεσσαλίην φέρουσαν, ἐπεθύμησε πλώσας θεήσασθαι τὴν ἐκβολὴν τοῦ Πηνειοῦ, ὅτι τὴν ἄνω ὁδὸν ἔμελλε εἶλαν διὰ Μακεδόνων τῶν κατύπερθε οἰκημένων ἔσπερραιβους παρὰ Γόννον πόλιν· ταύτῃ γὰρ ἀσφαλέστατον ἐπυνθάνετο εἶναι. ὥς δὲ ἐπεθύμησε, καὶ ἐποίησεν ταῦτα· ἐσβὰς ἐς Σιδωνίην νέα, ἐς τὴν περ ἐσέβαινε αἰεὶ ὄκως τι ἐθέλοι τοιοῦτο ποιῆσαι, ἀνέδεξε σημήιον καὶ τοῖσι ἄλλοις ἀνάγεσθαι, καταλιπὼν αὐτοῦ τὸν πεζὸν στρατόν. ἐπεὶ δὲ ἀπίκητο καὶ ἐθεήσατο Ξέρξης τὴν ἐκβολὴν τοῦ Πηνειοῦ, ἐν θύμῳ μεγάλῳ ἐνέσχετο, καλέσας δὲ τοὺς κατηγεμόνας τῆς ὁδοῦ εἶρετο εἰ τὸν ποταμὸν ἔστι παρατρέψαντα ἐτέρῃ ἐς θάλασσαν ἐξαγαγεῖν.



## Herodotus as Geologist.

Τὴν δὲ Θεσσαλὴν λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην, 129  
 ὥστε γε συγκεκλημένην πάντοθεν ὑπερμήκεσι ὄρεσι.  
 τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἡῶ ἔχοντα τό τε Πήλιον  
 ὄρος καὶ ἡ Ὀσσα ἀποκληθεὶς συμμίσγοντα τὰς ὑπωρέας  
 ἀλλήλοισι, τὰ δὲ πρὸς βορέῳ ἀνέμου Ὀλυμπος, τὰ δὲ 5  
 πρὸς ἐσπέρην Πίνδος, τὰ δὲ πρὸς μεσαμβρίην τε καὶ  
 ἄνεμον νότον ἡ Ὀθρυς· τὸ μέσον δὲ τούτων τῶν λεχθέν-  
 των ὁρέων ἡ Θεσσαλίη ἐστὶ ἐοῦσα κοίλῃ. ὥστε ὦν  
 ποταμῶν ἐς αὐτὴν καὶ ἄλλων συχνῶν ἐσβαλλόντων,  
 πέντε δὲ τῶν δοκίμων μάλιστα τῶνδε, Πηνειοῦ καὶ 10  
 Ἀπιδανοῦ καὶ Ὀνοχώνου καὶ Ἐνιπέος καὶ Παμίσου, οἱ  
 μὲν νυν ἐς τὸ πεδίον τοῦτο συλλεγόμενοι ἐκ τῶν ὁρέων  
 τῶν περικληιόντων τὴν Θεσσαλὴν ὀνομαζόμενοι δι' ἐνὸς  
 αὐλῶνος καὶ τούτου στεينوῦ ἔκροον ἔχουσι ἐς θάλασσαν,  
 προσυμμίσγοντες τὸ ὕδωρ πάντες ἐς τῶντό· ἐπεὰν δὲ 15  
 συμμιχθέωσι τάχιστα, ἐνθεῦτεν ἤδη ὁ Πηνειὸς τῷ οὐνό-  
 ματι κατακρατέων ἀνωνύμους τοὺς ἄλλους εἶναι ποιέει.  
 τὸ δὲ παλαιὸν λέγεται, οὐκ ἐόντος κω τοῦ αὐλῶνος καὶ  
 διεκρόου τούτου, τοὺς ποταμοὺς τούτους, καὶ πρὸς τοῖσι  
 ποταμοῖσι τούτοισι τὴν Βοιβηίδα λίμνην, οὔτε ὀνομά- 20  
 ζεσθαι κατὰ περ νῦν ῥέειν τε οὐδὲν ἦσσαν ἢ νῦν, ῥέοντας  
 δὲ ποιέειν τὴν Θεσσαλὴν πᾶσαν πέλαγος. αὐτοὶ μὲν  
 νυν Θεσσαλοὶ φασὶ Ποσειδέωνα ποιῆσαι τὸν αὐλῶνα δι'  
 οὗ ῥέει ὁ Πηνειός, οἰκότα λέγοντες. ὅστις γὰρ νομίζει  
 Ποσειδέωνα τὴν γῆν σείειν καὶ τὰ διεστέωτα ὑπὸ σεισ- 25  
 μού τοῦ θεοῦ τούτου ἔργα εἶναι, καὶ ἐκεῖνο ἰδὼν φαίη  
 Ποσειδέωνα ποιῆσαι· ἔστι γὰρ σεισμῶ ἔργον, ὥς ἐμοὶ  
 φαίνεται εἶναι, ἢ διάστασις τῶν ὁρέων.

## Xerxes Commends the Wisdom of the Thessalians.

- 130** Οἱ δὲ κατηγεόμενοι, εἰρομένοι Ξέρξῳ εἰ ἔστι ἄλλη  
 ἕξοδος ἐς θάλασσαν τῷ Πηνειῷ, ἐξεπιστάμενοι ἀτρε-  
 κέως εἶπον, “ βασιλεῦ, ποταμῷ τούτῳ οὐκ ἔστι ἄλλη  
 ἐξήλυσις ἐς θάλασσαν κατήκουσα, ἀλλ’ ἦδε αὐτή· ὅρεσι  
 5 γὰρ περιεστεφάνωται πᾶσα Θεσσαλίη.” Ξέρξην δὲ  
 λέγεται εἰπεῖν πρὸς ταῦτα, “ σοφοὶ ἄνδρες εἰσὶ Θεσσαλοί.  
 ταῦτ’ ἄρα πρὸ πολλοῦ ἐφυλάξαντο γνωσιμαχέοντες καὶ  
 τᾶλλα καὶ ὅτι χώρην ἄρα εἶχον εὐαίρετόν τε καὶ ταχύ-  
 λωτον· τὸν γὰρ ποταμὸν πρῆγμα ἂν ἦν μόνον ἐπεῖναί  
 10 σφῶν ἐπὶ τὴν χώρην, χώματι ἐκ τοῦ αὐλῶνος ἐκβιβά-  
 σαντα καὶ παρατρέψαντα δι’ ὧν νῦν ῥέει ῥεέθρων, ὥστε  
 Θεσσαλὴν πᾶσαν ἔξω τῶν ὁρέων ὑποβρυχέα γενέσθαι.”  
 ταῦτα δὲ ἔχοντα ἔλεγε ἐς τοὺς Ἀλεύῳ παῖδας, ὅτι πρῶ-  
 15 τοι Ἑλλήνων ἔοντες Θεσσαλοὶ ἔδοσαν ἑνωτοὺς βασιλεῖ,  
 λεσθαι φιλήν. εἶπας δὲ ταῦτα καὶ θεησάμενος ἀπέπλεε  
 ἐς τὴν Θέρμην.

## How Xerxes’ Heralds were Received.

- 131** Ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς· τὸ  
 γὰρ δὴ ὅρος τὸ Μακεδονικὸν ἔκειρε τῆς στρατιῆς τρι-  
 τημορίς, ἵνα ταύτῃ διεξίῃ ἅπαντα ἡ στρατιὴ ἐς Περραι-  
 βούς· οἱ δὲ δὴ κήρυκες οἱ ἀποπεμφθέντες ἐς τὴν Ἑλ-  
 5 λάδα ἐπὶ γῆς αἴτησιν ἀπίκατο οἱ μὲν κεινοί, οἱ δὲ φέ-  
**132** ροντες γῆν τε καὶ ὕδωρ. τῶν δὲ δόντων ταῦτα ἐγένοντο  
 οἷδε, Θεσσαλοὶ, Δόλοπες, Ἐνιήνες, Περραιβοὶ, Λοκροί,  
 Μάγνητες, Μηλῖες, Ἀχαιοὶ οἱ Φθιώται καὶ Θηβαῖοι  
 καὶ οἱ ἄλλοι Βοιωτοὶ πλὴν Θεσπιέων τε καὶ Πλαταιέων.  
 5 ἐπὶ τούτοισι οἱ Ἕλληνες ἔταμον ὄρκιον οἱ τῷ βαρβάρῳ

πόλεμον ἀειράμενοι · τὸ δὲ ὄρκιον ὧδε εἶχε, ὅσοι ᾧ Πέρσῃ ἔδοσαν σφέας αὐτοὺς Ἕλληνες εἶντες μὴ ἀναγκασθέντες, καταστάντων σφι εὖ τῶν πρηγμάτων, τούτους δεκατεῦσαι τῷ ἐν Δελφοῖσι θεῷ.

Τὸ μὲν δὴ ὄρκιον ὧδε εἶχε τοῖσι Ἕλλησι. ἐς δὲ **133**  
 Ἀθήνας καὶ Σπάρτην οὐκ ἀπέπεμψε Ξέρξης ἐπὶ γῆς αἰτήσιν κήρυκας τῶνδε εἵνεκα · πρότερον Δαρείου πέμψαντος ἐπ' αὐτὸ τοῦτο, οἱ μὲν αὐτῶν τοὺς αἰτέοντας ἐς τὸ βάραθρον οἱ δ' ἐς φρέαρ ἐμβαλόντες ἐκέλευον γῆν τε **5**  
 καὶ ὕδωρ ἐκ τούτων φέρειν παρὰ βασιλέα. τούτων μὲν εἵνεκα οὐκ ἔπεμψε Ξέρξης τοὺς αἰτήσοντας. ὃ τι δὲ τοῖσι Ἀθηναίοισι ταῦτα ποιήσασι τοὺς κήρυκας συνήνεικε ἀνεθέλητον γενέσθαι, οὐκ ἔχω εἶπαί τι, πλὴν ὅτι σφέων ἡ χώρα καὶ ἡ πόλις ἐδηιώθη. ἀλλὰ τοῦτο οὐ **10**  
 διὰ ταύτην τὴν αἰτίην δοκέω γενέσθαι.

#### Sperthias and Bulis.

Τοῖσι δὲ ὧν Λακεδαιμονίοισι μῆνις κατέσκηψε Ταλ- **134**  
 θυβίου τοῦ Ἀγαμέμνονος κήρυκος. ἐν γὰρ Σπάρτῃ ἐστὶ Ταλθυβίου ἱρόν, εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου Ταλθυβιάδαι καλεόμενοι, τοῖσι αἱ κηρυκῆαι αἰ ἐκ Σπάρτης πᾶσαι γέρας δέδονται. μετὰ δὲ ταῦτα τοῖσι Σπαρ- **5**  
 τιήτῃσι καλλιερῆσαι θυομένοισι οὐκ ἐδύνατο · τοῦτο δ' ἐπὶ χρόνον συχνὸν ἦν σφι. ἀχθομένων δὲ καὶ συμφορῇ χρεομένων Λακεδαιμονίων, ἀλῆς τε πολλάκις συλλεγομένης καὶ κήρυγμα τοιόνδε ποιευμένων, εἴ τις βούλοιτο Λακεδαιμονίων πρὸ τῆς Σπάρτης ἀποθνήσκειν, Σπερ- **10**  
 θίης τε ὁ Ἀνηρίστου καὶ Βούλις ὁ Νικόλεω, ἄνδρες Σπαρτιῆται φύσι τε γεγονότες εὖ καὶ χρήμασι ἀνήκοντες ἐς τὰ πρῶτα, ἐθέλονται ὑπέδυσαν ποινὴν τίσαι Ξέρξη τῶν Δαρείου κηρύκων τῶν ἐν Σπάρτῃ ἀπολομένων

- 15 οὕτω Σπαρτιῆται τούτους ὡς ἀποθανευσμένους ἐς Μήδους  
**135** ἀπέπεμψαν. αὕτη τε ἡ τόλμα τούτων τῶν ἀνδρῶν  
 θώματος ἀξίη καὶ τάδε πρὸς τούτοισι τὰ ἔπεα. πορευ-  
 ὄμενοι γὰρ ἐς Σοῦσα ἀπικνέονται παρὰ Ἑδάρνεα. ὁ δὲ  
 Ἑδάρνης ἦν μὲν γένος Πέρσης, στρατηγὸς δὲ τῶν παρα-  
 5 θαλασσίων ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ· ὃς σφεας ξείνια  
 προθέμενος ἰστία, ξεινίζων δὲ εἶρετο τάδε· “ἄνδρες  
 Λακεδαιμόνιοι, τί δὴ φεύγετε βασιλεῖ φίλοι γενέσθαι;  
 ὁρᾶτε γὰρ ὡς ἐπίσταται βασιλεὺς ἄνδρας ἀγαθοὺς τιμᾶν,  
 ἐς ἐμέ τε καὶ τὰ ἐμὰ πρήγματα ἀποβλέποντες. οὕτω δὲ  
 10 καὶ ὑμεῖς εἰ δοίητε ὑμέας αὐτοὺς βασιλεῖ, δεδόξωσθε  
 γὰρ πρὸς αὐτοῦ ἄνδρες εἶναι ἀγαθοί, ἕκαστος ἂν ὑμέων  
 ἄρχοι γῆς Ἑλλάδος δόντος βασιλέος.” πρὸς ταῦτα  
 ὑπεκρίναντο τάδε· “Ἑδαρνες, οὐκ ἐξ ἴσου γίνεται ἡ  
 συμβουλή ἢ ἐς ἡμέας τείνουσα. τοῦ μὲν γὰρ πεπειρη-  
 15 μένος συμβουλευείς, τοῦ δὲ ἄπειρος ἐὼν· τὸ μὲν γὰρ  
 δοῦλος εἶναι ἐξεπίσται, ἐλευθερίας δὲ οὐκ ἔπειρήθης,  
 οὐτ’ εἰ ἔστι γλυκὺ οὐτ’ εἰ μῆ. εἰ γὰρ αὐτῆς πειρήσαιο,  
 οὐκ ἂν δόρασι συμβουλεύοις ἡμῖν περὶ αὐτῆς μάχεσθαι,  
**136** ἀλλὰ καὶ πελέκεσι.” ταῦτα μὲν Ἑδάρνεα ἀμείψαντο.  
 ἐνθεῦτεν δὲ ὡς ἀνέβησαν ἐς Σοῦσα καὶ βασιλεῖ ἐς ὅψιν  
 ἦλθον, πρῶτα μὲν τῶν δορυφόρων κελευόντων καὶ ἀνάγκη  
 σφι προσφερόντων προσκυνεῖν βασιλέα προσπίπ-  
 5 τουτας, οὐκ ἔφασαν ὠθεόμενοι ὑπ’ αὐτῶν ἐπὶ κεφαλὴν  
 ποιήσειν ταῦτα οὐδαμᾶ· οὔτε γὰρ σφίσι ἐν νόμῳ εἶναι  
 ἄνθρωπον προσκυνεῖν οὔτε κατὰ ταῦτα ἥκειν. ὥς δὲ  
 ἀπεμαχέσαντο τοῦτο, δεύτερά σφι λέγουσι τάδε καὶ  
 λόγου τοιοῦδε ἐχόμενα, “ὦ βασιλεῦ Μήδων, ἔπεμψαν  
 10 ἡμέας Λακεδαιμόνιοι ἀντὶ τῶν ἐν Σπάρτῃ ἀπολομένων  
 κηρύκων ποιηὴν ἐκείνων τίσοντας,” λέγουσι δὲ αὐτοῖσι  
 ταῦτα Ξέρξης ὑπὸ μεγαλοφροσύνης οὐκ ἔφη ὁμοιος

ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα ἀποκτείναντας κήρυκας, αὐτὸς δὲ τὰ ἐκείνοισι ἐπιπλήσσει ταῦτα οὐ ποιήσειν, οὐδὲ 15 ἀνταποκτείνας ἐκείνους ἀπολύσειν Λακεδαιμονίους τῆς αἰτίας. οὕτω ἡ Ταλθυβίου μῆνις καὶ ταῦτα ποιησάντων Σπαρτιητέων ἐπαύσατο τὸ παραντίκα, καίπερ 137 ἀπονοστησάντων ἐς Σπάρτην Σπερθιεύ τε καὶ Βούλιος. χρόνῳ δὲ μετέπειτα πολλῷ ἐπηγέρθη κατὰ τὸν Πελοποννησιῶν καὶ Ἀθηναίων πόλεμον, ὡς λέγουσι 5 Λακεδαιμόνιοι. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. ὅτι μὲν γὰρ κατέσκηψε ἐς ἀγγέλους ἡ Ταλθυβίου μῆνις οὐδὲ ἐπαύσατο πρὶν ἢ ἐξῆλθε, τὸ δίκαιον οὕτω ἔφερε· τὸ δὲ συμπεσεῖν ἐς τοὺς παῖδας τῶν ἀνδρῶν τούτων τῶν ἀναβάντων πρὸς βασιλέα διὰ 10 τὴν μῆνιν, ἐς Νικόλαν τε τὸν Βούλιος καὶ ἐς Ἀνήριστον τὸν Σπερθιεύ, ὃς εἶλε Ἀλίας τοὺς ἐκ Τίρυνθος ὀλκάδι καταπλώσας πλήρεϊ ἀνδρῶν, δῆλον ὦν μοι ὅτι θεῖον ἐγένετο τὸ πρῆγμα ἐκ τῆς μήνιος. οἱ γὰρ πεμφθέντες ὑπὸ Λακεδαιμονίων ἄγγελοι ἐς τὴν Ἀσίην, προδοθέντες 15 δὲ ὑπὸ Σιτάλκεω τοῦ Τήρεω Θρηίκων βασιλέος καὶ Νυμφοδώρου τοῦ Πύθew ἀνδρὸς Ἀβδηρίτεω, ἥλωσαν κατὰ Βισάνθην τὴν ἐν Ἑλλησπόντῳ, καὶ ἀπαχθέντες ἐς τὴν Ἀττικὴν ἀπέθανον ὑπὸ Ἀθηναίων, μετὰ δὲ αὐτῶν καὶ Ἀριστέας ὁ Ἀδειμάντου Κορίνθιος ἀνὴρ. ταῦτα 20 μὲν νυν πολλοῖσι ἔτεσι ὕστερον ἐγένετο τοῦ βασιλέος στόλου, ἐπάνειμι δὲ ἐπὶ τὸν πρότερον λόγον.

Public Sentiment in Greece; Athens the Savior of Hellas.

Ἡ δὲ στρατηλασίῃ ἡ βασιλέος οὐνομα μὲν εἶχε ὡς 138 ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα. πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ οἱ Ἕλληνες οὐκ ἐν



ὁμοίῳ πάντες ἐποιεῦντο. οἱ μὲν γὰρ αὐτῶν δόντες γῆν  
 5 καὶ ὕδωρ τῷ Πέρσῃ εἶχον θάρσος ὥς οὐδὲν πεισόμενοι  
 ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ οὐ δόντες ἐν δείματι  
 μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἐουσέων ἐν τῇ Ἑλ-  
 λάδι ἀριθμὸν ἀξιομάχων δέκεσθαι τὸν ἐπιόντα, οὔτε  
 βουλομένων τῶν πολλῶν ἀντάπτεσθαι τοῦ πολέμου,  
 139 μηδίζοντων δὲ προθύμως. ἐνθαῦτα ἀναγκαίῃ ἐξέργομαι  
 γνώμῃ ἀποδέξασθαι ἐπίφθονον μὲν πρὸς τῶν πλεόνων  
 ἀνθρώπων, ὅμως δὲ τῇ γέ μοι φαίνεται εἶναι ἀληθὲς οὐκ  
 ἐπισχῆσω. εἰ Ἀθηναῖοι καταρρωδήσαντες τὸν ἐπιόντα  
 5 κίνδυνον ἐξέλιπον τὴν σφετέρην, ἣ καὶ μὴ ἐκλιπόντες  
 ἀλλὰ μέιναντες ἔδοσαν σφέας αὐτοὺς Ξέρξῃ, κατὰ τὴν  
 θάλασσαν οὐδαμοὶ ἂν ἐπειρῶντο ἀντιούμενοι βασιλεί.  
 εἰ τοίνυν κατὰ τὴν θάλασσαν μηδεὶς ἠντιοῦτο Ξέρξῃ,  
 κατὰ γε ἂν τὴν ἡπειρον τοιάδε ἐγίνετο. εἰ καὶ πολλοὶ  
 10 τειχέων κιθῶνες ἦσαν ἐληλαμένοι διὰ τοῦ Ἰσθμοῦ Πελο-  
 ποννησίοισι, προδοθέντες ἂν Λακεδαιμόνιοι ὑπὸ τῶν  
 συμμάχων οὐκ ἐκόντων ἀλλ' ὑπ' ἀναγκαίης, κατὰ πόλιν  
 ἀλίσκομένων ὑπὸ τοῦ ναυτικοῦ στρατοῦ τοῦ βαρβάρου,  
 ἐμουνώθησαν, μουνωθέντες δὲ ἂν καὶ ἀποδεξάμενοι ἔργα  
 15 μεγάλα ἀπέθανον γευναίως. ἢ ταῦτα ἂν ἔπαθον, ἢ πρὸ  
 τοῦ ὀρέοντες ἂν καὶ τοὺς ἄλλους Ἑλληνας μηδίζοντας  
 ὁμολογῇ ἂν ἐχρήσαντο πρὸς Ξέρξεα. καὶ οὕτω ἂν ἐπ'  
 ἀμφότερα ἢ Ἑλλὰς ἐγίνετο ὑπὸ Πέρσῃσι. τὴν γὰρ  
 ὠφελὴν τὴν τῶν τειχέων τῶν διὰ τοῦ Ἰσθμοῦ ἐληλα-  
 20 μένων οὐ δύναμαι πυθέσθαι ἥτις ἂν ἦν, βασιλέος ἐπι-  
 κρατέοντος τῆς θαλάσσης. νῦν δὲ Ἀθηναίους ἂν τις  
 λέγων σωτῆρας γενέσθαι τῆς Ἑλλάδος οὐκ ἂν ἁμαρτά-  
 νοι τὸ ἀληθές. οὗτοι γὰρ ἐπὶ ὁκότερα τῶν πρηγμάτων  
 ἐτράποντο, ταῦτα ῥέφειν ἔμελλε· ἐλόμενοι δὲ τὴν Ἑλ-  
 25 λάδα περιεῖναι ἐλευθέρην, τοῦτο τὸ Ἑλληνικὸν πᾶν τὸ

λοιπόν, ὅσον μὴ ἐμήδισε, αὐτοὶ οὗτοι ἦσαν οἱ ἐπεγείραντες καὶ βασιλέα μετὰ γε θεοὺς ἀνωσάμενοι. οὐδέ σφεας χρηστήρια φοβερὰ ἐλθόντα ἐκ Δελφῶν καὶ ἐς δεῖμα βαλόντα ἔπεισε ἐκλιπεῖν τὴν Ἑλλάδα, ἀλλὰ καταμειναντες ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι. 30

Oracles Delivered to the Athenians.

Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφοὺς θεοπρόπους 140  
χρηστηριάζεσθαι ἦσαν ἔτοιμοι· καὶ σφι ποιήσασι περὶ  
τὸ ἶρᾶν τὰ νομιζόμενα, ὥς ἐς τὸ μέγαρον ἐσελθόντες  
ἴζοντο, χρᾶ ἢ Πυθίῃ, τῇ οὐνομα ἦν Ἀριστονίκη, τάδε·

ὦ μέλει, τί κάθησθε; λιπὼν φεῦγ' ἔσχατα γαίης 5  
δῶματα καὶ πόλιος τροχοειδὲς ἄκρα κάρηνα.  
οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον οὔτε τὸ σῶμα,  
οὔτε πόδες νέατοι οὔτ' ὦν χέρες, οὔτε τι μέσσης  
λείπεται, ἀλλ' ἄζηλα πέλει· κατὰ γάρ μιν ἐρείπει 10  
πῦρ τε καὶ ὀξὺς Ἄρης, Συριηγενὲς ἄρμα διώκων.  
πολλὰ δὲ κἄλλ' ἀπολεῖ πυργώματα, κοῦ τὸ σὸν οἶον·  
πολλοὺς δ' ἀθανάτων νηοὺς μαλερῷ πυρὶ δώσει,  
οἳ πον νῦν ἰδρῶτι ρεούμενοι ἐστήκασι,  
δείματι παλλόμενοι, κατὰ δ' ἀκροτάτοις ὀρόφοισι 15  
αἷμα μέλαν κέχυται, προῖδὸν κακότητος ἀνάγκας.  
ἀλλ' ἴτον ἐξ ἀδύτοιο, κακοῖς δ' ἐπικίδνατε θυμόν.

ταῦτα ἀκούσαντες οἱ τῶν Ἀθηναίων θεοπρόποι συμφο- 141  
ρῇ τῇ μεγίστῃ ἐχρέοντο. προβάλλουσι δὲ σφέας αὐτοὺς  
ὑπὸ τοῦ κακοῦ τοῦ κεχρησμένου Τίμων ὁ Ἀνδροβούλου,  
τῶν Δελφῶν ἀνὴρ δόκιμος ὅμοια τῷ μάλιστα, συνεβού-  
λευέ σφι ἱκετηρίην λαβοῦσι δεύτερα αὐτὶς ἐλθόντας 5  
χρᾶσθαι τῷ χρηστηρίῳ ὥς ἰκέτας. πειθομένοισι δὲ  
ταῦτα τοῖσι Ἀθηναίοισι καὶ λέγουσι, “ὦναξ, χρῆσον  
ἡμῖν ἄμεινόν τι περὶ τῆς πατρίδος, αἰδεσθεῖς τὰς ἰκε-

τηρίας τάσδε τάς τοι ἤκομεν φέροντες · ἢ οὐ τοι ἄπιμεν  
 10 ἐκ τοῦ ἀδύτου, ἀλλ' αὐτοῦ τῇδε μενέομεν ἔστ' ἂν καὶ  
 τελευτήσωμεν," ταῦτα δὲ λέγουσι ἢ πρόμαντις χρᾶ  
 δεύτερα τάδε ·

οὐ δύναται Παλλὰς Δι' Ὀλύμπιον ἐξιλάσασθαι  
 λισσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ.  
 15 σοὶ δὲ τόδ' αὖτις ἔπος ἐρέω ἀδάμαντι πελάσσας.  
 τῶν ἄλλων γὰρ ἀλικομένων ὅσα Κέκροπος οὖρος  
 ἐντὸς ἔχει κευθμών τε Κιθαιρώρος ζαθέιο,  
 τεῖχος Τριτογενεῖ ξύλινον διδοί εὐρύοπα Ζεὺς  
 μῦνον ἀπόρθητον τελέθειν, τὸ σὲ τέκνα τ' ὀνήσει.  
 20 μηδὲ σύ γ' ἵπποσύνην τε μένειν καὶ πεζὸν ἰόντα  
 πολλὸν ἀπ' ἡπείρου στρατὸν ἡσυχος, ἀλλ' ὑποχωρεῖν  
 νῶτον ἐπιστρέψας · ἔτι τοί ποτε κἀντίος ἔσση.  
 ᾧ θεῇ Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν  
 ἢ που σκιῶναμένης Δημήτερος ἢ σνιούσης.

**Meaning of the Wooden Wall; Themistocles.**

142 Ταῦτά σφι ἡπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ  
 ἐδόκεε εἶναι, συγγραψάμενοι ἀπαλλάσσοντο ἐς τὰς  
 Ἀθήνας. ὥς δὲ ἀπελθόντες οἱ θεοπρόποι ἀπήγγελλον  
 ἐς τὸν δῆμον, γινώμαι καὶ ἄλλαι πολλαὶ γίνονται διζη-  
 5 μένων τὸ μαντήιον καὶ αἶδε συνεστηκυῖαι μάλιστα ·  
 τῶν πρεσβυτέρων ἔλεγον μετεξέτεροι δοκέειν σφίσι τὸν  
 θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι · ἢ γὰρ ἀκρό-  
 πολις τὸ πάλαι τῶν Ἀθηναίων ῥηχῶ ἐπέφρακτο. οἱ μὲν  
 δὴ κατὰ τὸν φραγμὸν συνεβάλλοντο τοῦτο τὸ ξύλινον  
 10 τεῖχος εἶναι, οἱ δ' αὖ ἔλεγον τὰς νέας σημαίνειν τὸν θεόν,  
 καὶ ταύτας παραρτέεσθαι ἐκέλευον τὰ ἄλλα ἀπέντας.  
 τοὺς ὧν δὴ τὰς νέας λέγοντας εἶναι τὸ ξύλινον τεῖχος  
 ἔσφαλλε τὰ δύο τὰ τελευταῖα ῥηθέντα ὑπὸ τῆς Πυθίης,

ὦ θείη Σαλαμὶς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν

ἢ πον σκιδναμένης Δημήτερος ἢ συνιούσης.

15

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γινώμαι τῶν φαμέ-  
νων τὰς νέας τὸ ξύλινον τεῖχος εἶναι· οἱ γὰρ χρησμο-  
λόγοι ταύτῃ ταῦτα ἐλάμβανον, ὡς ἀμφὶ Σαλαμῖνα δεῖ  
σφεας ἐσσωθῆναι ναυμαχίην παρασκευασαμένους. ἦν **143**  
δὲ τῶν τις Ἀθηναίων ἀνὴρ ἐς πρώτους νεωστὶ παριῶν,  
τῷ οὖνομα μὲν ἦν Θεμιστοκλέης, παῖς δὲ Νεοκλέος  
ἐκαλέετο. οὗτος ὦνὴρ οὐκ ἔφη πᾶν ὀρθῶς τοὺς χρη-  
σμολόγους συμβάλλεσθαι, λέγων τοιάδε· εἰ ἐς Ἀθηναί- 5  
ους εἶχε τὸ ἔπος εἰρημένον ἐόντως, οὐκ ἂν οὕτω μιν  
δοκέειν ἡπίως χρησθῆναι, ἀλλὰ ᾧδε, “ὦ σχετλίη Σαλα-  
μῖς,” ἀντὶ τοῦ “ὦ θείη Σαλαμῖς,” εἰ πέρ γε ἔμελλον  
οἱ οἰκήτορες ἀμφ’ αὐτῇ τελευτήσειν· ἀλλὰ γὰρ ἐς τοὺς  
πολεμίους τῷ θεῷ εἰρῇσθαι τὸ χρηστήριον συλλαμβά- 10  
νουντι κατὰ τὸ ὀρθόν, ἀλλ’ οὐκ ἐς Ἀθηναίους· παρα-  
σκευάζεσθαι ὦν αὐτοὺς ὡς ναυμαχίησοντας συνεβού-  
λενε, ὡς τούτου ἐόντος τοῦ ξυλίνου τεύχεος. ταύτῃ  
Θεμιστοκλέος ἀποφαινομένου Ἀθηναῖοι ταῦτα σφίσι  
ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολό- 15  
γων, οἳ οὐκ ἔων ναυμαχίην ἀρτέεσθαι, τὸ δὲ σύμπαν  
εἶναι οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπόντας χώρην  
τὴν Ἀττικὴν ἄλλην τινὰ οἰκίζειν. ἐτέρῃ τε Θεμιστο- **144**  
κλεί γνώμη ἔμπροσθε ταύτης ἐς καιρὸν ἡρίστευσε, ὅτε  
Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ,  
τὰ ἐκ τῶν μετάλλων σφι προσῆλθε τῶν ἀπὸ Λαυρείου,  
ἔμελλον λάξεσθαι ὀρχηδὸν ἕκαστος δέκα δραχμάς. 5  
τότε Θεμιστοκλέης ἀνέγνωσε Ἀθηναίους τῆς διαιρέσεως  
ταύτης παυσαμένους νέας τούτων τῶν χρημάτων ποιή-  
σασθαι διηκοσίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας  
λέγων· οὗτος γὰρ ὁ πόλεμος συστὰς ἔσωσε ἐς τὸ τότε

- 10 τὴν Ἑλλάδα, ἀναγκάσας θαλασσίους γενέσθαι Ἀθηναίους. αἱ δὲ ἐς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν, ἐς δέον δὲ οὕτω τῇ Ἑλλάδι ἐγένοντο. αὐταὶ τε δὴ αἱ νέες τοῖσι Ἀθηναίοισι προποιοθεῖσαι ὑπῆρχον, ἐτέρας τε ἔδεε προσναυπηγέεσθαι. ἔδοξέ τε σφι μετὰ τὸ χρηστή-  
 15 ριον βουλευομένοισι ἐπιόντα ἐπὶ τὴν Ἑλλάδα τὸν βάρβαρον δέκεσθαι τῇσι νηυσὶ πανδημεί, τῷ θεῷ πειθομένους, ἅμα Ἑλλήνων τοῖσι βουλομένοισι.

Federal Congress; Spies Sent to Sardis.

- 145 Τὰ μὲν δὴ χρηστήρια ταῦτα τοῖσι Ἀθηναίοισι ἐγόνεε. συλλεγομένων δὲ ἐς τὡν τῶν περὶ τὴν Ἑλλάδα Ἑλλήνων τῶν τὰ ἀμείνω φρονούντων καὶ διδόντων σφίσι λόγον καὶ πίστιν, ἐνθαῦτα ἔδοκεε βουλευομένοισι  
 5 αὐτοῖσι πρῶτον μὲν χρημάτων πάντων καταλλάσσεσθαι τὰς τε ἔχθρας καὶ τοὺς κατ' ἀλλήλους ἔοντας πολέμους· ἦσαν δὲ πρὸς τινὰς καὶ ἄλλους ἐγκεχρημένοι, ὁ δὲ ὢν μέγιστος Ἀθηναίοισι τε καὶ Αἰγινήτησι. μετὰ δὲ πυνθανόμενοι Ξέρξην σὺν τῷ στρατῷ εἶναι ἐν Σάρδις,  
 10 ἐβουλεύσαντο κατασκόπους πέμπειν ἐς τὴν Ἀσίην τῶν βασιλέος πρηγμάτων, ἐς Ἀργος τε ἀγγέλους ὁμαιχμίην συνθησομένους πρὸς τὸν Πέρσην, καὶ ἐς Σικελίην ἄλλους πέμπειν παρὰ Γέλωνα τὸν Δεινομένεος, ἔς τε  
 15 Κέρκυραν, κελεύοντας βοηθέειν τῇ Ἑλλάδι, καὶ ἐς Κρήτην ἄλλους, φρονήσαντες εἴ πως ἐν τε γένοιτο τὸ Ἑλληνικὸν καὶ εἰ συγκύψαντες τὡν πρήσσοιεν πάντες, ὥς δεινῶν ἐπιόντων ὁμοίως πᾶσι Ἑλλήσι. τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μέζω.  
 146 Ὡς δὲ ταῦτά σφι ἔδοξε, καταλυσάμενοι τὰς ἔχθρας πρῶτα μὲν κατασκόπους πέμπουσι ἐς τὴν Ἀσίην ἄνδρας



τρεῖς. οἱ δὲ ἀπικόμενοί τε ἐς Σάρδεις καὶ καταμαθόντες  
 τὴν βασιλέος στρατιήν, ὡς ἐπαίστοι ἐγένοντο, βασανισ-  
 θέντες ὑπὸ τῶν στρατηγῶν τοῦ πεζοῦ στρατοῦ ἀπήγον- 5  
 το ὡς ἀπολεόμενοι. καὶ τοῖσι μὲν κατεκέκριτο θάνατος,  
 Ξέρξης δὲ ὡς ἐπύθετο ταῦτα, μεμφθεὶς τῶν στρατηγῶν  
 τὴν γνώμην πέμπει τῶν τινὰς δορυφόρων, ἐντειλάμενος,  
 ἥν καταλάβωσι τοὺς κατασκόπους ζῶντας, ἄγειν παρ'  
 ἑωυτόν. ὡς δὲ ἔτι περιέοντας αὐτοὺς κατέλαβον καὶ 10  
 ἦγον ἐς ὄψιν τὴν βασιλέος, τὸ ἐνθεύτεν πυθόμενος ἐπ'  
 οἷσι ἦλθον, ἐκέλευέ σφεας τοὺς δορυφόρους περιάγοντας  
 ἐπιδείκνυσθαι πάντα τε τὸν πεζὸν στρατὸν καὶ τὴν  
 ἵππον, ἐπεὰν δὲ ταῦτα θηεύμενοι ἔωσι πλήρεις, ἀπο-  
 πέμπειν ἐς τὴν ἂν αὐτοὶ ἐθέλωσι χώραν ἀσινέας. 15  
 ἐπιλέγων δὲ τὸν λόγον τόνδε ταῦτα ἐνετέλλετο, ὡς εἰ **147**  
 μὲν ἀπώλουντο οἱ κατὰσκοποι, οὐτ' ἂν τὰ ἑωυτοῦ πρήγ-  
 ματα προεπύθοντο οἱ Ἕλληνες ἐόντα λόγου μέζω, οὐτ'  
 ἂν τι τοὺς πολεμίους μέγα ἐσίναντο, ἄνδρας τρεῖς  
 ἀπολέσαντες· νοστησάντων δὲ τούτων ἐς τὴν Ἑλλάδα 5  
 δοκέειν ἔφη ἀκούσαντας τοὺς Ἕλληνας τὰ ἑωυτοῦ  
 πρήγματα πρὸ τοῦ στόλου τοῦ γινομένου παραδώσειν  
 σφέας τὴν ιδίην ἐλευθερίην, καὶ οὕτω οὐδὲ δεήσειν ἐπ'  
 αὐτοὺς στρατηλατέοντας πρήγματα ἔχειν. οἶκε δὲ  
 αὐτοῦ αὕτη ἡ γνώμη τῇ γε ἄλλῃ. ἐὼν γὰρ ἐν Ἀβύδῳ 10  
 ὁ Ξέρξης εἶδε πλοῖα ἐκ τοῦ Πόντου σιταγωγὰ διεκ-  
 πλῶντα τὸν Ἑλλήσποντον, ἔς τε Αἴγινα καὶ Πελο-  
 πόννησον κομιζόμενα. οἱ μὲν δὴ πάρεδροι αὐτοῦ ὡς  
 ἐπύθοντο πολέμια εἶναι τὰ πλοῖα, ἔτοιμοι ἦσαν αἰρέειν  
 αὐτά, ἐσβλέποντες ἐς τὸν βασιλέα ὁκότε παραγγελέει. 15  
 ὁ δὲ Ξέρξης εἵρετο αὐτοὺς ὅκη πλείοιεν· οἱ δὲ εἶπαν, “ἐς  
 τοὺς σους πολεμίους, ὧ δέσποτα, σίτον ἄγοντες.” ὁ δὲ  
 ὑπολαβὼν ἔφη, “οὐκῶν καὶ ἡμεῖς ἐκεῖ πλόομεν ἔνθα

περ οὔτοι, τοῖσί τε ἄλλοισι ἐξηρτυμένοι καὶ σίτῳ; τί  
20 δῆτα ἀδικέουσι οὔτοι ἡμῖν σιτία παρακομίζοντες;”

**The Argives Refuse to Join the Confederacy.**

**148** Οἱ μὲν νυν κατάσκοποι οὕτω θεησάμενοί τε καὶ  
ἀποπεμφθέντες ἐνόστησαν ἐς τὴν Εὐρώπην, οἱ δὲ συν-  
ωμόται Ἑλλήνων ἐπὶ τῷ Πέρσῃ μετὰ τὴν ἀπόπεμψιν  
τῶν κατασκόπων δεύτερα ἔπεμπον ἐς Ἄργος ἀγγέλους.  
5 Ἄργεῖοι δὲ λέγουσι τὰ κατ’ ἐωυτοὺς γενέσθαι ὧδε·  
πυθέσθαι γὰρ αὐτίκα κατ’ ἀρχὰς τὰ ἐκ τοῦ βαρβάρου  
ἐγειρόμενα ἐπὶ τὴν Ἑλλάδα, πυθόμενοι δέ, καὶ μαθόντες  
ὡς σφέας οἱ Ἕλληνες πειρήσονται παραλαμβάνοντες  
ἐπὶ τὸν Πέρσῃ, πέμψαι θεοπρόπους ἐς Δελφοὺς τὸν  
10 θεὸν ἐπειρησομένους ὥς σφι μέλλει ἄριστον ποιέουσι  
γενέσθαι· νεωστὶ γὰρ σφέων τεθνάναι ἑξακισχιλίους  
ὑπὸ Λακεδαιμονίων καὶ Κλεομένεος τοῦ Ἀναξανδρί-  
δεω· τῶν δὲ εἵνεκα πέμπειν. τὴν δὲ Πυθίην ἐπειρωτῶσι  
αὐτοῖσι ἀνελεῖν τάδε·

15 ἔχθρὲ περικτιόνεσσι, φίλ’ ἀθανάτοισι θεοῖσιν,  
εἴσω τὸν προβόλαιον ἔχων πεφυλαγμένος ἦσο  
καὶ κεφαλὴν πεφύλαξο· κάρη δὲ τὸ σῶμα σώσει.

ταῦτα μὲν τὴν Πυθίην χρῆσαι πρότερον. μετὰ δὲ ὡς  
ἐλθεῖν τοὺς ἀγγέλους ἐς δὴ τὸ Ἄργος, ἐπελθεῖν ἐπὶ τὸ  
20 βουλευτήριον καὶ λέγειν τὰ ἐντεταλμένα. τοὺς δὲ πρὸς  
τὰ λεγόμενα ὑποκρίνασθαι ὡς ἔτοιμοί εἰσι Ἄργεῖοι  
ποιέειν ταῦτα, τριήκοντα ἔτεα εἰρήνην σπεισάμενοι  
Λακεδαιμονίοισι καὶ ἡγεόμενοι κατὰ τὸ ἡμῖν πάσης  
τῆς συμμαχίης· καίτοι κατὰ γε τὸ δίκαιον γίνεσθαι  
25 τὴν ἡγεμονίην ἐωυτῶν, ἀλλ’ ὅμως σφίσι ἀποχρᾶν κατὰ  
**149** τὸ ἡμῖν ἡγεομένοισι. ταῦτα μὲν λέγουσι τὴν βουλὴν  
ὑποκρίνασθαι, καίπερ ἀπαγορεύοντός σφι τοῦ χρηστη-

ρίου μὴ ποιέεσθαι τὴν πρὸς τοὺς Ἑλληνας συμμαχίην· σπουδὴν δὲ ἔχειν σπονδὰς γενέσθαι τριηκοντοετίδας καίπερ τὸ χρηστήριον φοβεόμενοι, ἵνα δὴ σφί οἱ παῖδες 5 ἀνδρωθέωσι ἐν τούτοισι τοῖσι ἔτεσι· μὴ δὲ σπονδέων ἐουσέων ἐπιλέγεσθαι, ἣν ἄρα σφέας καταλάβῃ πρὸς τῷ γεγονότι κακῷ ἄλλο πταῖσμα πρὸς τὸν Πέρσην, μὴ τὸ λοιπὸν ἔωσι Λακεδαιμονίων ὑπήκοοι. τῶν δὲ ἀγγέλων τοὺς ἀπὸ τῆς Σπάρτης πρὸς τὰ ῥηθέντα ἐκ τῆς βουλῆς 10 ἀμείψασθαι τοισίδε· περὶ μὲν σπονδέων ἀνοίσειν ἐς τοὺς πλεῦνας, περὶ δὲ ἡγεμονίης αὐτοῖσι ἐντετάλθαι ὑποκρίνασθαι, καὶ δὴ λέγειν, σφίσι μὲν εἶναι δύο βασιλέας, Ἀργείοισι δὲ ἓνα· οὐκὼν δυνατὸν εἶναι τῶν ἐκ Σπάρτης οὐδέτερον παῦσαι τῆς ἡγεμονίης, μετὰ δὲ δύο 15 τῶν σφετέρων ὁμόψηφον τὸν Ἀργεῖον εἶναι κωλύειν οὐδέν. οὕτω δὴ οἱ Ἀργεῖοί φασι οὐκ ἀνασχέσθαι τῶν Σπαρτιητέων τὴν πλεονεξίην, ἀλλ' ἐλέσθαι μᾶλλον ὑπὸ τῶν βαρβάρων ἄρχεσθαι ἢ τι ὑπεῖξαι Λακεδαιμονίοισι, προειπεῖν τε τοῖσι ἀγγέλοισι πρὸ δύντος ἡλίου ἀπαλ- 20 λάσσεσθαι ἐκ τῆς Ἀργείων χώρας, εἰ δὲ μὴ, περιέψεσθαι ὡς πολεμίους.

#### Argive Alliance with Persia.

Αὐτοὶ μὲν Ἀργεῖοι τοσαῦτα τούτων πέρι λέγουσι· 150 ἔστι δὲ ἄλλος λόγος λεγόμενος ἀνὰ τὴν Ἑλλάδα, ὡς Ξέρξης ἔπεμψε κήρυκα ἐς Ἀργος πρότερον ἢ περ ὀρμῆσαι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα· ἐλθόντα δὲ τούτου λέγεται εἰπεῖν, “ ἄνδρες Ἀργεῖοι, βασιλεὺς Ξέρξης 5 τάδε ὑμῖν λέγει· ἡμεῖς νομίζομεν Πέρσην εἶναι, ἀπ' οὗ ἡμεῖς γεγόναμεν, παῖδα Περσέος τοῦ Δανάης, γεγονότα ἐκ τῆς Κηφέας θυγατρὸς Ἀνδρομέδης. οὕτω ἂν ὦν εἶμεν ὑμέτεροι ἀπόγονοι. οὔτε ὦν ἡμέας οἶκος ἐπὶ

- 10 τοὺς ἡμετέρους προγόνους ἐκστρατεύεσθαι, οὔτε ὑμέας  
 ἄλλοισι τιμωρέοντας ἡμῖν ἀντιξοούς γίνεσθαι, ἀλλὰ  
 παρ' ὑμῖν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι. ἦν γὰρ  
 ἐμοὶ γένηται κατὰ νόον, οὐδαμοὺς μέζοντας ὑμέων ἄξω.”  
 ταῦτα ἀκούσαντας Ἀργεῖους λέγεται πρήγμα ποιήσασ-  
 15 θαι, καὶ παραχρῆμα μὲν οὐδὲν ἐπαγγελλομένους μεται-  
 τέειν, ἐπεὶ δέ σφεας παραλαμβάνειν τοὺς Ἑλληνας,  
 οὕτω δὲ ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς  
 Λακεδαιμόνιοι μεταιτέειν, ἵνα ἐπὶ προφάσιος ἡσυχίην  
**151** ἄγωσι. συμπεσεῖν δὲ τούτοισι καὶ τόνδε τὸν λόγον  
 λέγουσί τινες Ἑλλήνων, πολλοῖσι ἔτεσι ὕστερον γενό-  
 μενον τούτων. τυχεῖν ἐν Σούσοισι τοῖσι Μεμνονίοισι  
 ἐόντας ἑτέρου πρήγματος εἵνεκα ἀγγέλους Ἀθηναίων,  
 5 Καλλίην τε τὸν Ἴππονίκου καὶ τοὺς μετὰ τούτου ἀνα-  
 βάντας, Ἀργεῖους δὲ τὸν αὐτὸν τοῦτον χρόνον πέμψαν-  
 τας καὶ τούτους ἐς Σοῦσα ἀγγέλους εἰρωτᾶν Ἀρταξέρξεα  
 τὸν Ξέρξεω εἴ σφι ἔτι ἐμμένει ἐθέλουσι τὴν πρὸς Ξέρξην  
 φιλίην συνεκεράσαντο, ἣ νομιζοίατο πρὸς αὐτοῦ εἶναι  
 10 πολέμιοι· βασιλέα δὲ Ἀρταξέρξεα μάλιστα ἐμμένειν  
 φάναι, καὶ οὐδεμίαν νομίζειν πόλιν Ἀργεος φιλιωτέρην.  
**152** εἰ μὲν νυν Ξέρξης τε ἀπέπεμψε ταῦτα λέγοντα κήρυκα  
 ἐς Ἀργος καὶ Ἀργείων ἀγγελοι ἀναβάντες ἐς Σοῦσα  
 ἐπειρώτεον Ἀρταξέρξεα περὶ φιλίας, οὐκ ἔχω ἀτρεκέως  
 εἰπεῖν, οὐδέ τινα γνώμην περὶ αὐτῶν ἀποφαίνομαι ἄλλην  
 5 γε ἢ τὴν περ αὐτοὶ Ἀργεῖοι λέγουσι· ἐπίσταμαι δὲ  
 τοσοῦτο, ὅτι εἰ πάντες ἄνθρωποι τὰ οἰκῆια κακὰ ἐς  
 μέσον συνενέικαιεν ἀλλάξασθαι βουλόμενοι τοῖσι πλη-  
 σίοισι, ἐγκύψαντες ἂν ἐς τὰ τῶν πέλας κακὰ ἀσπασίως  
 ἕκαστοι αὐτῶν ἀποφεροίατο ὀπίσω τὰ ἐσηνείκαντο.  
 10 οὕτω δὲ οὐκ Ἀργεῖοισι αἵσχιστα πεποίηται. ἐγὼ δὲ  
 ὀφείλω λέγειν τὰ λεγόμενα, πείθεσθαι γε μὲν οὐ παντά-

πασι ὀφείλω, καί μοι τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον· ἐπεὶ καὶ ταῦτα λέγεται, ὥς ἄρα Ἀργεῖοι ἦσαν οἱ ἐπικαλεσάμενοι τὸν Πέρσην ἐπὶ τὴν Ἑλλάδα, ἐπειδὴ σφι πρὸς τοὺς Λακεδαιμονίους κακῶς ἡ αἰχμὴ ἐστήκεε, 15 πᾶν δὴ βουλόμενοι σφίσι εἶναι πρὸ τῆς παρεούσης λύπης.

#### Ancestors of Gelon in Sicily

Τὰ μὲν περὶ Ἀργείων εἴρηται. ἐς δὲ τὴν Σικελίην **153**  
 ἄλλοι τε ἀπίκατο ἄγγελοι ἀπὸ τῶν συμμάχων συμμί-  
 ζοντες Γέλωνι καὶ δὴ καὶ ἀπὸ Λακεδαιμονίων Σύαγρος.  
 τοῦ δὲ Γέλωνος τούτου πρόγονος, οἰκῆτωρ ὁ ἐν Γέλῃ,  
 ἦν ἐκ νήσου Τήλου τῆς ἐπὶ Τριοπίῳ κειμένης· ὃς 5  
 κτιζομένης Γέλῃς ὑπὸ Λινδίων τε τῶν ἐκ Ῥόδου καὶ  
 Ἀντιφήμεου οὐκ ἐλείφθη. ἀνὰ χρόνον δὲ αὐτοῦ οἱ ἀπό-  
 γονοι γενόμενοι ἱροφάνται τῶν χθονίων θεῶν διετέλεον  
 ἔοντες, Τηλίνεω ἑνὸς τευ τῶν προγόνων κτησαμένου  
 τρόπῳ τοιῷδε. ἐς Μακτώριον πόλιν τὴν ὑπὲρ Γέλῃς 10  
 οἰκημένην ἔφυγον ἄνδρες Γελῶων στάσι ἐσσωθέντες·  
 τούτους ὦν ὁ Τηλίνης κατήγαγε ἐς Γέλῃν, ἔχων οὐδεμίαν  
 ἀνδρῶν δύναμιν ἀλλὰ ἱρὰ τούτων τῶν θεῶν. ὅθεν δὲ  
 αὐτὰ ἔλαβε ἢ αὐτὸς ἐκτῆσατο, τοῦτο δὲ οὐκ ἔχω εἰπεῖν·  
 τούτοισι δ' ὦν πίσυνος ἔων κατήγαγε, ἐπ' ᾧ τε οἱ ἀπό- 15  
 γονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔσονται. θῶμά μοι  
 ὦν καὶ τοῦτο γέγονε πρὸς τὰ πυνθάνομαι, κατεργάσασ-  
 θαι Τηλίνην ἔργον τοσοῦτον· τὰ τοιαῦτα γὰρ ἔργα οὐ  
 πρὸς τοῦ ἅπαντος ἀνδρὸς νενόμικα γίνεσθαι, ἀλλὰ πρὸς  
 ψυχῆς τε ἀγαθῆς καὶ ῥώμης ἀνδρηΐας· ὁ δὲ λέγεται 20  
 πρὸς τῆς Σικελίης τῶν οἰκητόρων τὰ ὑπεναντία τούτων  
 πεφυκέναι θηλυδριῆς τε καὶ μαλακώτερος ἀνὴρ. οὗτος **154**  
 μὲν νυν ἐκτῆσατο τοῦτο τὸ γέρας· Κλεάνδρου δὲ τοῦ  
 Παντάρεος τελευτήσαντος τὸν βίον, ὃς ἐτυράννευσε μὲν



Γέλῃς ἑπτὰ ἔτεα, ἀπέθανε δὲ ὑπὸ Σαβύλλου ἀνδρὸς  
 5 Γελῶν, ἐνθαῦτα ἀναλαμβάνει τὴν μουναρχίην Ἴπποκρά-  
 τῆς Κλεάνδρου ἐὼν ἀδελφεός. ἔχοντας δὲ Ἴπποκρά-  
 τεος τὴν τυραννίδα, ὁ Γέλων ἐὼν Τηλίνεω τοῦ ἱεροφάν-  
 τεω ἀπόγονος, πολλῶν τε μετ' ἄλλων καὶ Αἰνησιδήμου  
 τοῦ Παταίκου . . . ὃς ἦν δορυφόρος Ἴπποκράτεος, μετὰ  
 10 δὲ οὐ πολλὸν χρόνον δι' ἀρετὴν ἀπεδέχθη πάσης τῆς  
 ἵππου εἶναι ἵππαρχος· πολιορκέοντος γὰρ Ἴπποκράτεος  
 Καλλιπολίτας τε καὶ Ναξίους καὶ Ζαγκλαίους τε καὶ  
 Λεοντίνους καὶ πρὸς Συρηκοσίους τε καὶ τῶν βαρβάρων  
 συχνοὺς, ἀνὴρ ἐφαίνετο ἐν τούτοισι τοῖσι πολέμοισι  
 15 ἐὼν ὁ Γέλων λαμπρότατος. τῶν δὲ εἶπον πολίων,  
 τουτέων πλὴν Συρηκουσέων οὐδεμία πέφενγε δουλοσύ-  
 νην πρὸς Ἴπποκράτεος· Συρηκοσίους δὲ Κορίνθιοί τε  
 καὶ Κερκυραῖοι ἐρρύσαντο μάχῃ ἐσσωθέντας ἐπὶ ποτα-  
 μῷ Ἐλώρῳ, ἐρρύσαντο δὲ οὗτοι ἐπὶ τοισίδε καταλλά-  
 20 ξαντες, ἐπ' ᾧ τε Ἴπποκράτῃ Καμάριναν Συρηκοσίους  
 παραδοῦναι· Συρηκοσίων δὲ ἦν Καμάρινα τὸ ἀρχαῖον.

#### Gelon Becomes Tyrant.

155 Ὡς δὲ καὶ Ἴπποκράτεια τυραννεύσαντα ἴσα ἔτεα τῷ  
 ἀδελφεῷ Κλεάνδρῳ κατέλαβε ἀποθανεῖν πρὸς πόλιν  
 ὧν Τβλῃ στρατευσάμενον ἐπὶ τοὺς Σικελούς, οὕτω δὲ ὁ  
 Γέλων τῷ λόγῳ τιμωρέων τοῖσι Ἴπποκράτεος παισὶ  
 5 Εὐκλείδῃ τε καὶ Κλεάνδρῳ, οὐ βουλευμένων τῶν πολι-  
 τέων κατηκόων ἔτι εἶναι, τῷ ἔργῳ, ὡς ἐπεκράτησε μάχῃ  
 τῶν Γελῶν, ἤρχε αὐτὸς ἀποστερήσας τοὺς Ἴπποκρά-  
 τεος παῖδας. μετὰ δὲ τοῦτο τὸ εὖρημα τοὺς γαμόρους  
 καλεομένους τῶν Συρηκοσίων ἐκπεσόντας ὑπὸ τε τοῦ  
 10 δήμου καὶ τῶν σφετέρων δούλων, καλεομένων δὲ Κυλ-  
 λυρίων, ὁ Γέλων καταγαγὼν τούτους ἐκ Κασμένης πόλι-

ος ἐς τὰς Συρηκούσας ἔσχε καὶ ταύτας· ὁ γὰρ δῆμος ὁ τῶν Συρηκοσίων ἐπιόντι Γέλωνι παραδιδοῖ τὴν πόλιν καὶ ἑωυτόν. ὁ δὲ ἐπεῖτε παρέλαβε τὰς Συρηκούσας, 156 Γέλης μὲν ἐπικρατέων λόγον ἐλάσσω ἐποιέετο, ἐπιτρέψας αὐτὴν Ἰέρωνι ἀδελφεῷ ἑωυτοῦ· ὁ δὲ τὰς Συρηκούσας ἐκράτυνε, καὶ ἦσαν οἱ πάντα αἱ Συρήκουσαι. αἱ δὲ παραντίκα ἀνά τ' ἔδραμον καὶ ἔβλαστον. τοῦτο 5 μὲν γὰρ Καμαριναίους ἅπαντας ἐς τὰς Συρηκούσας ἀγαγὼν πολίητας ἐποίησε, Καμαρίνης δὲ τὸ ἄστυ κατέσκαψε, τοῦτο δὲ Γελῶν ὑπερημίσεας τῶν ἀστῶν τῶντὸ τοῖσι Καμαριναίοισι ἐποίησε· Μεγαρέας τε τοὺς ἐν Σικελίῃ, ὡς πολιορκεόμενοι ἐς ὁμολογίην προσεχώ- 10 ρησαν, τοὺς μὲν αὐτῶν παχέας, ἀειραμένους τε πόλεμον αὐτῷ καὶ προσδοκῶντας ἀπολέεσθαι διὰ τοῦτο, ἀγαγὼν ἐς τὰς Συρηκούσας πολίητας ἐποίησε, τὸν δὲ δῆμον τῶν Μεγαρέων οὐκ ἔοντα μεταίτιον τοῦ πολέμου τούτου οὐδὲ προσδεκόμενον κακὸν οὐδὲν πείσεσθαι, ἀγαγὼν καὶ 15 τούτους ἐς τὰς Συρηκούσας ἀπέδοτο ἐπ' ἐξαγωγῇ ἐκ Σικελίης. τῶντὸ δὲ τοῦτο καὶ Εὐβοέας τοὺς ἐν Σικελίῃ ἐποίησε διακρίνας. ἐποίηε δὲ ταῦτα τούτους ἀμφοτέρους νομίσας δῆμον εἶναι συνοίκημα ἀχαριτώτατον.

Interview between the Envoys and Gelon.

Τοιούτῳ μὲν τρόπῳ τύραννος ἐγεγόνεε μέγας ὁ Γέλων· 157 τότε δ' ὥς οἱ ἄγγελοι τῶν Ἑλλήνων ἀπῖκατο ἐς τὰς Συρηκούσας, ἐλθόντες αὐτῷ ἐς λόγους ἔλεγον τάδε· “ἐπεμψαν ἡμέας Λακεδαιμόνιοι καὶ οἱ τούτων σύμμαχοι παραλαμψομένους σε πρὸς τὸν βάρβαρον· τὸν γὰρ 5 ἐπιόντα ἐπὶ τὴν Ἑλλάδα πάντως κού πυνθάνεαι, ὅτι Πέρσης ἀνὴρ μέλλει, ζεύξας τὸν Ἑλλήσποντον καὶ ἐπάγων πάντα τὸν ἡῶν στρατὸν ἐκ τῆς Ἀσίης, στρατη-

λατήσῃ ἐπὶ τὴν Ἑλλάδα, πρόσχημα μὲν ποιούμενος  
 10 ὥς ἐπ' Ἀθήνας ἐλαύνει, ἐν νόῳ δὲ ἔχων πᾶσαν τὴν  
 Ἑλλάδα ὑπ' ἑωυτῷ ποιήσασθαι. σὺ δὲ δυνάμιός τε  
 γὰρ ἦκεις μεγάλως, καὶ μοῖρά τοι τῆς Ἑλλάδος οὐκ  
 ἐλαχίστη μέτα ἄρχοντί γε Σικελίης, βοήθεέ τε τοῖσι  
 ἐλευθεροῦσι τὴν Ἑλλάδα καὶ συνελευθέρον. ἀλῆς μὲν  
 15 γὰρ γενομένη πᾶσα ἡ Ἑλλὰς χεὶρ μεγάλη συνάγεται,  
 καὶ ἀξιόμαχοι γινόμεθα τοῖσι ἐπιοῦσι. ἦν δὲ ἡμέων οἱ  
 μὲν καταπροδιδῶσι οἱ δὲ μὴ θέλωσι τιμωρέειν, τὸ δὲ  
 ὑγιαῖνον τῆς Ἑλλάδος ἢ ὀλίγον, τοῦτο δὲ ἤδη δεινὸν  
 γίνεται μὴ πέσῃ πᾶσα ἡ Ἑλλὰς. μὴ γὰρ ἐλπίσης, ἦν  
 20 ἡμέας καταστρέψῃται ὁ Πέρσης μάχῃ κρατήσας, ὥς  
 οὐκ ἤξει παρὰ σέ γε, ἀλλὰ πρὸ τούτου φύλαξαι. βο-  
 θέων γὰρ ἡμῖν σεωυτῷ τιμωρέεις· τῷ δὲ εὖ βουλευθέντι  
 πρήγματι τελευτῇ ὥς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγί-  
 158 νεσθαι.” οἱ μὲν ταῦτα ἔλεγον, Γέλων δὲ πολλὸς ἐνέκειτο  
 λέγων τοιάδε· “ ἄνδρες Ἕλληνες, λόγον ἔχοντες πλεο-  
 νέκτην ἐτολμήσατε ἐμὲ σύμμαχον ἐπὶ τὸν βάρβαρον  
 παρακαλέοντες ἐλθεῖν· αὐτοὶ δὲ ἐμεῦ πρότερον δεηθέν-  
 5 τος βαρβαρικοῦ στρατοῦ συνεπάψασθαι, ὅτε μοι πρὸς  
 Καρχηδονίους νεῖκος συνῆπτο, ἐπισκῆπτοντός τε τὸν  
 Δωριέος τοῦ Ἀναξανδρίδew πρὸς Ἑγεσταίων φόνον  
 ἐκπρήξασθαι, ὑποτείνοντός τε τὰ ἐμπόρια συνελευθε-  
 ροῦν ὑπ' ὧν ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπαυρήσιες  
 10 γεγόνασι, οὔτε ἐμεῦ εἵνεκα ἤλθετε βοηθήσοντες οὔτε  
 τὸν Δωριέος φόνον ἐκπρηξόμενοι, τό τε κατ' ὑμέας τάδε  
 ἅπαντα ὑπὸ βαρβάροισι νέμεται. ἀλλὰ εὖ γὰρ ἡμῖν  
 καὶ ἐπὶ τὸ ἄμεινον κατέστη. νῦν δὲ ἐπειδὴ περιελήλυθε  
 ὁ πόλεμος καὶ ἀπῖκται ἐς ὑμέας, οὕτω δὴ Γέλωνος  
 15 μνήστις γέγονε. ἀτιμῆς δὲ πρὸς ὑμέων κυρήσας οὐκ  
 ὁμοιώσομαι ὑμῖν, ἀλλ' ἔτοιμός εἰμι βοηθέειν παρεχό-

μενος διηκοσίας τε τριήρεας καὶ δισμυρίους ὀπλίτας καὶ  
 δισχιλίην ἵππον καὶ δισχιλίους τοξότας καὶ δισχιλίους  
 σφενδονήτας καὶ δισχιλίους ἵπποδρόμους ψιλούς· σῆτόν  
 τε ἀπάσῃ τῇ Ἑλλήνων στρατιῇ, ἔστ' ἂν διαπολεμήσω· 20  
 μεν, ὑποδέκομαι παρέξειν. ἐπὶ δὲ λόγῳ τοιῷδε τάδε  
 ὑπίσχομαι, ἐπ' ᾧ στρατηγός τε καὶ ἡγεμὼν τῶν Ἑλ-  
 λήνων ἔσομαι πρὸς τὸν βάρβαρον. ἐπ' ἄλλῳ δὲ λόγῳ  
 οὔτ' ἂν αὐτὸς ἔλθοιμι οὔτ' ἂν ἄλλους πέμψαιμι.”  
 ταῦτα ἀκούσας οὔτε ἡνέσχετο ὁ Σύναγρος εἰπέ τε τάδε· **159**  
 “ἦ κε μέγ' οἰμώξειε ὁ Πελοπίδης Ἀγαμέμνων πυθόμε-  
 νος Σπαρτιήτας τὴν ἡγεμονίην ἀπαραιρῆσθαι ὑπὸ Γέλ-  
 λωνός τε καὶ Συρηκοσίων. ἀλλὰ τούτου μὲν τοῦ λόγου  
 μηκέτι μνησθῆς, ὅκως τὴν ἡγεμονίην τοι παραδώσομεν, 5  
 ἀλλ' εἰ μὲν βούλει βοηθέειν τῇ Ἑλλάδι, ἴσθι ἀρξόμε-  
 νος ὑπὸ Λακεδαιμονίων· εἰ δ' ἄρα μὴ δικαιοῖς ἄρχεσθαι,  
 σὺ δὲ μηδὲ βοήθεε.” πρὸς ταῦτα ὁ Γέλων, ἐπειδὴ ὥρα **160**  
 ἀπεστραμμένους τοὺς λόγους τοῦ Σύναγρου, τὸν τελευ-  
 ταῖόν σφι τόνδε ἐξέφαινε λόγον· “ὦ ξεῖνε Σπαρτιῆτα,  
 ὀνειδέα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμόν·  
 σὺ μέντοι ἀποδεξάμενος ὑβρίσματα ἐν τῷ λόγῳ οὗ με 5  
 πείσεις ἀσχήμονα ἐν τῇ ἀμοιβῇ γενέσθαι. ὅκον δὲ  
 ὑμεῖς οὕτω περιέχεσθε τῆς ἡγεμονίης, οἶκος καὶ ἐμὲ  
 μᾶλλον ὑμέων περιέχεσθαι, στρατιῆς τε ἔοντα πολλα-  
 πλησίης ἡγεμόνα καὶ νεῶν πολλὸν πλεύνων. ἀλλ'  
 ἐπεῖτε ὑμῖν ὁ λόγος οὕτω προσάντης κατίσταται, ἡμεῖς 10  
 τι ὑπέιξομεν τοῦ ἀρχαίου λόγου. εἰ τοῦ μὲν πεζοῦ  
 ὑμεῖς ἡγέοισθε, τοῦ δὲ ναυτικοῦ ἐγώ· εἰ δὲ ὑμῖν ἡδονὴ  
 τοῦ κατὰ θάλασσαν ἡγεμονεύειν, τοῦ πεζοῦ ἐγὼ θέλω.  
 καὶ ἡ τούτοισι ὑμέας χρεόν ἐστι ἀρέσκεσθαι ἢ ἀπιέναι  
 συμμάχων τοιῶνδε ἐρήμους.” Γέλων μὲν δὴ ταῦτα **161**  
 προετείνετο, φθάσας δὲ ὁ Ἀθηναίων ἄγγελος τὸν Λακε-

δαιμονίων ἀμείβετό μιν τοισίδε· “ὦ βασιλεῦ Συρηκο-  
 σίων, οὐκ ἡγεμόνος δεομένη ἡ Ἑλλὰς ἀπέπεμψε ἡμέας  
 5 πρὸς σέ, ἀλλὰ στρατιῆς. σὺ δὲ ὅπως μὲν στρατιὴν  
 πέμψεις μὴ ἡγεύμενος τῆς Ἑλλάδος, οὐ προφαίνεις, ὥς  
 δὲ στρατηγήσεις αὐτῆς, γλίχεται. ὅσον μὲν νυν παντὸς  
 τοῦ Ἑλλήνων στρατοῦ ἐδέου ἡγέεσθαι, ἐξήρκεε ἡμῖν  
 τοῖσι Ἀθηναίοισι ἡσυχίην ἄγειν, ἐπισταμένοισι ὥς ὁ  
 10 Λάκων ἱκανὸς τοι ἔμελλε ἔσεσθαι καὶ ὑπὲρ ἀμφοτέρων  
 ἀπολογεύμενος· ἐπεῖτε δὲ ἀπάσης ἀπελαννόμενος δέεαι  
 τῆς ναυτικῆς ἄρχειν, οὕτω ἔχει τοι. οὐδ’ ἦν ὁ Λάκων  
 ἐπὶ τοι ἄρχειν αὐτῆς, ἡμεῖς ἐπήσομεν· ἡμετέρη γάρ  
 ἐστὶ αὕτη γε μὴ αὐτῶν βουλομένων Λακεδαιμονίων.  
 15 τούτοισι μὲν ὦν ἡγέεσθαι βουλομένοισι οὐκ ἀντιτείνο-  
 μεν, ἄλλω δὲ παρήσομεν οὐδενὶ νευαρχέειν. μάτην γὰρ  
 ἂν ὦδε παράλον Ἑλλήνων στρατὸν πλείστον εἴημεν  
 ἐκτημένοι, εἰ Συρηκοσίοισι ἐόντες Ἀθηναῖοι συγχωρή-  
 σομεν τῆς ἡγεμονίας, ἀρχαιότατον μὲν ἔθνος παρεχόμε-  
 20 νοι, μοῦνοι δὲ ἐόντες οὐ μετανάσται Ἑλλήνων· τῶν καὶ  
 “Ὀμηρος ὁ ἐποποιὸς ἄνδρα ἄριστον ἔφησε εἰς Ἴλιον  
 ἀπικέσθαι τάξαι τε καὶ διακοσμήσαι στρατόν. οὕτω  
 162 οὐκ ὄνειδος οὐδὲν ἡμῖν ἐστὶ λέγειν ταῦτα.” ἀμείβετο  
 Γέλων τοισίδε· “ξεῖνε Ἀθηναῖε, ὑμεῖς οἴκατε τοὺς ἄρ-  
 χοντας ἔχειν, τοὺς δὲ ἀρξομένους οὐκ ἔξειν. ἐπεὶ τοίνυν  
 οὐδὲν ὑπιέντες ἔχειν τὸ πᾶν ἐθέλετε, οὐκ ἂν φθάνοιτε  
 5 τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι καὶ ἀγγέλλοντες  
 τῇ Ἑλλάδι ὅτι ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ αὐτῇ ἐξαραιρή-  
 ται.” οὗτος δὲ ὁ νόος τοῦ ῥήματος [τὸ ἐθέλει λέγειν].  
 δηλα γὰρ ὥς ἐν τῷ ἐνιαυτῷ ἐστὶ τὸ ἔαρ δοκιμώτατον,  
 τῆς δὲ τῶν Ἑλλήνων στρατιῆς τὴν ἐωυτοῦ στρατιήν·  
 10 στερισκομένην ὦν τὴν Ἑλλάδα τῆς ἐωυτοῦ συμμαχίης  
 εἵκαζε ὥς εἰ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξαραιρημένον εἴη.



## Gelon Sends Cadmus to Delphi.

Οἱ μὲν δὴ τῶν Ἑλλήνων ἄγγελοι τοιαῦτα τῷ Γέλωνι χρηματίζαμενοι ἀπέπλεον· Γέλων δὲ πρὸς ταῦτα δείσας μὲν περὶ τοῖσι Ἑλλησι μὴ οὐ δύνωνται τὸν βάρβαρον ὑπερβαλέσθαι, δεινὸν δὲ καὶ οὐκ ἀνασχετὸν ποιησάμενος ἐλθὼν ἐς Πελοπόννησον ἄρχεισθαι ὑπὸ 5 Λακεδαιμονίων ἐὼν Σικελίης τύραννος, ταύτην μὲν τὴν ὁδὸν ἡμέλησε, ὁ δὲ ἄλλης εἶχετο. ἐπεῖτε γὰρ τάχιστα ἐπύθετο τὸν Πέρσην διαβεβηκότα τὸν Ἑλλήσποντον, πέμπει πεντηκοντέροισι τρισὶ Κάδμον τὸν Σκύθεω ἄνδρα Κῶον ἐς Δελφούς, ἔχοντα χρήματα πολλὰ καὶ φι- 10 λίους λόγους, παραδοκῆσοντα τὴν μάχην τῇ πεσέεται, καὶ ἦν μὲν ὁ βάρβαρος νικᾷ, τά τε χρήματα αὐτῷ διδόναι καὶ γῆν τε καὶ ὕδωρ τῶν ἄρχει ὁ Γέλων, ἦν δὲ οἱ Ἑλληνες, ὁπίσω ἀπάγειν. ὁ δὲ Κάδμος οὗτος πρό- 164 τερον τούτων παραδεξάμενος παρὰ πατρὸς τυραννίδα Κῶων εὖ βεβηκυῖαν, ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενὸς ἀλλὰ ἀπὸ δικαιοσύνης ἐς μέσον Κῶοισι καταθεις τὴν ἀρχήν, οἶχετο ἐς Σικελίην, ἔνθα παρὰ Σαμίων 5 ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην τὴν ἐς Μεσσήνην μεταβαλοῦσαν τὸ οὔνομα. τοῦτον δὴ ὁ Γέλων τὸν Κάδμον καὶ τοιούτῳ τρόπῳ ἀπικόμενον διὰ δικαιοσύνην, τὴν οἱ αὐτὸς ἄλλην συνήδεε ἐοῦσαν, ἔπεμπε· ὃς ἐπὶ τοῖσι ἄλλοισι δικαίοισι τοῖσι ἐξ ἑωυτοῦ ἐργασμένοισι 10 καὶ τότε οὐκ ἐλάχιστον τούτων ἐλίπετο. κρατήσας [γὰρ] μεγάλων χρημάτων τῶν οἱ Γέλων ἐπετράπετο, παρεὼν κατασχέσθαι οὐκ ἠθέλησε, ἀλλ' ἐπεὶ οἱ Ἑλληνες ἐπεκράτησαν τῇ ναυμαχίῃ καὶ Ξέρξης οἰχώκεε ἀπελαύνων, καὶ δὴ καὶ ἐκεῖνος ἀπύκετο ἐς τὴν Σικελίην 15 ἀπὸ πάντα τὰ χρήματα ἄγων.

## Carthaginians Defeated by Gelon.

- 165** Λέγεται δὲ καὶ τάδε ὑπὸ τῶν ἐν τῇ Σικελίῃ οἰκημέ-  
νων, ὡς ὅμως καὶ μέλλων ἄρχεσθαι ὑπὸ Λακεδαιμονίων  
ὁ Γέλων ἐβοήθησε ἂν τοῖσι Ἕλλησι, εἰ μὴ ὑπὸ Θήρωνος  
τοῦ Αἰνησιδήμου Ἀκραγαντίνων μουνάρχου ἐξελασθεῖς  
5 ἐξ Ἰμέρης Τήριλλος ὁ Κρινίππου τύραννος ἐὼν Ἰμέρης  
ἐπήγε ὑπ' αὐτὸν τὸν χρόνον τοῦτον Φοινίκων καὶ Λιβύ-  
ων καὶ Ἰβήρων καὶ Λιγύων καὶ Ἐλισύκων καὶ Σαρδο-  
νίων καὶ Κυρνίων τριήκοντα μυριάδας καὶ στρατηγὸν  
αὐτῶν Ἀμίλκαν τὸν Ἄννωνος, Καρχηδονίων ἐόντα  
10 βασιλέα, κατὰ ξεινίην τε τὴν ἐωυτοῦ ὁ Τήριλλος ἀνα-  
γνώσας καὶ μάλιστα διὰ τὴν Ἀναξίλειω τοῦ Κρητίνεω  
προθυμίην, ὃς Ῥηγίου ἐὼν τύραννος τὰ ἐωυτοῦ τέκνα  
δοὺς ὁμήρους Ἀμίλκα ἐπήγε ἐπὶ τὴν Σικελίην τιμωρέων  
τῷ πευθερῷ· Τηρίλλου γὰρ εἶχε θυγατέρα Ἀναξίλεως,  
15 τῇ οὖνομα ἦν Κυδίππη. οὕτω δὲ οὐκ οἶόν τε γενόμενον  
βοηθέειν τὸν Γέλωνα τοῖσι Ἕλλησι ἀποπέμπειν ἐς
- 166** Δελφοὺς τὰ χρήματα. πρὸς δὲ καὶ τάδε λέγουσι, ὡς  
συνέβη τῆς αὐτῆς ἡμέρης ἐν τε τῇ Σικελίῃ Γέλωνα  
καὶ Θήρωνα νικᾶν Ἀμίλκαν τὸν Καρχηδόνιον καὶ ἐν  
Σαλαμῖνι τοὺς Ἕλληνας τὸν Πέρσην. τὸν δὲ Ἀμίλκαν  
5 Καρχηδόνιον ἐόντα πρὸς πατρός, μητρόθεν δὲ Συρηκό-  
σιον, βασιλεύσαντά τε κατ' ἀνδραγαθίην Καρχηδονίων,  
ὡς ἡ συμβολή τε ἐγένετο καὶ ὡς ἐσσοῦτο τῇ μάχῃ,  
ἀφανισθῆναι πυνθάνομαι· οὔτε γὰρ ζῶντα οὔτε ἀποθα-  
νόντα φανῆναι οὐδαμοῦ γῆς· τὸ πᾶν γὰρ ἐπεξελεῖν
- 167** διζήμενον Γέλωνα. ἔστι δὲ ὑπ' αὐτῶν Καρχηδονίων  
ὅδε λόγος λεγόμενος, οἰκῶτι χρεομένων, ὡς οἱ μὲν βάρ-  
βαροι τοῖσι Ἕλλησι ἐν τῇ Σικελίῃ ἐμάχοντο ἐξ ἡοῦς  
ἀρξάμενοι μέχρι δείλης ὀψίης (ἐπὶ τοσοῦτο γὰρ λέγεται

ἐλκύσαι τὴν σύστασιν), ὁ δὲ Ἀμίλκας ἐν τούτῳ τῷ 5  
 χρόνῳ μένων ἐν τῷ στρατοπέδῳ ἐθύετο καὶ ἐκαλλιερέετο  
 ἐπὶ πυρῆς μεγάλης σώματα ὅλα καταγίζων, ἰδὼν δὲ  
 τροπὴν τῶν ἐωντοῦ γινομένην, ὡς ἔτυχε ἐπισπένδων  
 τοῖσι ἱροῖσι, ὥσε ἐωυτὸν ἐς τὸ πῦρ· οὕτω δὲ κατακαυ-  
 θέντα ἀφανισθῆναι. ἀφανισθέντι δὲ Ἀμίλκᾳ τρόπῳ 10  
 εἶτε τοιούτῳ, ὡς Φοίνικες λέγουσι, εἶτε ἐτέρῳ, [ὡς  
 Καρχηδόνιοι καὶ Συρηκόσιοι,] τοῦτο μὲν οἱ θύουσι,  
 τοῦτο δὲ μνήματα ἐποίησαν ἐν πάσῃσι τῇσι πόλισι τῶν  
 ἀποικίδων, ἐν αὐτῇ τε μέγιστον Καρχηδόνη.

#### Action of the Corcyraeans.

Τὰ μὲν ἀπὸ Σικελίης τοσαῦτα. Κερκυραῖοι δὲ τὰδε 168  
 ὑποκρινάμενοι τοῖσι ἀγγέλοισι τοιάδε ἐποίησαν· καὶ  
 γὰρ τούτους παρελάμβανον οἱ αὐτοὶ οἱ περ ἐς Σικελίην  
 ἀπίκοντο, λέγοντες τοὺς αὐτοὺς λόγους τοὺς καὶ πρὸς  
 Γέλωνα ἔλεγον· οἱ δὲ παραντίκα μὲν ὑπὶσχοντο πέμ- 5  
 ψειν τε καὶ ἀμυνέειν, φράζοντες ὡς οὐ σφί περιοπτήη  
 ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη· ἦν γὰρ σφαλῇ, σφεῖς γε  
 οὐδὲν ἄλλο ἢ δουλεύσουσι τῇ πρώτῃ τῶν ἡμερέων· ἀλλὰ  
 τιμωρητέον εἶη ἐς τὸ δυνατώτατον. ὑπεκρίναντο μὲν  
 οὕτω εὐπρόσωπα· ἐπεὶ δὲ ἔδει βοηθέειν, ἄλλα νοέοντες 10  
 ἐπλήρωσαν νέας ἐξήκοντα, μόγις δὲ ἀναχθέντες προσ-  
 ἔμιξαν τῇ Πελοποννήσῳ, καὶ περὶ Πύλον καὶ Ταίναρον  
 γῆς τῆς Λακεδαιμονίων ἀνεκώχεον τὰς νέας, караδο-  
 κέοντες καὶ οὗτοι τὸν πόλεμον τῇ πεσέεται, ἀελπτέοντες  
 μὲν τοὺς Ἑλληνας ὑπερβαλέεσθαι, δοκέοντες δὲ τὸν 15  
 Πέρσῃν κατακρατήσαντα πολλὸν ἄρξειν πάσης τῆς  
 Ἑλλάδος. ἐποίευν ὦν ἐπίτηδες, ἵνα ἔχῃσι πρὸς τὸν  
 Πέρσῃν λέγειν τοιάδε· “ὦ βασιλεῦ, ἡμεῖς, παραλαμ-  
 βανόντων τῶν Ἑλλήνων ἡμέας ἐς τὸν πόλεμον τοῦτον,

- 20 ἔχοντες δύναμιν οὐκ ἐλαχίστην οὐδὲ νέας ἐλαχίστας  
 παρασχόντες ἂν ἀλλὰ πλείστας μετὰ γε Ἀθηναίους,  
 οὐκ ἡθελήσαμεν τοι ἐναντιοῦσθαι οὐδέ τι ἀποθύμιον  
 ποιῆσαι.” τοιαῦτα λέγοντες ἡλπιζον πλέον τι τῶν  
 ἄλλων οἴσεσθαι· τὰ περ ἂν καὶ ἐγένετο, ὥς ἐμοὶ δοκέει.  
 25 πρὸς δὲ τοὺς Ἑλληνάς σφι σκῆψις ἐπεποιήτο, τῇ περ  
 δὴ καὶ ἐχρήσαντο. αἰτιωμένων γὰρ τῶν Ἑλλήνων ὅτι  
 οὐκ ἐβοήθεον, ἔφασαν πληρῶσαι μὲν ἐξήκοντα τριήρεας,  
 ὑπὸ δὲ ἐτησιέων ἀνέμων ὑπερβαλεῖν Μαλέην οὐκ οἰοί  
 τε γενέσθαι· οὕτω οὐκ ἀπικέσθαι ἐς Σαλαμῖνα, καὶ  
 30 οὐδεμιῇ κακότητι λειφθῆναι τῆς ναυμαχίας.

The Cretans Refuse Assistance.

- 169 Οὗτοι μὲν οὕτω διεκρούσαντο τοὺς Ἑλληνας. Κρή-  
 τες δέ, ἐπεῖτε σφέας παρελάμβανον οἱ ἐπὶ τούτοις  
 ταχθέντες Ἑλλήνων, ἐποίησαν τοιόνδε· πέμψαντες  
 κοινῇ θεοπρόπους ἐς Δελφοὺς τὸν θεὸν ἐπειρώτεον εἴ  
 5 σφι ἄμεινον τιμωρέουσι γίνεται τῇ Ἑλλάδι. ἡ δὲ  
 Πυθίῃ ὑπεκρίνατο, “ὦ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν  
 ἐκ τῶν Μενέλεω τιμωρημάτων Μίνως ἔπεμψε μηνίων  
 δακρύματα, ὅτι οἱ μὲν οὐ συνεξεπρήξαντο αὐτῷ τὸν ἐν  
 Καμικῷ θάνατον γενόμενον, ὑμεῖς δὲ ἐκείνοισι τὴν ἐκ  
 10 Σπάρτης ἀρπασθεῖσαν ὑπ’ ἀνδρὸς βαρβάρου γυναῖκα.”  
 ταῦτα οἱ Κρήτες ὥς ἀπενειχθέντα ἤκουσαν, ἔσχοντο  
 170 τῆς τιμωρίας. λέγεται γὰρ Μίνων κατὰ ζήτησιν Δαι-  
 δάλου ἀπικόμενον ἐς Σικανίην τὴν νῦν Σικελίην καλε-  
 μένην ἀποθανεῖν βιαίῳ θανάτῳ· ἀνὰ δὲ χρόνον Κρήτας,  
 θεοῦ σφι ἐποτρύναντος, πάντας πλὴν Πολιχμιτέων τε  
 5 καὶ Πραισιῶν ἀπικομένους στόλῳ μεγάλῳ ἐς Σικανίην  
 πολιορκεῖν ἐπ’ ἔτεα πέντε πόλιν Καμικόν, τὴν κατ’  
 ἐμὲ Ἀκραγαντῖνοι ἐνέμοντο· τέλος δὲ οὐ δυναμένους

οὔτε ἐλεῖν οὔτε παραμένειν λιμῶ συνεστεῶτας, ἀπολι-  
 πόντας οὔχεσθαι. ὥς δὲ κατὰ Ἱηπυγίην γενέσθαι  
 πλέοντας, ὑπολαβόντα σφέας χειμῶνα μέγαν ἐκβαλεῖν 10  
 ἐς τὴν γῆν· συναραχθέντων δὲ τῶν πλοίων, οὐδεμίαν  
 γάρ σφι ἔτι κομιδὴν ἐς Κρήτην φαίνεσθαι, ἐνθαῦτα  
 Ὑρίην πόλιν κτίσαντας καταμεῖναί τε καὶ μεταβαλόν-  
 τας ἀντὶ μὲν Κρητῶν γενέσθαι Ἱήπυγας Μεσσαπίους,  
 ἀντὶ δὲ εἶναι νησιώτας ἠπειρώτας. ἀπὸ δὲ Ὑρίης πό- 15  
 λιος τὰς ἄλλας οἰκῆσαι, τὰς δὴ Ταραντῖνοι χρόνῳ ὕστε-  
 ρον πολλῶ ἐξανιστάντες προσέπταισαν μεγάλως, ὥστε  
 φόνος Ἑλληνικὸς μέγιστος οὗτος δὴ ἐγένετο πάντων  
 τῶν ἡμεῖς ἴδμεν, αὐτῶν τε Ταραντίνων καὶ Ῥηγίων, οἳ  
 ὑπὸ Μικύθου τοῦ Χοίρου ἀναγκαζόμενοι τῶν ἀστῶν καὶ 20  
 ἀπικόμενοι τιμωροὶ Ταραντίνουσι ἀπέθανον τρισχίλιοι  
 οὕτω· αὐτῶν δὲ Ταραντίνων οὐκ ἐπῆν ἀριθμός. ὁ δὲ  
 Μίκυθος οἰκέτης ἐὼν Ἀναξίλειω ἐπίτροπος Ῥηγίου  
 καταλέλειπτο, οὗτος ὅς περ ἐκπεσὼν ἐκ Ῥηγίου καὶ  
 Τεγέην τὴν Ἀρκάδων οἰκῆσας ἀνέθηκε ἐν Ὀλυμπίῃ 25  
 τοὺς πολλοὺς ἀνδριάντας. ἀλλὰ τὰ μὲν κατὰ Ῥηγίους **171**  
 τε καὶ Ταραντίνους τοῦ λόγου μοι παρενθήκη γέγονε·  
 ἐς δὲ τὴν Κρήτην ἐρημωθείσαν, ὡς λέγουσι Πραῖσιοι,  
 ἐσοικίζεσθαι ἄλλους τε ἀνθρώπους καὶ μάλιστα Ἕλλη-  
 νας, τρίτῃ δὲ γενεῇ μετὰ Μίνων τελευτήσαντα γενέσθαι 5  
 τὰ Τρωικά, ἐν τοῖσι οὐ φλαυροτάτους φαίνεσθαι ἔοντας  
 Κρήτας τιμωροὺς Μενέλεω. ἀπὸ τούτων δὲ σφι ἀπο-  
 νοστήσασι ἐκ Τροίης λιμὸν τε καὶ λοιμὸν γενέσθαι καὶ  
 αὐτοῖσι καὶ τοῖσι προβάτοισι, ἔστε τὸ δεύτερον ἐρημω-  
 θείσης Κρήτης μετὰ τῶν ὑπολοίπων τρίτους αὐτὴν νῦν 10  
 νέμεσθαι Κρήτας. ἡ μὲν δὴ Πυθίη ὑπομνήσασα ταῦτα  
 ἔσχε βουλομένους τιμωρέειν τοῖσι Ἕλλησι.



## The Thessalians and the Pass of Tempe.

- 172** Θεσσαλοὶ δὲ ὑπὸ ἀναγκαίης τὸ πρῶτον ἐμῆδισαν, ὥς διέδεξαν, ὅτι οὐ σφί ἦνδανε τὰ οἱ Ἀλευάδαι ἐμῆχανέοντο. ἐπεῖτε γὰρ ἐπύθοντο τάχιστα μέλλοντα διαβαίνειν τὸν Πέρσην εἰς τὴν Εὐρώπην, πέμπουσι εἰς τὸν
- 5 Ἰσθμὸν ἀγγέλους· ἐν δὲ τῷ Ἰσθμῷ ἦσαν ἀλισμένοι πρόβουλοι τῆς Ἑλλάδος ἀραιρημένοι ἀπὸ τῶν πολίων τῶν τὰ ἀμείνω φρονεουσέων περὶ τὴν Ἑλλάδα. ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἄγγελοι ἔλεγον, “ ἄνδρες Ἕλληνες, δεῖ φυλάσσεσθαι τὴν ἐσβολὴν τὴν
- 10 Ὀλυμπικὴν, ἵνα Θεσσαλίῃ τε καὶ ἡ σύμπασα ἡ Ἑλλὰς ἐν σκέπῃ τοῦ πολέμου. ἡμεῖς μὲν νυν ἔτοιμοί εἰμεν συμφυλάσσειν, πέμπειν δὲ χρὴ καὶ ὑμέας στρατιὴν πολλήν, ὥς, εἰ μὴ πέμψετε, ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ· οὐ γάρ τι προκατημένους τοσούτο πρὸ
- 15 τῆς ἄλλης Ἑλλάδος μούνους πρὸ ὑμέων δεῖ ἀπολέσθαι. βοηθέειν δὲ οὐ βουλόμενοι ἀναγκαίην ἡμῖν οὐδεμίαν οἰοί τε ἐστὲ προσφέρειν· οὐδαμὰ γὰρ ἀδυνασίης ἀνάγκη κρέσσων ἔφυ. ἡμεῖς δὲ πειρησόμεθα αὐτοὶ τινα σωτη-
- 173** ρίην μηχανέμενοι.” ταῦτα ἔλεγον οἱ Θεσσαλοί. οἱ δὲ Ἕλληνες πρὸς ταῦτα ἐβουλεύσαντο εἰς Θεσσαλίην πέμπειν κατὰ θάλασσαν πεζὸν στρατὸν φυλάζοντα τὴν ἐσβολὴν. ὥς δὲ συνελέχθη ὁ στρατός, ἔπλεε δι’ Εὐρί-
- 5 πον· ἀπικόμενος δὲ τῆς Ἀχαιῆς εἰς Ἄλωνα, ἀποβὰς ἐπορεύετο εἰς Θεσσαλίην, τὰς νέας αὐτοῦ καταλιπών, καὶ ἀπῆκετο εἰς τὰ Τέμπεα εἰς τὴν ἐσβολὴν ἣ περ ἀπὸ Μακεδονίης τῆς κάτω εἰς Θεσσαλίην φέρει παρὰ ποταμὸν Πηνειόν, μεταξὺ δὲ Ὀλύμπου τε ὄρεος [έόντα] καὶ
- 10 τῆς Ὀσσης. ἐνθαῦτα ἐστρατοπεδεύοντο τῶν Ἑλλήνων κατὰ μυρίους ὀπλίτας συλλεγόντες, καὶ σφί προσῆν ἡ

Θεσσαλῶν ἵππος· ἐστρατήγεε δὲ Λακεδαιμονίων μὲν Εὐαίνετος ὁ Καρήνου ἐκ τῶν πολεμάρχων ἀραιρημένος, γένεος μέντοι ἐὼν οὐ τοῦ βασιλῆιου, Ἀθηναίων δὲ Θεμιστοκλῆς ὁ Νεοκλέος. ἔμειναν δὲ ὀλίγας ἡμέρας ἐν- 15 ταῦτα· ἀπικόμενοι γὰρ ἄγγελοι παρὰ Ἀλεξάνδρου τοῦ Ἀμύντεω ἀνδρὸς Μακεδόνης συνεβούλευόν σφι ἀπαλλάσσεσθαι μηδὲ μένοντας ἐν τῇ ἐσβολῇ καταπατηθῆναι ὑπὸ τοῦ στρατοῦ τοῦ ἐπιόντος, σημαίνοντες τὸ πληθὺς τε τῆς στρατιῆς καὶ τὰς νέας. ὥς δὲ οὗτοί σφι ταῦτα 20 συνεβούλευον, χρηστὰ γὰρ ἐδόκεον συμβουλεύειν καὶ σφι εὖνοος ἐφαίνετο ἐὼν ὁ Μακεδών, ἐπείθοντο. δοκέειν δ' ἐμοί, ἀρρωδίῃ ἦν τὸ πείθον, ὥς ἐπύθοντο καὶ ἄλλην ἐοῦσαν ἐσβολὴν ἐς Θεσσαλοὺς κατὰ τὴν ἄνω Μακεδονίην διὰ Περραιβῶν κατὰ Γόννον πόλιν, τῇ περ δὴ 25 καὶ ἐσέβαλε ἡ στρατιὴ ἡ Ξέρξεω. καταβάντες δὲ οἱ Ἕλληνες ἐπὶ τὰς νέας ὀπίσω ἐπορεύοντο ἐς τὸν Ἰσθμόν.

Αὕτη ἐγένετο ἡ ἐς Θεσσαλίην στρατιή, βασιλέος τε 174 μέλλοντος διαβαίνειν ἐς τὴν Εὐρώπην ἐκ τῆς Ἀσίας καὶ ἑόντος ἤδη ἐν Ἀβύδῳ. Θεσσαλοὶ δὲ ἐρημωθέντες συμμάχων οὕτω δὴ ἐμήδισαν προθύμως οὐδ' ἔτι ἐνδοιαστῶς, ὥστε ἐν τοῖσι πρήγμασι ἐφαίνοντο βασιλεῖ ἄνδρες 5 ἑόντες χρησιμώτατοι.

Artemisium and Thermopylae to be Defended by the Greeks.

Οἱ δὲ Ἕλληνες ἐπείτε ἀπύκατο ἐς τὸν Ἰσθμόν, ἐβου- 175 λεύοντο πρὸς τὰ λεχθέντα ἐξ Ἀλεξάνδρου τῇ τε στήσονται τὸν πόλεμον καὶ ἐν οἷσι χώροις. ἡ νικῶσα δὲ γνώμη ἐγένετο τὴν ἐν Θερμοπύλῃσι ἐσβολὴν φυλάξαι· στεινότερῃ γὰρ ἐφαίνετο ἐοῦσα τῆς ἐς Θεσσαλίην 5 καὶ ἅμα ἀγχοτέρῃ τε τῆς ἐωυτῶν . . . τὴν δὲ ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἄλόντες Ἕλλήνων ἐν Θερμοπύλῃσι,

οὐδὲ ᾗδεσαν εἶδυσαν πρότερον ἢ περ ἀπικόμενοι ἐς Θερ-  
 μοπύλας ἐπύθοντο Τρηχινίων. ταύτην ὦν ἐβουλευσάντο  
 10 φυλάσσοντες τὴν ἐσβολὴν μὴ παριέναι ἐς τὴν Ἑλλάδα  
 τὸν βάρβαρον, τὸν δὲ ναυτικὸν στρατὸν πλέειν γῆς τῆς  
 Ἰστιαιώτιδος ἐπὶ Ἀρτεμίσιον. ταῦτα γὰρ ἀγχοῦ τε  
 ἀλλήλων ἐστὶ ὥστε πυνθάνεσθαι τὰ κατὰ ἐκατέρους  
**176** ἔοντα, οἳ τε χώροι οὕτω ἔχουσι. τοῦτο μὲν τὸ Ἀρτε-  
 μίσιον· ἐκ τοῦ πελάγεος τοῦ Θρηκίου ἐξ εὐρέος συνά-  
 γεται ἐς στεινὸν ἔοντα τὸν πόρον τὸν μεταξὺ νήσου τε  
 Σκιάθου καὶ ἡπείρου Μαγνησίης· ἐκ δὲ τοῦ στεινοῦ  
 5 τῆς Εὐβοίης ἤδη τὸ Ἀρτεμίσιον δέκεται αἰγιαλός, ἐν δὲ  
 Ἀρτέμιδος ἱρόν. ἡ δὲ αὖ διὰ Τρηχίνος ἔσοδος ἐς τὴν  
 Ἑλλάδα ἐστί, τῇ στεινοτάτῃ, ἡμίπλεθρον. οὐ μέντοι  
 κατὰ τοῦτό γε ἐστὶ τὸ στεινότατον τῆς χώρας τῆς ἄλ-  
 λης, ἀλλ' ἔμπροσθὲ τε Θερμοπυλέων καὶ ὀπισθε, κατὰ  
 10 τε Ἀλπηνοὺς ὀπισθε ἔοντας εἶδυσαν ἀμαξιτὸς μούνη, καὶ  
 ἔμπροσθε κατὰ Φοῖνικα ποταμὸν ἀγχοῦ Ἀνθήλης πό-  
 λις ἄλλη ἀμαξιτὸς μούνη. τῶν δὲ Θερμοπυλέων τὸ  
 μὲν πρὸς ἐσπέρης ὄρος ἄβατόν τε καὶ ἀπόκρημνον,  
 ὑψηλόν, ἀνατείνου ἐς τὴν Οἴτην· τὸ δὲ πρὸς τὴν ἡῶ  
 15 τῆς ὁδοῦ θάλασσα ὑποδέκεται καὶ τενάγεια. ἔστι δὲ ἐν  
 τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά, τὰ Χύτρος καλέουσι  
 οἱ ἐπιχώριοι, καὶ βωμὸς ἵδρυται Ἡρακλῆος ἐπ' αὐτοῖσι.  
 ἐδέδμητο δὲ τεῖχος κατὰ ταύτας τὰς ἐσβολάς, καὶ τό γε  
 παλαιὸν πύλαι ἐπήσαν. ἔδειμαν δὲ Φωκέες τὸ τεῖχος  
 20 δείσαντες, ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκή-  
 σοντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέαται. ἅτε δὴ  
 πειρωμένων τῶν Θεσσαλῶν καταστρέφεσθαι σφεας,  
 τοῦτο προεφύλαξαντο οἱ Φωκέες, καὶ τὸ ὕδωρ τὸ θερμὸν  
 τότε ἐπήκαν ἐπὶ τὴν ἔσοδον, ὥς ἂν χαραδρωθεῖν ὁ χῶ-  
 25 ρος, πᾶν μηχανεόμενοι ὅπως μὴ σφί ἐσβάλοιεν οἱ Θεσ-

σαλοὶ ἐπὶ τὴν χώραν. τὸ μὲν νυν τεῖχος τὸ ἀρχαῖον ἐκ παλαιοῦ τε ἐδέδμητο καὶ τὸ πλεον αὐτοῦ ἤδη ὑπὸ χρόνου ἔκειτο· τοῖσι δὲ αὖτις ὀρθώσασι ἔδοξε ταύτη ἀπαμύνειν ἀπὸ τῆς Ἑλλάδος τὸν βάρβαρον. κώμη δέ ἐστι ἀγχοτάτω τῆς ὁδοῦ, Ἀλπηνοὶ οὖνομα· ἐκ ταύτης δὲ ἐπισιτιεῖσθαι ἐλογίζοντο οἱ Ἕλληνες.

Land and Naval Force Despatched from the Isthmus;  
Oracles.

Οἱ μὲν νυν χώροι οὗτοι τοῖσι Ἕλλησι εἶναι ἐφαί- **177**  
νοντο ἐπιτήδευ· ἅπαντα γὰρ προσκεψάμενοι καὶ ἐπιλο-  
γισθέντες ὅτι οὔτε πλήθει ἔξουσι χρᾶσθαι οἱ βάρβαροι  
οὔτε ἵππῳ, ταύτη σφι ἔδοξε δέκεσθαι τὸν ἐπὶ τὴν Ἑλλάδα.  
ὥς δὲ ἐπύθοντο τὸν Πέρσῃν ἑόντα ἐν 5  
Πιερίῃ, διαλυθέντες ἐκ τοῦ Ἰσθμοῦ ἐστρατεύοντο αὐτῶν  
οἱ μὲν ἐς Θερμοπύλας πεζῇ, ἄλλοι δὲ κατὰ θάλασσαν  
ἐπ' Ἀρτεμίσιον.

Οἱ μὲν δὴ Ἕλληνες κατὰ τάχος ἐβοήθειον διαταχ- **178**  
θέντες, Δελφοὶ δ' ἐν τούτῳ τῷ χρόνῳ ἐχρηστηριάζοντο  
τῷ θεῷ ὑπὲρ ἑωυτῶν καὶ τῆς Ἑλλάδος καταρρωδηκό-  
τες, καὶ σφι ἐχρήσθη ἀνέμοισι εὔχεσθαι· μεγάλους γὰρ  
τούτους ἔσεσθαι τῇ Ἑλλάδι συμμάχους. Δελφοὶ δὲ 5  
δεξάμενοι τὸ μαντήιον πρῶτα μὲν Ἑλλήνων τοῖσι βου-  
λομένοισι εἶναι ἐλευθέροισι ἐξήγγειλαν τὰ χρησθέντα  
αὐτοῖσι, καὶ σφι δεινῶς καταρρωδέουσι τὸν βάρβαρον  
ἐξαγγείλαντες χάριν ἀθάνατον κατέθεντο· μετὰ δὲ ταύ-  
τα οἱ Δελφοὶ τοῖσι ἀνέμοισι βωμόν τε ἀπέδεξαν ἐν 10  
Θυίῃ, τῇ περ τῆς Κηφισοῦ θυγατρὸς Θυίης τὸ τέμενος  
ἐστι, ἐπ' ἧς καὶ ὁ χώρος οὗτος τὴν ἐπωνυμίην ἔχει, καὶ  
θυσίῃσιν σφῆας μετήσαν.

## Ten Persian Ships Advance from Therma; First Bloodshed.

- 179** Δελφοὶ μὲν δὴ κατὰ τὸ χρηστήριον ἔτι καὶ νῦν τοὺς ἀνέμους ἰλάσκονται. ὁ δὲ ναυτικὸς Ξέρξεω στρατὸς ὀρμεόμενος ἐκ Θέρμης πόλιος παρέβαλε νηυσὶ τῇσι ἄριστα πλεούσῃσι δέκα ἰθὺ Σκιάθου, ἔνθα ἦσαν προ-  
5 φυλάσσουσαι νέες τρεῖς Ἑλληνίδες, Τροϊζηνίη τε καὶ Αἰγιναιή καὶ Ἀττική. προῖδόντες δὲ οὗτοι τὰς νέας τῶν
- 180** βαρβάρων ἐς φυγὴν ὥρμησαν. τὴν μὲν δὴ Τροϊζηνίην, τῆς ἦρχε Πρηξίνος, αὐτίκα αἰρέουσι ἐπισπόμενοι οἱ βάρβαροι, καὶ ἔπειτα τῶν ἐπιβατέων αὐτῆς τὸν καλ-  
λιστεύοντα ἀγαγόντες ἐπὶ τῆς πρῶρης τῆς νεὸς ἔσφα-  
5 ξαν, διαδέξιον ποιεύμενοι τὸν εἶλον τῶν Ἑλλήνων πρῶτον καὶ κάλλιστον. τῷ δὲ σφαγιασθέντι τοῦτῳ τοῦνομα ἦν Λέων· τάχα δ' ἂν τι καὶ τοῦ οὐνόματος ἐπαύροιτο,
- 181** ἡ δὲ Αἰγιναιή, τῆς ἐτριηράρχεε Ἀσωνίδης, καὶ τινὰ σφιθόρυβον παρέσχε, Πυθέω τοῦ Ἰσχενοῦ (ἐπιβατεύοντος), ἀνδρὸς ἀρίστου γενομένου ταύτην τὴν ἡμέρην· ὃς ἐπειδὴ ἡ νηὺς ἠλίσκετο ἐς τοῦτο ἀντεῖχε μαχόμενος ἐς ὃ κατε-  
5 κρεουργήθη ἅπας. ὥς δὲ πεσὼν οὐκ ἀπέθανε ἀλλ' ἦν ἔμπνοος, οἱ Πέρσαι, οἳ περ ἐπεβάτεον ἐπὶ τῶν νεῶν, δι' ἀρετὴν τὴν ἐκείνου περιποιῆσαί μιν περὶ πλείστου ἐποίησαντο, σμύρνησί τε ἰώμενοι τὰ ἔλκεα καὶ σινδόνας βυσσίνης τελαμῶσι κατειλίσσοντες· καὶ μιν, ὥς ὀπίσω  
10 ἀπίκοντο ἐς τὸ ἐωυτῶν στρατόπεδον, ἐπεδείκνυσαν ἐκπαγλεόμενοι πάσῃ τῇ στρατιῇ περιέποντες εἶν. τοὺς δὲ ἄλλους τοὺς ἔλαβον ἐν τῇ νηὶ ταύτῃ, περιείπον ὥς
- 182** ἀνδράποδα. αἱ μὲν δὴ δύο τῶν νεῶν οὕτω ἐχειρώθησαν· ἡ δὲ τρίτη, τῆς ἐτριηράρχεε Φόρμος ἀνὴρ Ἀθηναῖος, φεύγουσα ἑξοκέλλει ἐς τὰς ἐκβολὰς τοῦ Πηνειοῦ, καὶ τοῦ μὲν σκάφους ἐκράτησαν οἱ βάρβαροι, τῶν δὲ ἀνδρῶν



οὐ· ὥς γὰρ δὴ τάχιστα ἐπώκειλαν τὴν νέα οἱ Ἀθηναῖ- 5  
οι, ἀποθορόντες κατὰ Θεσσαλίην πορευόμενοι ἐκομίσ-  
θησαν ἐς Ἀθήνας.

**The Entire Persian Fleet Arrives off Magnesia.**

Ταῦτα οἱ Ἕλληνες οἱ ἐπ' Ἀρτεμισίῳ στρατοπεδεύο- 183  
μενοι πυνθάνονται παρὰ πυρσῶν ἐκ Σκιάθου· πυνθό-  
μενοι δὲ καὶ καταρρωδήσαντες ἀπὸ τοῦ Ἀρτεμισίου  
μετορμίζοντο ἐς Χαλκίδα, φυλάζοντες μὲν τὸν Εὐρίπον,  
λείποντες δὲ ἡμεροσκόπους περὶ τὰ ὑψηλὰ τῆς Εὐβοίης. 5  
τῶν δὲ δέκα νεῶν τῶν βαρβάρων τρεῖς ἐπήλασαν περὶ  
τὸ ἔρμα τὸ μεταξὺ ἐὼν Σκιάθου τε καὶ Μαγνησίης,  
καλεόμενον δὲ Μύρμηκα. ἐνθαῦτα οἱ βάρβαροι ἐπειδὴ  
στήλην λίθου ἐπέθηκαν κομίσαντες ἐπὶ τὸ ἔρμα, ὀρμη-  
θέντες αὐτοὶ ἐκ Θέρμης, ὥς σφι τὸ ἐμποδὼν ἐγεγόνεε 10  
καθαρόν, ἐπέπλεον πάσῃσι τῇσι νηυσί, ἔνδεκα ἡμέρας  
παρέντες μετὰ τὴν βασιλέος ἐξέλασιν ἐκ Θέρμης. τὸ  
δὲ ἔρμα σφι κατηγήσατο ἐὼν ἐν πόρῳ μάλιστα Πάμμων  
Σκύριος. πανημερὸν δὲ πλέοντες οἱ βάρβαροι ἐξανύουσι  
τῆς Μαγνησίης χώρας ἐπὶ Σηπιάδα τε καὶ τὸν αἰγιαλὸν 15  
τὸν μεταξὺ Κασθαναίης τε πόλιος ἔοντα καὶ Σηπιάδος  
ἀκτῆς.

**Estimate of Xerxes' Combined Forces at this Point.**

Μέχρι μὲν νυν τούτου τοῦ χώρου καὶ Θερμοπυλέων 184  
ἀπαθῆς τε κακῶν ἦν ὁ στρατὸς καὶ πλῆθος ἦν τῆνικαῦτα  
ἔτι, ὥς ἐγὼ συμβαλλόμενος εὐρίσκω, τῶν μὲν ἐκ τῶν  
νεῶν τῶν ἐκ τῆς Ἀσίας, εἰουσέων ἐπτά καὶ διηκοσιέων  
καὶ χιλιέων, τὸν μὲν ἀρχαῖον ἐκάστων τῶν ἐθνέων ἔοντα 5  
ὄμιλον τέσσερας καὶ εἴκοσι μυριάδας καὶ πρὸς χιλιάδα  
τε καὶ τετρακοσίους, ὥς ἀνὰ διηκοσίους ἄνδρας λογι-

ζομένοισι ἐν ἐκάστη νηί. ἐπεβάτευον δὲ ἐπὶ τούτων  
 τῶν νεῶν, χωρὶς ἐκάστων τῶν ἐπιχωρίων ἐπιβατέων,  
 10 Περσέων τε καὶ Μήδων καὶ Σακέων τριήκοντα ἄνδρες.  
 οὗτος ἄλλος ὁμιλος γίνεται τρισμῦριοι καὶ ἑξακισχίλιοι  
 καὶ πρὸς διηκόσιοι τε καὶ δέκα. προσθήσω δ' ἔτι τούτῳ  
 καὶ τῷ προτέρῳ ἀριθμῷ τοὺς ἐκ τῶν πεντηκοντέρων,  
 15 ποιήσας, ὅ τι πλέον ἦν αὐτῶν ἢ ἔλασσον, ἀν' ὁγδώκοντα  
 ἄνδρας ἐνεῖναι. συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὡς καὶ  
 πρότερον εἰρέθη, τρισχίλια. ἤδη ὦν ἄνδρες ἂν εἶεν ἐν  
 αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι. τοῦτο μὲν δὴ  
 τὸ ἐκ τῆς Ἀσίης ναυτικὸν ἦν, σύμπαν ἐὼν πεντήκοντα  
 μυριάδες καὶ μία, χιλιάδες δὲ ἑπείσι ἐπὶ ταύτῃσι ἑπτὰ  
 20 καὶ πρὸς ἑκατοντάδες ἕξ καὶ δεκάς. τοῦ δὲ πεζοῦ  
 ἑβδομήκοντα καὶ ἑκατὸν μυριάδες ἐγένοντο, τῶν δὲ ἵπ-  
 πέων ὀκτὼ μυριάδες. προσθήσω δ' ἔτι τούτοισι τὰς  
 καμήλους τοὺς ἐλαύνοντας Ἀραβίους καὶ τοὺς τὰ ἄρ-  
 ματα Δίβυας, πλήθος ποιήσας δισμυρίους ἄνδρας. καὶ  
 25 δὴ τό τε ἐκ τῶν νεῶν καὶ τοῦ πεζοῦ πλήθος συντιθέ-  
 μενον γίνεται διηκόσιαί τε μυριάδες καὶ τριήκοντα καὶ  
 μία, καὶ πρὸς χιλιάδες ἑπτὰ καὶ ἑκατοντάδες ἕξ καὶ  
 δεκάς. τοῦτο μὲν τὸ ἐξ αὐτῆς τῆς Ἀσίης στράτευμα  
 ἑξαναχθὲν εἴρηται, ἄνευ τε τῆς θεραπείης τῆς ἐπομένης  
 30 καὶ τῶν σιταγωγῶν πλοίων καὶ ὅσοι ἐνέπλεον τούτοισι.  
 185 τὸ δὲ δὴ ἐκ τῆς Εὐρώπης ἀγόμενον στράτευμα ἔτι  
 προσλογιστέα τούτῳ παντὶ τῷ ἐξηριθμημένῳ· δόκησιν  
 δὲ δεῖ λέγειν. νέας μὲν νυν οἱ ἀπὸ Θρηίκης Ἑλληνες  
 καὶ ἐκ τῶν νήσων τῶν ἐπικειμενέων τῇ Θρηίκῃ παρεί-  
 5 χοντο εἴκοσι καὶ ἑκατόν· ἐκ μὲν νυν τούτων τῶν νεῶν  
 ἄνδρες τετρακισχίλιοι καὶ δισμῦριοι γίνονται. πεζοῦ  
 δὲ τὸν Θρήικες παρείχοντο καὶ Παῖονες καὶ Ἑορδοὶ καὶ  
 Βοττιαῖοι καὶ τὸ Χαλκιδικὸν γένος καὶ Βρύγοι καὶ

Πίερες καὶ Μακεδόνες καὶ Περραιβοὶ καὶ Ἐνιήνες καὶ  
 Δόλοπες καὶ Μάγνητες καὶ Ἀχαιοὶ καὶ ὅσοι τῆς Θρηίκης 10  
 τὴν παραλίην νέμονται, τούτων τῶν ἐθνέων τριήκοντα  
 μυριάδας δοκέω γενέσθαι. αὗται ὦν αἱ μυριάδες ἐκεί-  
 νησι προστεθεῖσαι τῇσι ἐκ τῆς Ἀσίης, γίνονται αἱ  
 πᾶσαι ἀνδρῶν αἱ μάχιμοι μυριάδες διηκόσιαι καὶ ἐξή-  
 κοντα καὶ τέσσερες, ἔπεισι δὲ ταύτησι ἑκατοντάδες ἐκ- 15  
 καίδεκα καὶ δεκάς. τοῦ μαχίμου δὲ τούτου ἔοντος **186**  
 ἀριθμὸν τοσούτου, τὴν θεραπήν τὴν ἐπομένην τούτοισι  
 καὶ τοὺς ἐν τοῖσι σιταγωγοῖσι ἀκάτοισι ἔοντας καὶ  
 μάλα ἐν τοῖσι ἄλλοισι πλοίοισι τοῖσι ἅμα πλέουσι τῇ  
 στρατιῇ, τούτους τῶν μαχίμων ἀνδρῶν οὐ δοκέω εἶναι 5  
 ἐλάσσονας ἀλλὰ πλεῦνας. καὶ δὴ σφεας ποιέω ἴσους  
 ἐκείνοισι εἶναι καὶ οὔτε πλεῦνας οὔτε ἐλάσσονας οὐδέν·  
 ἐξισούμενοι δὲ οὗτοι τῷ μαχίμῳ ἐκπληροῦσι τὰς ἴσας  
 μυριάδας ἐκείνοισι. οὕτω πεντακοσίας τε μυριάδας  
 καὶ εἴκοσι καὶ ὀκτὼ καὶ χιλιάδας τρεῖς καὶ ἑκατοντάδας 10  
 δύο καὶ δεκάδας δύο ἀνδρῶν ἤγαγε Ξέρξης ὁ Δαρείου  
 μέχρι Σηπιάδος καὶ Θερμοπυλέων. οὗτος μὲν δὴ τοῦ **187**  
 συνάπαντος τοῦ Ξέρξεω στρατεύματος ἀριθμός, γυναι-  
 κῶν δὲ σιτοποιῶν καὶ παλλακέων καὶ εὐνούχων οὐδεὶς  
 ἂν εἴποι ἀτρεκέα ἀριθμόν· οὐδ' αὖ ὑποζυγίων τε καὶ  
 τῶν ἄλλων κτηνέων τῶν ἀχθοφόρων καὶ κυνῶν Ἰνδικῶν 5  
 τῶν ἐπομένων, οὐδ' ἂν τούτων ὑπὸ πλήθεος οὐδεὶς ἂν  
 εἴποι ἀριθμόν. ὥστε οὐδέν μοι θῶμα παρίσταται  
 προδοῦναι τὰ ῥέεθρα τῶν ποταμῶν (ἔστι τῶν) ἀλλὰ  
 μᾶλλον ὅκως τὰ σιτία ἀντέχρησε θῶμά μοι μυριάσι  
 τοσαύτησι. εὐρίσκω γὰρ συμβαλλόμενος, εἰ (χοίνικα 10  
 πυρῶν ἕκαστος τῆς ἡμέρης ἐλάμβανε καὶ μηδὲν πλεόν,  
 ἔνδεκα μυριάδας μεδίμνων τελομένης ἐπ' ἡμέρῃ ἐκάστη  
 καὶ πρὸς τριηκοσίους τε ἄλλους μεδίμνους καὶ τεσσερά-

κοντα. γυναιξὶ δὲ καὶ εὐνούχοισι καὶ ὑποζυγίοισι καὶ  
 15 κυσὶ οὐ λογίζομαι. ἀνδρῶν δὲ εὐσέων τοσούτων  
 μυριάδων, κάλλεός τε εἵνεκα καὶ μεγάθεος οὐδεὶς αὐτῶν  
 ἀξιονικότερος ἦν αὐτοῦ Ξέρξεω ἔχειν τοῦτο τὸ κράτος.

**An Irresistible Storm; Boreas and the Athenians.**

- 188** Ὁ δὲ δὴ ναυτικὸς στρατὸς ἐπεῖτε ὀρμηθεὶς ἔπλεε καὶ  
 κατέσχε τῆς Μαγνησίης χώρας ἐς τὸν αἰγιαλὸν τὸν  
 μεταξὺ Κασθαναίης τε πόλιος ἔοντα καὶ Σηπιάδος  
 ἀκτῆς, αἱ μὲν δὴ πρῶται τῶν νεῶν ὄρμεον πρὸς γῆν,  
 5 ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰ-  
 γιαλοῦ ἔοντος οὐ μεγάλου, πρόκροσσαι ὀρμέοντο ἐς πόν-  
 τον καὶ ἐπὶ ὀκτῶ νέας. ταύτην μὲν τὴν εὐφρόνην οὕτω,  
 ἅμα δὲ ὄρθρῳ ἐξ αἰθρίης τε καὶ νηνεμῆς τῆς θαλάσσης  
 ζεσάσης ἐπέπεσέ σφι χειμῶν τε μέγας καὶ πολλὸς ἄνε-  
 10 μος ἀπηλιώτης, τὸν δὴ Ἑλλησποντίην καλέουσι οἱ περὶ  
 ταῦτα τὰ χωρία οἰκημένοι. ὅσοι μὲν νυν αὐτῶν αὐξό-  
 μενον ἔμαθον τὸν ἄνεμον, καὶ τοῖσι οὕτω εἶχε ὄρμον, οἱ  
 δ' ἔφθησαν τὸν χειμῶνα ἀνασπάσαντες τὰς νέας, καὶ  
 αὐτοὶ τε περιῆσαν καὶ αἱ νέες αὐτῶν· ὅσας δὲ τῶν  
 15 νεῶν μεταρσίας ἔλαβε, τὰς μὲν ἐξέφερε πρὸς Ἴπνους  
 καλεομένους τοὺς ἐν Πηλίῳ, τὰς δὲ ἐς τὸν αἰγιαλόν·  
 αἱ δὲ περὶ αὐτὴν τὴν Σηπιάδα περιέπιπτον, αἱ δὲ ἐς  
 Μελίβοιαν πόλιν, αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο.
- 189** ἦν τε τοῦ χειμῶνος χρῆμα ἀφόρητον. λέγεται δὲ λόγος  
 ὥς Ἀθηναῖοι τὸν Βορέην ἐκ θεοπροπίου ἐπεκαλέσαντο,  
 ἐλθόντος σφι ἄλλου χρηστηρίου τὸν γαμβρὸν ἐπικούρου  
 καλέσασθαι. Βορέης δὲ κατὰ τὸν Ἑλλήνων λόγον ἔχει  
 5 γυναικα Ἀττικὴν, Ὀρειθυίην τὴν Ἐρεχθέος. κατὰ δὴ  
 τὸ κῆδος τοῦτο οἱ Ἀθηναῖοι, ὥς φάτις ὥρμηται, συμβαλ-  
 λόμενοι σφίσι τὸν Βορέην γαμβρὸν εἶναι, ναυλοχέοντες

τῆς Εὐβοίης ἐν Χαλκίδι ὡς ἔμαθον αὐξόμενον τὸν χει-  
μῶνα, ἥ καὶ πρὸ τούτου, ἐθύοντό τε καὶ ἐπεκαλέοντο  
τόν τε Βορέην καὶ τὴν Ὀρειθυίην τιμωρῆσαι σφίσι καὶ 10  
διαφθεῖραι τῶν βαρβάρων τὰς νέας, ὡς καὶ πρότερον  
περὶ Ἀθων. εἰ μὲν νυν διὰ ταῦτα τοῖσι βαρβάροισι  
ὀρμέουσι Βορέης ἐπέπεσε, οὐκ ἔχω εἰπεῖν· οἱ δ' ὦν  
Ἀθηναῖοι σφίσι λέγουσι βοηθήσαντα τὸν Βορέην πρό-  
τερον καὶ τότε ἐκείνα κατεργάσασθαι, καὶ ἱρὸν ἀπελ- 15  
θόντες Βορέω ἰδρύναντο παρὰ ποταμὸν Ἴλισσόν.

**Persian Loss; Aminocles' Luck; Advance to Aphetæ.**

Ἐν τούτῳ τῷ πόνῳ νέας οἱ ἐλάχιστας λέγουσι 190  
διαφθαρῆναι τετρακοσιέων οὐκ ἐλάσσονας, ἄνδρας τε  
ἀναριθμήτους χρημάτων τε πλῆθος ἄφθονον· ὥστε  
Ἀμεινοκλεί τῷ Κρητίνεω ἀνδρὶ Μάγνητι γηοχέοντι  
περὶ Σηπιάδα μεγάλως ἡ ναυηγίῃ αὕτη ἐγένετο χρηστή, 5  
ὅς πολλὰ μὲν χρύσεια ποτήρια ὑστέρῳ χρόνῳ ἐκβρασσό-  
μενα ἀνείλετο πολλὰ δὲ ἀργύρεα, θησαυρούς τε τῶν  
Περσέων εὔρε, ἄλλα τε [χρύσεια] ἄφατα χρήματα περιε-  
βάλετο, ἀλλ' ὁ μὲν τὰλλα οὐκ εὐτυχέων εὐρήμασι μέγα  
πλούσιος ἐγένετο· ἦν γάρ τις καὶ τοῦτον ἄχαρις συμ- 10  
φορὴ λυπεύσα παιδοφόνος. σιταγωγῶν δὲ ὀλκάδων καὶ 191  
τῶν ἄλλων πλοίων διαφθειρομένων οὐκ ἐπὶν ἀριθμός·  
ὥστε δείσαντες οἱ στρατηγοὶ τοῦ ναυτικοῦ στρατοῦ μή  
σφι κεκακωμένοισι ἐπιθέωνται οἱ Θεσσαλοί, ἔρκος ὑψη-  
λὸν ἐκ τῶν ναυηγίων περιεβάλλοντο. ἡμέρας γὰρ δὴ 5  
ἐχειμάζε τρεῖς· τέλος δὲ ἔντομά τε ποιεῦντες καὶ κα-  
ταείδοντες θοῇσι οἱ Μάγοι τῷ ἀνέμῳ, πρὸς τε τούτοις  
καὶ τῇ Θετί καὶ τῇσι Νηρηίσι θύοντες, ἔπαυσαν τετάρτη  
ἡμέρῃ, ἥ ἄλλως κως αὐτὸς ἐθέλων ἐκόπασε, τῇ δὲ Θετί  
ἔθνον πυθόμενοι παρὰ τῶν Ἰώνων τὸν λόγον, ὡς ἐκ τοῦ 10



- χώρου τούτου ἀρπασθείη ὑπὸ Πηλέος, εἴη τε ἅπαντα ἡ ἰκτὴ ἢ Σηπιάς ἐκείνης τε καὶ τῶν ἀλλέων Νηρηίδων.
- 192** ὁ μὲν δὴ τετάρτῃ ἡμέρῃ ἐπέπαυτο, τοῖσι δὲ Ἕλλησι οἱ ἡμεροσκόποι ἀπὸ τῶν ἄκρων τῶν Εὐβοϊκῶν καταδραμόντες δευτέρῃ ἡμέρῃ, ἀπ' ἧς ὁ χειμὼν ὁ πρῶτος ἐγένετο, ἐσήμαινον πάντα τὰ γενόμενα περὶ τὴν ναυηγίην. οἱ δὲ ὥς ἐπύθοντο, Ποσειδέωνι σωτῆρι εὐξάμενοι καὶ σπονδὰς προχέαντες τὴν ταχίστην ὀπίσω ἡπείγοντο ἐπὶ τὸ Ἀρτεμίσιον, ἐλπίσαντες ὀλίγας τινας σφὶ ἀντιξόους
- 193** ἔσσεσθαι νέας. οἱ μὲν δὴ τὸ δεύτερον ἐλθόντες περὶ τὸ Ἀρτεμίσιον ἐναυλόχεον, Ποσειδέωνος σωτῆρος ἐπώνυμὴν ἀπὸ τούτου ἔτι καὶ ἐς τὸδε νομίζοντες. οἱ δὲ βάρβαροι, ὥς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κύμα ἔστρωτο, κατασπᾶσαντες τὰς νέας ἔπλεον παρὰ τὴν ἡπειρον, κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης ἰθέαν ἔπλεον ἐς τὸν κόλπον τὸν ἐπὶ Παγασέων φέροντα. ἔστι δὲ χώρος ἐν τῷ κόλπῳ τούτῳ τῆς Μαγνησίης, ἐνθα λέγεται τὸν Ἡρακλέα καταλειφθῆναι ὑπὸ Ἰήσονός τε καὶ τῶν
- 10** συνεταίρων ἐκ τῆς Ἀργούς ἐπ' ὕδωρ πεμφθέντα, εὖτ' ἐπὶ τὸ κῶας ἔπλεον ἐς Αἶαν τὴν Κολχίδα. ἐνθεύτεν γὰρ ἔμελλον ὑδρευσάμενοι ἐς τὸ πέλαγος ἀφήσειν. ἐπὶ τούτου δὲ τῷ χώρῳ οὖνομα γέγονε Ἀφέται. ἐν τούτῳ ὦν ὄρμον οἱ Ξέρξης ἐποιεῦντο.

#### Fifteen Triremes Captured by the Greeks.

- 194** Πεντεκαίδεκα δὲ τῶν νεῶν τουτέων ἔτυχόν τε ὕσταται πολλὸν ἐξαναχθεῖσαι, καὶ κως κατείδον τὰς ἐπ' Ἀρτεμισίῳ τῶν Ἑλλήνων νέας. ἔδοξάν τε δὴ τὰς σφετέρας εἶναι οἱ βάρβαροι καὶ πλείοντες ἐσέπεσον ἐς τοὺς πολεμίους. τῶν ἐστρατήγεε ὁ ἀπὸ Κύμης τῆς Αἰολίδος ὑπαρχος Σανδώκης ὁ Θαμασίου, τὸν δὴ πρότερον τούτων

βασιλεὺς Δαρεῖος ἐπ' αἰτίῃ τοιῇδε λαβὼν ἀνεσταύρωσε,  
 ἔοντα τῶν βασιληῶν δικαστέων· ὁ Σανδώκης ἐπὶ χρή-  
 μασι ἄδικον δίκην ἐδίκησε. ἀνακρεμασθέντος ὧν αὐτοῦ,  
 λογιζόμενος ὁ Δαρεῖος εὖρέ οἱ πλέω ἀγαθὰ τῶν ἁμαρτη- 10  
 μάτων πεποιημένα ἐς οἶκον τὸν βασιλῆιον· εὐρὼν δὲ  
 τοῦτο ὁ Δαρεῖος, καὶ γνοὺς ὡς ταχύτερα αὐτὸς ἢ σοφώ-  
 τερα ἐργασμένος εἶη, ἔλυσε. βασιλέα μὲν δὴ Δαρεῖον  
 οὕτω διαφυγὼν μὴ ἀπολέσθαι περιῆν, τότε δὲ ἐς τοὺς  
 Ἕλληνας καταπλώσας ἔμελλε οὐ τὸ δεύτερον διαφυγὼν 15  
 ἔσσεσθαι· ὥς γάρ σφεας εἶδον προσπλέοντας οἱ Ἕλ-  
 ληνες, μαθόντες αὐτῶν τὴν γινομένην ἁμαρτάδα, ἐπα-  
 ναχθέντες εὐπετέως σφέας εἶλον. ἐν τουτέων μὴ 195  
 Ἀρίδωλις πλέων ἦλω, τύραννος Ἀλαβάνδων τῶν ἐν  
 Καρίῃ, ἐν ἐτέρῃ δὲ ὁ Πάφιος στρατηγὸς Πενθύλος ὁ  
 Δημονόου, ὃς ἦγε μὲν δυνάδεκα νέας ἐκ Πάφου, ἀποβα-  
 λὼν δὲ σφεων τὰς ἑνδεκα τῷ χειμῶνι τῷ γενομένῳ κατὰ 5  
 Σηπιάδα, μὴ τῇ περιγενομένη καταπλέων ἐπ' Ἀρτε-  
 μίσιον ἦλω. τούτους οἱ Ἕλληνες ἐξιστορήσαντες τὰ  
 ἐβούλουντο πυθέσθαι ἀπὸ τῆς Ξέρξεω στρατιῆς, ἀπο-  
 πέμπουσι δεδεμένους ἐς τὸν Κορινθίων ἰσθμόν.

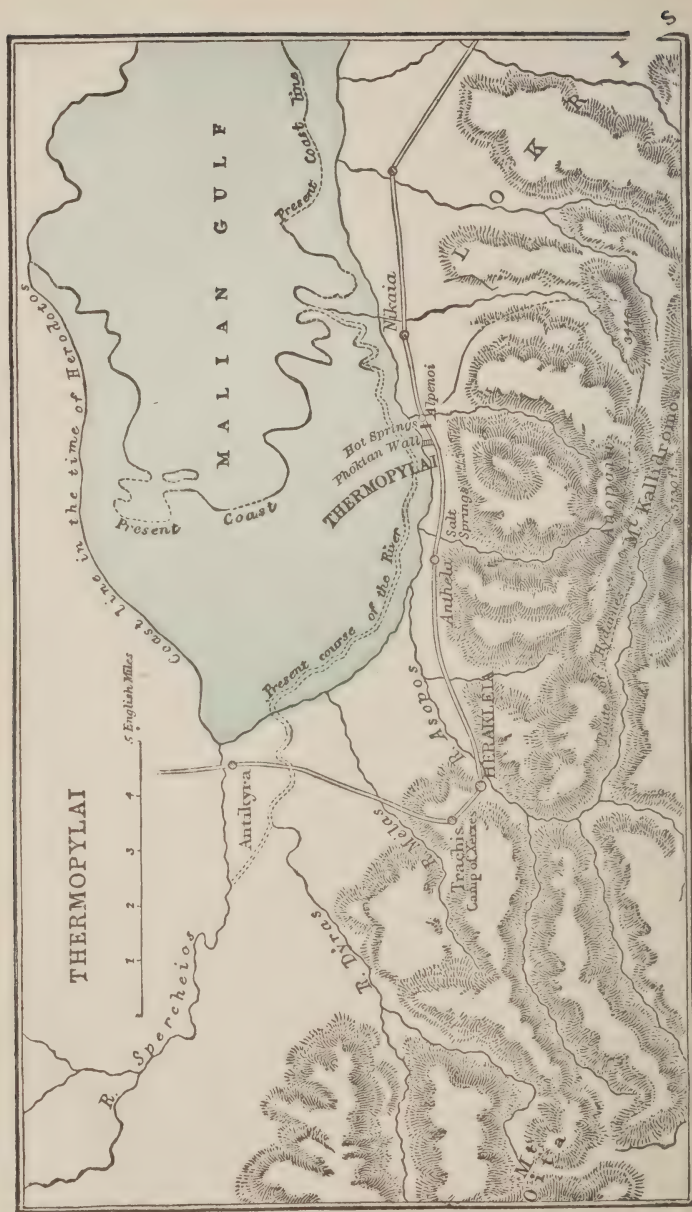
**Xerxes in Thessaly; Athamas and the Legend of Halus.**

Ὁ μὲν δὴ ναυτικὸς ὁ τῶν βαρβάρων στρατός, παρέξ 196  
 τῶν πεντεκαίδεκα νεῶν τῶν εἶπον Σανδώκεα στρατη-  
 γεῖν, ἀπίκοντο ἐς Ἀφέτας. Ξέρξης δὲ καὶ ὁ πεζὸς  
 πορευθεὶς διὰ Θεσσαλίας καὶ Ἀχαιῆς ἐσβεβληκῶς ἦν  
 καὶ δὴ τριταῖος ἐς Μηλιάς, ἐν Θεσσαλίῃ μὲν ἄμιλλαν 5  
 ποιησάμενος ἵππων τῶν ἑωυτοῦ, ἀποπειρώμενος καὶ  
 τῆς Θεσσαλίας ἵππου, πυθόμενος ὡς ἀρίστη εἶη τῶν ἐν  
 Ἑλλησι· ἔνθα δὲ αἱ Ἑλληνίδες ἵπποι ἐλείποντο πολ-  
 λόν. τῶν μὲν νυν ἐν Θεσσαλίῃ ποταμῶν Ὀνόχωνος

10 μῶνος οὐκ ἀπέχρησε τῇ στρατιῇ τὸ ρέεθρον πινόμενος·  
τῶν δὲ ἐν Ἀχαιίῃ ποταμῶν ρέοντων οὐδὲ ὅστις μέγι-  
στος αὐτῶν ἐστι Ἡπιδανός, οὐδὲ οὗτος ἀντέσχε εἰ μὴ λευκὴ  
φλαύρως.

- 197 Ἐς Ἄλωνα δὲ τῆς Ἀχαιίης ἀπικομένῳ Ξέρξῃ οἱ κατη-  
γεμόνες τῆς ὁδοῦ βουλόμενοι τὸ πᾶν ἐξηγέεσθαι ἔλεγόν  
οἱ ἐπιχώριον λόγον, τὰ περὶ τὸ ἶρὸν τοῦ Λαφυστίου  
Διός, ὡς Ἀθάμας ὁ Αἰόλου ἐμηχανήσατο Φρίξῳ μόνον  
5 σὺν Ἴνοϊ βουλευσας, μετέπειτα δὲ ὡς ἐκ θεοπροπίου  
Ἀχαιοὶ προτιθεῖσι τοῖσι ἐκείνου ἀπογόνοισι ἀέθλους  
τοιοῦσδε· ὃς ἂν ᾗ τοῦ γένεος τούτου πρεσβύτατος,  
τούτῳ ἐπιτάξαντες ἔργεσθαι τοῦ πρυτανηίου αὐτοὶ  
φυλακὰς ἔχουσι· λήιτον δὲ καλέουσι τὸ πρυτανήιον οἱ  
10 Ἀχαιοί· ἣν δὲ ἐσέλθῃ, οὐκ ἔστι ὅπως ἔξισι πρὶν ἢ  
θύσεσθαι μέλλῃ· ὥς τ' ἔτι πρὸς τούτοις πολλοὶ ἤδη  
τούτων τῶν μελλόντων θύσεσθαι δείσαντες οἴχοντο  
ἀποδράντες ἐς ἄλλην χώραν, χρόνου δὲ προϊόντος ὀπί-  
σω κατελθόντες ἣν ἀλίσκωνται ἐστέλλοντο ἐς τὸ πρυ-  
15 τανήιον· ὡς θύεται τε ἐξηγέοντο στέμμασι πᾶς πυκα-  
σθεὶς καὶ ὡς σὺν πομπῇ ἐξαχθεῖς. ταῦτα δὲ πᾶσχουσι  
οἱ Κυτισσώρου τοῦ Φρίξου παιδὸς ἀπόγονοι, διότι κα-  
θαρμὸν τῆς χώρας ποιευμένων Ἀχαιῶν ἐκ θεοπροπίου  
Ἀθάμαντα τὸν Αἰόλου καὶ μελλόντων μιν θύειν ἀπι-  
20 κόμενος οὗτος ὁ Κυτίσσωρος ἐξ Αἴης τῆς Κολχίδος  
ἐρρύσατο, ποιήσας δὲ τοῦτο τοῖσι ἐπιγενομένοις ἐξ  
ἔωυτοῦ μῆνιν τοῦ θεοῦ ἐνέβαλε. Ξέρξης δὲ ταῦτα  
ἀκούσας ὡς κατὰ τὸ ἄλσος ἐγίνετο, αὐτὸς τε ἔργετο  
αὐτοῦ καὶ τῇ στρατιῇ πάσῃ παρήγγειλε, τῶν τε Ἀθά-  
30 μαντος ἀπογόνων τὴν οἰκίην ὁμοίως καὶ τὸ τέμενος  
ἐσέβετο.







## The Persians Encamp before the Pass of Thermopylae.

Ταῦτα μὲν τὰ ἐν Θεσσαλίῃ καὶ τὰ ἐν Ἀχαιίῃ· ἀπὸ 198  
 δὲ τούτων τῶν χώρων ἦμε ἐς τὴν Μηλίδα παρὰ κόλπον  
 θαλάσσης, ἐν τῷ ἄμπωτίς τε καὶ ῥηχίῃ ἀνὰ πᾶσαν  
 ἡμέρην γίνεται. περὶ δὲ τὸν κόλπον τοῦτον ἐστὶ χώρος  
 πεδινός, τῇ μὲν εὐρὺς τῇ δὲ καὶ κάρτα στεινός· περὶ δὲ 5  
 τὸν χώρον ὄρεα ὑψηλὰ καὶ ἄβατα περικληίει πᾶσαν  
 τὴν Μηλίδα γῆν, Τρηχίνιαι πέτραι καλεόμεναι. πρώτη  
 μὲν νυν πόλις ἐστὶ ἐν τῷ κόλπῳ ἰόντι ἀπὸ Ἀχαιῆς  
 Ἀντικύρη, παρ' ἣν Σπερχεῖος ποταμὸς ῥέων ἐξ Ἑνιή-  
 νων ἐς θάλασσαν ἐκδιδοί. ἀπὸ δὲ τούτου διὰ εἴκοσί 10  
 κου σταδίων ἄλλος ποταμὸς τῷ οὐνομα κέεται Δύρας,  
 τὸν βοηθέοντα τῷ Ἡρακλεί καιομένῳ λόγος ἐστὶ ἀνα-  
 φανῆναι. ἀπὸ δὲ τούτου δι' ἄλλων εἴκοσι σταδίων  
 ἄλλος ποταμὸς ἐστὶ ὃς καλεῖται Μέλας. Τρηχίς δὲ 199  
 πόλις ἀπὸ τοῦ Μέλανος τούτου ποταμοῦ πέντε στάδια  
 ἀπέχει. ταύτῃ δὲ καὶ εὐρύτατόν ἐστι πάσης τῆς χώρας  
 ταύτης ἐκ τῶν ὀρέων ἐς θάλασσαν, κατ' ἃ Τρηχίς  
 πεπόλιστα· δισχιλίᾳ τε γὰρ καὶ δισμύρια πλέθρα 5  
 τοῦ πεδίου ἐστί. τοῦ δὲ ὄρεος τὸ περικληίει τὴν γῆν  
 τὴν Τρηχινίην ἐστὶ διασφάξ πρὸς μεσαμβρίην Τρη-  
 χίνος, διὰ δὲ τῆς διασφάγος Ἀσωπὸς ποταμὸς ῥέει  
 παρὰ τὴν ὑπωρέην τοῦ ὄρεος. ἔστι δὲ ἄλλος Φοῖνιξ 200  
 ποταμὸς οὐ μέγας πρὸς μεσαμβρίην τοῦ Ἀσωποῦ, ὃς  
 ἐκ τῶν ὀρέων τούτων ῥέων ἐς τὸν Ἀσωπὸν ἐκδιδοί.  
 κατὰ δὲ τὸν Φοῖνικα ποταμὸν στεινότατόν ἐστι· ἀμα-  
 ξιτὸς γὰρ μούνη μία δέδμηται. ἀπὸ δὲ τοῦ Φοίνικος 5  
 ποταμοῦ πεντεκαίδεκα στάδιά ἐστι ἐς Θερμοπύλας.  
 ἐν δὲ τῷ μεταξὺ Φοίνικος ποταμοῦ καὶ Θερμοπυλέων  
 κώμῃ τε ἐστὶ τῇ οὐνομα Ἀνθήλη κέεται, παρ' ἣν δὴ

παραρρέων ὁ Ἄσσωπὸς ἐς θάλασσαν ἐκδιδοῖ, καὶ χῶρος  
 10 περὶ αὐτὴν εὐρύς ἐν τῷ Δήμητρός τε ἱρὸν Ἀμφικτυονί-  
 δος ἱδρυται καὶ ἔδραι εἰσὶ Ἀμφικτύοσι καὶ αὐτοῦ τοῦ  
 Ἀμφικτύονος ἱρὸν.

- 201** Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς Μη-  
 λίδος ἐν τῇ Τρηχινίῃ, οἱ δὲ δὴ Ἕλληνες ἐν τῇ διόδῳ·  
 καλέεται δὲ ὁ χῶρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλ-  
 λήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιόι-  
 5 κων Πύλαι. ἐστρατοπεδεύοντο μὲν νυν ἑκάτεροι ἐν  
 τούτοισι τοῖσι χωρίοισι, ἐπεκράτεε δὲ ὁ μὲν τῶν πρὸς  
 βορέην ἄνεμον ἐχόντων πάντων μέχρι Τρηχίνος, οἱ δὲ  
 τῶν πρὸς νότον καὶ μεσαμβρίην φερόντων τὸ ἐπὶ ταύτης  
 τῆς ἡπείρου.

#### Muster Roll of Greeks at the Pass.

- 202** Ἦσαν δὲ οἶδε Ἑλλήνων οἱ ὑπομένοντες τὸν Πέρσην  
 ἐν τούτῳ τῷ χώρῳ, Σπαρτιητέων τε τριηκόσιοι ὀπλίται  
 καὶ Τεγεατέων καὶ Μαντινέων χίλιοι, ἡμίσεες ἐκατέρων,  
 ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας εἴκοσι καὶ ἑκατόν, καὶ  
 5 ἐκ τῆς λοιπῆς Ἀρκαδίας χίλιοι· τοσοῦτοι μὲν Ἀρκά-  
 δων, ἀπὸ δὲ Κορίνθου τετρακόσιοι καὶ ἀπὸ Φλιοῦντος  
 διηκόσιοι καὶ Μυκηναίων ὀγδώκοντα. οὗτοι μὲν ἀπὸ  
 Πελοποννήσου παρήσαν, ἀπὸ δὲ Βοιωτῶν Θεσπιέων τε  
**203** ἐπτακόσιοι καὶ Θηβαίων τετρακόσιοι. πρὸς τούτοισι  
 ἐπὶ κλητοὶ ἐγένοντο Λοκροὶ τε οἱ Ὀπούντιοι πανστρα-  
 τῇ καὶ Φωκέων χίλιοι. αὐτοὶ γάρ σφεας οἱ Ἕλληνες  
 ἐπεκαλέσαντο, λέγοντες δι' ἀγγέλων ὡς αὐτοὶ μὲν ἤκοιεν  
 5 πρόδρομοι τῶν ἄλλων, οἱ δὲ λοιποὶ τῶν συμμαχῶν  
 προσδόκιμοι πᾶσαν εἶεν ἡμέρην, ἢ θάλασσά τέ σφι εἴη  
 ἐν φυλακῇ ὑπ' Ἀθηναίων τε φρουρομένη καὶ Αἰγινη-  
 τέων καὶ τῶν ἐς τὸν ναυτικὸν στρατὸν ταχθέντων, καὶ

σφι εἴη δεινὸν οὐδέν· οὐ γὰρ θεὸν εἶναι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα ἄλλ' ἄνθρωπον, εἶναι δὲ θνητὸν οὐδένα 10 οὐδὲ ἔσσεσθαι τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συν-εμίχθη, τοῖσι δὲ μεγίστοισι αὐτῶν μέγιστα· ὀφείλειεν ὦν καὶ τὸν ἐπελαύνοντα, ὡς ἑόντα θνητόν, ἀπὸ τῆς δόξης πεσεῖν ἄν. οἱ δὲ ταῦτα πυνθανόμενοι ἐβοήθεον ἐς τὴν Τρηχίνα. 15

Leonidas and his Spartans.

Τούτοισι ἦσαν μὲν νυν καὶ ἄλλοι στρατηγοὶ κατὰ 204 πόλίας ἐκάστων, ὁ δὲ θωυμαζόμενος μάλιστα καὶ παν-τὸς τοῦ στρατεύματος ἡγεόμενος Λακεδαιμόνιος ἦν Λεωνίδης ὁ Ἀναξανδρίδew τοῦ Λέοντος τοῦ Εὐρυκρα-τίδew τοῦ Ἀναξάνδρου τοῦ Εὐρυκράτεος τοῦ Πολυδώ- 5 ρου τοῦ Ἀλκαμένεος τοῦ Τηλέκλου τοῦ Ἀρχέλεω τοῦ Ἡγησίλεω τοῦ Δορύσσου τοῦ Λεωβώτεω τοῦ Ἐχес-τράτου τοῦ Ἡγίος τοῦ Εὐρυσθέneos τοῦ Ἀριστοδήμου τοῦ Ἀριστομάχου τοῦ Κλεοδαίου τοῦ Ὑλλου τοῦ Ἡρακλέος, κτησάμενος τὴν βασιληίην ἐν Σπάρτῃ ἐξ 10 ἀπροσδοκίτου. διζὼν γάρ οἱ ἑόντων πρεσβυτέρων 205 ἀδελφεῶν, Κλεομένεός τε καὶ Δωριέος, ἀπελήλατο τῆς φροντίδος περὶ τῆς βασιληίης. ἀποθανόντος δὲ Κλεο-μένεος ἄπαιδος ἔρσηνος γόνου, Δωριέος τε οὐκέτι ἑόντος ἀλλὰ τελευτήσαντος καὶ τούτου ἐν Σικελίῃ, οὕτω δὴ 5 ἐς Λεωνίδην ἀνέβαινε ἡ βασιληίη, καὶ διότι πρότερος ἐγεγόνεε Κλεομβρότου (οὗτος γὰρ ἦν νεώτατος Ἀναξαν-δρίδew παῖς) καὶ δὴ καὶ εἶχε Κλεομένεος θυγατέρα. ὃς τότε ἦγε ἐς Θερμοπύλας ἐπιλεξάμενος ἄνδρας τε τοὺς κατεστεῶτας τριηκοσίους καὶ τοῖσι ἐτύγχανον παῖδες 10 ἑόντες· παραλαβὼν δὲ ἀπίκητο καὶ Θηβαίων τοὺς ἐς τὸν ἀριθμὸν λογισάμενος εἶπον, τῶν ἐστρατήγεε Λεον-

τιάδης ὁ Εὐρυμάχου. τοῦδε δὲ εἵνεκα τούτους σπουδῇ  
 ἐποιήσατο Λεωνίδης μούρους Ἑλλήνων παραλαβεῖν,  
 15 ὅτι σφέων μεγάλως κατηγόρητο μηδίξειν· παρεκάλει  
 ὦν ἐς τὸν πόλεμον θέλων εἰδέναι εἴτε συμπέμφουσι εἴτε  
 καὶ ἀπερέουσι ἐκ τοῦ ἐμφανέος τὴν Ἑλλήνων συμμα-  
 χίην. οἱ δὲ ἀλλοφρονέοντες ἔπεμπον.

Why a Larger Force was not Sent with Leonidas.

- 206** Τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρῶτους ἀπέπεμ-  
 ψαν Σπαρτιῆται, ἵνα τούτους ὀρέοντες οἱ ἄλλοι σύμμα-  
 χοι στρατεύονται μηδὲ καὶ οὗτοι μηδίσωσι, ἣν αὐτοὺς  
 πυνθάνονται ὑπερβαλλομένους· μετὰ δέ, Κάρνεια γάρ  
 5 σφι ἦν ἐμποδῶν, ἔμελλον ὀρτάσαντες καὶ φυλακὰς  
 λιπόντες ἐν τῇ Σπάρτῃ κατὰ τάχος βοηθέειν πανδημεί.  
 ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ  
 ἕτερα τοιαῦτα ποιήσιν· ἦν γὰρ κατὰ τῶντ' Ὀλυμπιάς  
 τούτοισι τοῖσι πρήγμασι συμπεσοῦσα· οὐκ ὦν δοκέοντες  
 10 κατὰ τάχος οὕτω διακριθῆσθαι τὸν ἐν Θερμοπύλῃσι  
**207** πόλεμον ἔπεμπον τοὺς προδρόμους. οὗτοι μὲν δὴ οὕτω  
 διενένωντο ποιήσιν. οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες,  
 ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, καταρρω-  
 δέοντες ἐβουλευόντο περὶ ἀπαλλαγῆς. τοῖσι μὲν νυν  
 5 ἄλλοισι Πελοποννησίοισι ἐδόκεε ἐλθοῦσι ἐς Πελοπόν-  
 νησον τὸν Ἰσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δέ,  
 Φωκέων καὶ Λοκρῶν περισπερχέοντων τῇ γνώμῃ ταύτῃ,  
 αὐτοῦ τε μένειν ἐψηφίζετο πέμπειν τε ἀγγέλους ἐς τὰς  
 πόλιας κελεύοντάς σφι ἐπιβοηθέειν, ὥς ἐόντων αὐτῶν  
 10 ὀλίγων στρατὸν τὸν Μήδων ἀλέξασθαι.

What the Scout Saw; Xerxes Questions Demaratus.

- 208** Ταῦτα βουλευομένων σφέων, ἔπεμπε Ξέρξης κατά-  
 σκοπον ἱππέα ἰδέσθαι ὁκόσους εἰσὶ καὶ ὅ τι ποιεοίεν.

ἀκηκόεε δὲ ἔτι ἐὼν ἐν Θεσσαλίῃ ὡς ἀλισμένη εἶη ταύτη  
 στρατιὴ ὀλίγη, καὶ τοὺς ἡγεμόνας ὡς εἶσαν Λακε-  
 δαιμόνιοι τε καὶ Λεωνίδης ἐὼν γένος Ἡρακλείδης. ὥς 5  
 δὲ προσήλασε ὁ ἵππεὺς πρὸς τὸ στρατόπεδον, ἐθηεῖτό  
 τε καὶ κατώρα πᾶν μὲν οὐδὲ τὸ στρατόπεδον· τοὺς γὰρ  
 ἔσω τεταγμένους τοῦ τείχεος, τὸ ἀνορθώσαντες εἶχον ἐν  
 φυλακῇ, οὐκ οἶά τε ἦν κατιδέσθαι· ὁ δὲ τοὺς ἔξω  
 ἐμάνθανε, τοῖσι πρὸ τοῦ τείχεος τὰ ὄπλα ἔκειτο· ἔτυ- 10  
 χον δὲ τοῦτον τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι.  
 τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ  
 τὰς κόμας κτενιζομένους. ταῦτα δὲ θεώμενος ἐθώμαζε  
 καὶ τὸ πλῆθος ἐμάνθανε. μαθὼν δὲ πάντα ἀτρεκέως  
 ἀπήλανε ὀπίσω κατ' ἡσυχίην· οὔτε γάρ τις ἐδίωκε 15  
 ἀλογίης τε ἐνεκύρησε πολλῆς· ἀπελθὼν τε ἔλεγε πρὸς  
 Ξέρξην τά περ ὁπώπее πάντα. ἀκούων δὲ Ξέρξης οὐκ 209  
 εἶχε συμβαλέσθαι τὸ ἐόν, ὅτι παρασκευάζονται ὡς  
 ἀπολέομενοί τε καὶ ἀπολέοντες κατὰ δύναμιν· ἀλλ'  
 αὐτῷ γελοῖα γὰρ ἐφαίνοντο ποιέειν, μετεπέμψατο Δη-  
 μάρητον τὸν Ἀρίστωνος ἐόντα ἐν τῷ στρατοπέδῳ. ἀπι- 5  
 κόμενον δέ μιν εἰρώτα Ξέρξης ἕκαστα τούτων, ἐθέλων  
 μαθεῖν τὸ ποιούμενον πρὸς τῶν Λακεδαιμονίων. ὁ δὲ  
 εἶπε, “ἤκουσας μὲν καὶ πρότερόν μεν, εὔτε ὠρμέομεν  
 ἐπὶ τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τούτων· ἀκούσας  
 δὲ γέλωτά με ἔθευ λέγοντα τά περ ὧρων ἐκβησόμενα 10  
 πρήγματα ταῦτα· ἐμοὶ γὰρ τὴν ἀληθείην ἀσκέειν ἀντία  
 σεῦ, ὦ βασιλεῦ, ἀγὼν μέγιστός ἐστι. ἄκουσον δὲ καὶ  
 νῦν. οἱ ἄνδρες οὗτοι ἀπικάται μαχησόμενοι ἡμῖν περὶ  
 τῆς ἐσόδου, καὶ ταῦτα παρασκευάζονται. νόμος γάρ  
 σφι οὕτω ἔχων ἐστί· ἐπεὰν μέλλωσι κινδυνεύειν τῇ 15  
 ψυχῇ, τότε τὰς κεφαλὰς κοσμέονται. ἐπίστασο δέ, εἰ  
 τούτους γε καὶ τὸ ὑπομένον ἐν Σπάρτῃ καταστρέψαι,



ἔστι οὐδὲν ἄλλο ἔθνος ἀνθρώπων τὸ σέ, βασιλεῦ, ὑπομε-  
 νέει χεῖρας ἀνταειρόμενον· νῦν γὰρ πρὸς βασιλήϊν τε  
 20 καὶ πόλιν καλλίστην τῶν ἐν Ἑλλησι προσφέρειαι καὶ  
 ἀνδρας ἀρίστους.” κάρτα τε δὴ ἄπιστα Ξέρξῃ ἐφαίνετο  
 τὰ λεγόμενα εἶναι, καὶ δεύτερα ἐπειρώτα ὄντινα τρόπον  
 τοσοῦτοι ἐόντες τῇ ἐωυτοῦ στρατιῇ μαχήσονται. ὁ δὲ  
 εἶπε, “ὦ βασιλεῦ, ἐμοὶ χρᾶσθαι ὡς ἀνδρὶ ψεύστη, ἢ  
 25 μὴ ταῦτά τοι ταύτῃ ἐκβῇ τῇ ἐγὼ λέγω.”

The Greeks Defend the Pass Successfully for Two Days

- 210 Ταῦτα λέγων οὐκ ἔπειθε τὸν Ξέρξην. τέσσερας μὲν  
 δὴ παρεξῆκε ἡμέρας, ἐλπίζων αἰεὶ σφεας ἀποδρῆσεσθαι·  
 πέμπτη δέ, ὡς οὐκ ἀπαλλάσσοντο ἀλλὰ οἱ ἐφαίνοντο  
 ἀναιδεῖν τε καὶ ἀβουλίῃ διαχρεόμενοι μένειν, πέμπει  
 5 ἐπ’ αὐτοὺς Μήδους τε καὶ Κισσίους θυμωθεῖς, ἐντει-  
 λάμενός σφεας ζωγρήσαντας ἄγειν ἐς ὄψιν τὴν ἐωυτοῦ.  
 ὡς δ’ ἐσέπεσον φερόμενοι ἐς τοὺς Ἕλληνας οἱ Μῆδοι,  
 ἔπιπτον πολλοί, ἄλλοι δ’ ἐπесήισαν, καὶ οὐκ ἀπηλάν-  
 νοντο καίπερ μεγάλως προσπταίοντες. δῆλον δ’ ἐποίουν  
 10 παντί τεω καὶ οὐκ ἤκιστα αὐτῷ βασιλεί, ὅτι πολλοὶ μὲν  
 ἀνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες. ἐγίνετο δὲ ἡ συμβολή  
 211 δι’ ἡμέρης. ἐπεῖτε δὲ οἱ Μῆδοι τρηχέως περιείποντο,  
 ἐνθαῦτα οὔτοι μὲν ὑπεξήισαν, οἱ δὲ Πέρσαι ἐκδεξάμενοι  
 ἐπήισαν, τοὺς ἀθανάτους ἐκάλεε βασιλεύς, τῶν ἡρχε  
 Ὑδάρνης, ὡς δὴ οὔτοι γε εὐπετέως κατεργασόμενοι.  
 5 ὥς δὲ καὶ οὔτοι συνέμισγον τοῖσι Ἑλλησι, οὐδὲν πλεον  
 ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς ἀλλὰ τὰ αὐτά,  
 ἅτε ἐν στεينوπόρῳ τε χώρῳ μαχόμενοι καὶ δόρασι  
 βραχυτέροισι χρεόμενοι ἢ περ οἱ Ἕλληνες, καὶ οὐκ  
 ἔχοντες πλήθει χρῆσασθαι. Λακεδαιμόνιοι δὲ ἐμά-  
 10 χοντο ἀξίως λόγου, ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ

ἐπισταμένοισι μάχεσθαι ἐξεπιστάμενοι, καὶ ὅκως ἐντρέψαιαν τὰ νῶτα, ἀλέες φεύγεσκον δῆθεν, οἱ δὲ βάρβαροι ὀρέοντες φεύγοντας βοῇ τε καὶ πατάγῳ ἐπήσαν, οἱ δ' ἂν καταλαμβανόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροισι, μεταστρεφόμενοι δὲ κατέβαλλον πλήθει 15 ἀναριθμήτους τῶν Περσέων· ἐπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι. ἐπεὶ δὲ οὐδὲν ἐδυνέατο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου πειρώμενοι καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλαννον ὀπίσω. ἐν ταύτῃσι τῇσι προσόδοισι τῆς μάχης λέγεται βασιλέα 212 θηεύμενον τρὶς ἀναδραμεῖν ἐκ τοῦ θρόνου, δείσαντα περὶ τῇ στρατιῇ. τότε μὲν οὕτω ἡγωνίσαντο, τῇ δ' ὑστεραίῃ οἱ βάρβαροι οὐδὲν ἄμεινον ἀέθλεον. ἅτε γὰρ ὀλίγων ἐόντων, ἐλπισαντές σφεας κατατετρωματίσθαι τε καὶ 5 οὐκ οἴους τε ἔσεσθαι ἔτι χεῖρας ἀνταείρεσθαι συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ ἐς τὸ ὄρος ἐτάχθησαν φυλάξοντες τὴν ἀτραπὸν. ὥς δὲ οὐδὲν εὔρισκον ἀλλοιότερον 10 οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνῶρων, ἀπήλαννον.

#### Ephialtes the Traitor.

Ἀπορέοντος δὲ βασιλέος ὅ τι χρήσεται τῷ παρόντι 213 πρῆγματι, Ἐπιάλτης ὁ Εὐρυδήμου ἀνὴρ Μηλιεὺς ἦλθέ οἱ ἐς λόγους, ὥς μέγα τι παρὰ βασιλέος δοκέων οἴεσθαι, ἔφρασε τε τὴν ἀτραπὸν τὴν διὰ τοῦ ὄρεος φέρουσαν ἐς Θερμοπύλας, καὶ διέφθειρε τοὺς ταύτῃ ὑπομεί- 5 ναντας Ἕλλήνων. ὕστερον δὲ δείσας Λακεδαιμονίους ἔφυγε ἐς Θεσσαλίην, καὶ οἱ φυγόντι ὑπὸ τῶν Πυλαγῶρων, τῶν Ἀμφικτυόνων ἐς τὴν Πυλαίην συλλεγομένων, (ἀργύριον ἐπεκηρύχθη.) χρόνῳ δὲ ὕστερον, κατήλθε γὰρ

10 ἐς Ἀντικύρην, ἀπέθανε ὑπὸ Ἀθηνάδεω ἀνδρὸς Τρηχινίου. ὁ δὲ Ἀθηνάδης οὗτος ἀπέκτεινε μὲν Ἐπιάλτεια δι' ἄλλην αἰτίην, τὴν ἐγὼ ἐν τοῖσι ὀπισθε λόγοισι σημανέω, ἐτιμήθη μέντοι ὑπὸ Λακεδαιμονίων οὐδὲν ἥσσαν.

- 214 Ἐπιάλτης μὲν οὕτω ὕστερον τούτων ἀπέθανε. ἔστι δὲ ἕτερος λεγόμενος λόγος, ὥς Ὀνήτης τε ὁ Φαναγόρεω ἀνὴρ Καρύστιος καὶ Κορυδαλλὸς Ἀντικυρεὺς εἰσι οἱ εἶπαντες πρὸς βασιλέα τούτους τοὺς λόγους καὶ περιη-  
 5 γησάμενοι τὸ ὄρος τοῖσι Πέρσησι, οὐδαμῶς ἔμοιγε πισ-  
 τός. τοῦτο μὲν γὰρ τῷδε χρὴ σταθμῶσασθαι, ὅτι οἱ τῶν Ἑλλήνων Πυλαγόροι ἐπεκέρυξαν οὐκ ἐπὶ Ὀνήτη τε καὶ Κορυδαλλῷ ἀργύριον ἀλλ' ἐπὶ Ἐπιάλτῃ τῷ Τρηχινίῳ, πάντως κου τὸ ἀτρεκέστατον πυθόμενοι· τοῦ-  
 10 το δὲ φεύγοντα Ἐπιάλτην ταύτην τὴν αἰτίην οἶδαμεν. εἰδείη μὲν γὰρ ἂν καὶ ἐὼν μὴ Μηλιεὺς ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὠμιληκῶς εἶη· ἀλλ' Ἐπιάλτης γάρ ἐστι ὁ περιηγησάμενος τὸ ὄρος κατὰ τὴν ἀτραπὸν, τοῦτον αἴτιον γράφω.

**Hydarnes Leads the Immortals Around by the Mountain Path.**

- 215 Ξέρξης δέ, ἐπεὶ ἤρεσε τὰ ὑπέσχετο ὁ Ἐπιάλτης κατεργάσασθαι, αὐτίκα περιχαρὲς γενόμενος ἔπεμπε Ἑτάρνεα καὶ τῶν ἐστρατήγεε Ἑτάρνης· ὁρμέατο δὲ περὶ λύχνων ἀφὰς ἐκ τοῦ στρατοπέδου. τὴν δὲ ἀτρα-  
 5 πὸν ταύτην ἐξεύρον μὲν οἱ ἐπιχώριοι Μηλιεῖς, ἐξευρόντες δὲ Θεσσαλοῖσι κατηγήσαντο ἐπὶ Φωκέας, τότε ὅτε οἱ Φωκέες φράξαντες τείχεϊ τὴν ἐσβολὴν ἦσαν ἐν σκέπη τοῦ πολέμου· ἔκ τε τόσου δὴ κατεδέδεκτο ἐοῦσα οὐδὲν  
 216 χρηστὴ Μηλιεῦσι. ἔχει δὲ ὧδε ἡ ἀτραπὸς αὕτη. ἄρχεται μὲν ἀπὸ τοῦ Ἀσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφά-

γος ρέοντος, οὖνομα δὲ τῷ ὄρεϊ τούτῳ καὶ τῇ ἀτραπῷ  
 τὠντὸ κέεται, Ἀνόπαια· τείνει δὲ ἡ Ἀνόπαια αὕτη  
 κατὰ ῥάχιν τοῦ ὄρεος, λήγει δὲ κατὰ τε Ἀλπηνὸν πό- 5  
 λιν, πρῶτην εἰσὺσαν τῶν Λοκρίδων πρὸς τῶν Μηλιέων,  
 καὶ κατὰ Μελάμπυγόν τε καλεόμενον λίθον καὶ κατὰ  
 Κερκώπων ἔδρας, τῇ καὶ τὸ στεινότατόν ἐστι. κατὰ 217  
 ταύτην δὲ τὴν ἀτραπὸν καὶ οὕτω ἔχουσιν οἱ Πέρσαι,  
 τὸν Ἀσωπὸν διαβάντες, ἐπορεύοντο πᾶσαν τὴν νύκτα,  
 ἐν δεξιῇ μὲν ἔχοντες ὄρεα τὰ Οἰταίων, ἐν ἀριστερῇ δὲ  
 τὰ Τρηχινίων. ἡὼς τε δὴ διέφαινε καὶ οἱ ἐγένοντο ἐπ' 5  
 ἀκρωτηρίῳ τοῦ ὄρεος. κατὰ δὲ τοῦτο τοῦ ὄρεος ἐφύ-  
 λασσον, ὥς καὶ πρότερόν μοι δεδήλωται, Φωκέων χίλιοι  
 ὁπλῖται, ῥυόμενοι τε τὴν σφετέρην χώραν καὶ φρου-  
 ρέοντες τὴν ἀτραπὸν. ἡ μὲν γὰρ κάτω ἐσβολὴ ἐφυλάσ-  
 σετο ὑπὸ τῶν εἰρηται· τὴν δὲ διὰ τοῦ ὄρεος ἀτραπὸν 10  
 ἐθέλονται Φωκέες ὑποδεξάμενοι Λεωνίδῃ ἐφύλασσον. ✕  
 ἔμαθον δὲ σφεας οἱ Φωκέες ὧδε ἀναβεβηκότας· ἀνα- 218  
 βαίνοντες γὰρ ἐλάνθανον οἱ Πέρσαι τὸ ὄρος πᾶν ἐν  
 δρυὼν ἐπίπλεον. ἦν μὲν δὴ νηνεμία, ψόφου δὲ γινο-  
 μένου πολλοῦ, ὥς οἶκός ἦν φύλλων ὑποκεχυμένων ὑπὸ  
 τοῖσι ποσί, ἀνά τε ἔδραμον οἱ Φωκέες καὶ ἐνέδυνον τὰ 5  
 ὄπλα, καὶ αὐτίκα οἱ βάρβαροι παρήσαν. ὥς δὲ εἶδον  
 ἄνδρας ἐνδυμένους ὄπλα, ἐν θώματι ἐγένοντο· ἐλπό-  
 μενοι γὰρ οὐδένα σφί φανήσεσθαι ἀντίξουν ἐνεκύρησαν  
 στρατῷ. ἐνθαῦτα Ὑδάρνης καταρρωδήσας μὴ οἱ Φω-  
 κέες ἔωσι Λακεδαιμόνιοι, εἶρετο Ἐπιάλτην ὁποδὰπὸς 10  
 εἶη ὁ στρατός, πυθόμενος δὲ ἀτρεκέως διέτασσε τοὺς  
 Πέρσας ὥς ἐς μάχην. οἱ δὲ Φωκέες ὥς ἐβάλλοντο  
 τοῖσι τοξεύμασι πολλοῖσί τε καὶ πυκνοῖσι, οἴχοντο φεύ-  
 γοντες ἐπὶ τοῦ ὄρεος τὸν κόρυμβον, ἐπιστάμενοι ὥς ἐπὶ  
 σφέας ὠρμήθησαν ἀρχήν, καὶ παρεσκευάδατο ὥς ἀπο- 15

λεόμενοι. οὗτοι μὲν δὴ ταῦτα ἐφρόνεον, οἱ δὲ ἀμφὶ Ἐπιδάλτην καὶ Ὑδάρνεα Πέρσαι Φωκέων μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ ὄρος κατὰ τάχος.

**Leonidas Prepares to Die; Megistias the Prophet.**

- 219** Τοῖσι δὲ ἐν Θερμοπύλῃσι ἐοῦσι Ἑλλήνων πρῶτον μὲν ὁ μάντις Μεγιστίης, ἐσιδὼν ἐς τὰ ἱρά, ἔφρασε τὸν μέλλοντα ἔσεσθαι ἅμα ἡοῖ σφι θάνατον, (ἐπὶ δὲ καὶ) αὐτόμολοι ἦσαν οἱ ἐξαγγεῖλαντες τῶν Περσέων τὴν 5 περίοδον. οὗτοι μὲν ἔτι νυκτὸς ἐσήμηναν, τρίτοι δὲ οἱ ἡμεροσκόποι καταδραμόντες ἀπὸ τῶν ἄκρων ἤδη διαφαινούσης ἡμέρης. ἐνθαῦτα ἐβουλεύοντο οἱ Ἕλληνες, καὶ σφεων ἐσχίζοντο αἱ γνώμαι. οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο 10 διακριθέντες οἱ μὲν ἀπαλλάσσοντο καὶ διασκεδασθέντες κατὰ πόλιν ἕκαστοι ἐτράποντο, οἱ δὲ αὐτῶν ἅμα
- 220** Λεωνίδῃ μένειν αὐτοῦ παρσκευάδατο. λέγεται δὲ καὶ ὥς αὐτὸς σφεας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος. αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρεοῦσι οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν ἐς τὴν ἦλθον 5 φυλάξοντες ἀρχήν. ταύτῃ καὶ μᾶλλον τῇ γνώμῃ πλείστος εἰμι, Λεωνίδην, ἐπεῖτε ἦσθετο τοὺς συμμάχους ἔοντας ἀπροθύμους καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν, κελεῦσαί σφεας ἀπαλλάσσεσθαι, αὐτῷ δὲ ἀπιέναι οὐ καλῶς ἔχειν. μένοντι δὲ αὐτοῦ κλέος μέγα 10 ἐλείπετο, καὶ ἡ Σπάρτης εὐδαιμονίῃ οὐκ ἐξηλείφετο. ἐκέχρηστο γὰρ ὑπὸ τῆς Πυθίης τοῖσι Σπαρτιήτησι χρεομένοισι περὶ τοῦ πολέμου τούτου αὐτίκα κατ' ἀρχὰς ἐγειρομένου, ἡ Λακεδαίμονα ἀνάστατον γενέσθαι ὑπὸ τῶν βαρβάρων, ἢ τὸν βασιλέα σφέων ἀπολέσθαι. ταῦ- 15 τα δὲ σφι ἐν ἔπεσι ἐξαμέτροισι χρᾶ λέγοντα ᾧδε.



ὑμῖν δ', ὦ Σπάρτης οἰκήτορες εὐρυχόριοι,  
 ἢ μέγα ἄστν ἐρικυδὲς ὑπ' ἀνδράσι Περσεΐδῃσι  
 πέρθεται, ἢ τὸ μὲν οὐχί, ἀφ' Ἑρακλέους δὲ γενέθλης  
 πενθήσει βασιλῇ φθίμενον Λακεδαιμόνος οὖρος.  
 οὐ γὰρ τὸν ταύρων σχήσει μένος οὐδὲ λεόντων  
 ἀντιβίην· Ζηνὸς γὰρ ἔχει μένος· οὐδέ ἐ φημί  
 σχήσεσθαι, πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται.

20

ταῦτά τε δὴ ἐπιλεγόμενον Λεωνίδην, καὶ βουλόμενον  
 κλέος καταθέσθαι μῦνον Σπαρτιητέων, ἀποπέμψαι  
 τοὺς συμμάχους μᾶλλον ἢ γνώμῃ διενειχθέντας οὕτω 25  
 ἀκόσμως οἷχασθαι τοὺς οἰχομένους. μαρτύριον δέ μοι 221  
 καὶ τόδε οὐκ ἐλάχιστον τούτου πέρι γέγονε, ὅτι καὶ τὸν  
 μάντιν ὃς εἶπετο τῇ στρατιῇ ταύτῃ, Μεγιστήν τὸν  
 Ἀκαρνῆνα, λεγόμενον εἶναι τὰ ἀνέκαθεν ἀπὸ Μελάμ-  
 ποδος, τούτον εἶπαντα ἐκ τῶν ἱρῶν τὰ μέλλοντά σφι 5  
 ἐκβαίνειν φανερός ἐστι Λεωνίδης ἀποπέμπων, ἵνα μὴ  
 συναπόληται σφι. ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν οὐκ  
 ἀπέλιπε, τὸν δὲ παῖδα συστρατευόμενον, ἔοντα οἱ μου-  
 νογενέα, ἀπέπεμψε.

#### The Thespians and Thebans Remain with the Spartans.

Οἱ μὲν νυν σύμμαχοι οἱ ἀποπεμπόμενοι οὔχοντό τε 222  
 ἀπιόντες καὶ ἐπείθοντο Λεωνίδῃ, Θεσπίες δὲ καὶ Θη-  
 βαῖοι κατέμειναν μῦνοι παρὰ Λακεδαιμονίοισι. τού-  
 των δὲ Θηβαῖοι μὲν ἀέκοντες ἔμενον καὶ οὐ βουλόμενοι·  
 κατεῖχε γὰρ σφεας Λεωνίδης ἐν ὁμήρων λόγῳ ποιεύ- 5  
 μενος· Θεσπίες δὲ ἐκόντες μάλιστα, οἱ οὐκ ἔφασαν  
 ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ ἀπαλλάξεσ-  
 θαι, ἀλλὰ καταμείναντες συναπέθανον. ἐστρατήγεε δὲ  
 αὐτῶν Δημόφιλος Διαδρόμεω.

## The Last Hopeless Struggle.

- 223** Ξέρξης δὲ ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς ἐποίησατο, ἐπισχὼν χρόνον ἐς ἀγορῆς κου μάλιστα πληθώρην πρόσδοον ἐποιέετο· καὶ γὰρ ἐπέσταλτο ἐξ Ἐπιάλτεω οὕτω. ἀπὸ γὰρ τοῦ ὄρεος ἡ κατὰβασις συντομωτέρη  
 5 τε ἐστὶ καὶ βραχύτερος ὁ χῶρος πολλὸν ἢ περ ἡ περίοδος τε καὶ ἀνάβασις. οἳ τε δὴ βάρβαροι οἱ ἀμφὶ Ξέρξην προσήισαν, καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ θανάτῳ ἔξοδον ποιούμενοι, ἤδη πολλῶ μᾶλλον ἢ κατ' ἀρχὰς ἐπεξήισαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. τὸ  
 10 μὲν γὰρ ἔρυμα τοῦ τείχεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας ὑπεξιόντες ἐς τὰ στεινόπορα ἐμάχοντο. τότε δὲ συμμίσγοντες ἔξω τῶν στεινῶν ἔπιπτον πλήθει πολλοὶ τῶν βαρβάρων· ὀπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων ἔχοντες μαστιγὰς ἐρράπιζον πάντα ἄνδρα, αἰεὶ  
 15 ἐς τὸ πρόσω ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν ἐς τὴν θάλασσαν καὶ διεφθείροντο, πολλῶ δ' ἔτι πλεῦνες κατεπατέοντο ζωοὶ ὑπ' ἀλλήλων· ἦν δὲ λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἅτε γὰρ ἐπιστάμενοι τὸν μέλλοντα σφίσι ἔσεσθαι θάνατον ἐκ τῶν περιούτων τὸ  
 20 ὄρος, ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς
- 224** βαρβάρους, παραχρεόμενοί τε καὶ ἀτέοντες. δόρατα μὲν νυν τοῖσι πλέοσι αὐτῶν τηνικαῦτα ἤδη ἐτύγχανε κατεηγότα, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο τοὺς Πέρσας. καὶ Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ πίπτει ἀνὴρ γενό-  
 5 μενος ἄριστος καὶ ἕτεροι μετ' αὐτοῦ ὀνομαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὡς ἀνδρῶν ἀξίων γενομένων ἐπυθόμην τὰ οὐνόματα, ἐπυθόμην δὲ καὶ ἀπάντων τῶν τριηκοσίων. καὶ δὴ Περσέων πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί, ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες Ἀβροκόμης

τε καὶ Ὑπεράνθης, ἐκ τῆς Ἀρτάνεω θυγατρὸς Φρατα- 10  
 γούνης γεγονότες Δαρείῳ. ὁ δὲ Ἀρτάνης Δαρείου μὲν  
 τοῦ βασιλέως ἦν ἀδελφεός, Ὑστάσπεος δὲ τοῦ Ἀρσά-  
 μεος παῖς· ὃς καὶ ἐκδιδὸς τὴν θυγατέρα Δαρείῳ τὸν  
 οἶκον πάντα τὸν ἑωυτοῦ ἐπέδωκε, ὥς μούνης οἱ εἰούσης  
 ταύτης τέκνου. Ξέρξεώ τε δὴ δύο ἀδελφεοὶ ἐνθαῦτα **225**  
 πίπτουσι μαχόμενοι, καὶ ὑπὲρ τοῦ νεκροῦ τοῦ Λεωνίδεω  
 Περσέων τε καὶ Λακεδαιμονίων ὠθισμὸς ἐγίνετο πολ-  
 λός, ἐς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν καὶ  
 ἐτρέψαντο τοὺς ἐναντίους τετράκις. τοῦτο δὲ συνεστή- 5  
 κκε μέχρι οὗ οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὥς δὲ τού-  
 τος ἤκειν ἐπύθοντο οἱ Ἕλληνες, ἐνθεῦτεν ἤδη ἑτεροιοῦτο  
 τὸ νεῖκος· ἐς τε γὰρ τὸ στεινὸν τῆς ὁδοῦ ἀνεχώρουν  
 ὀπίσω, καὶ παραμειψάμενοι τὸ τεῖχος ἐλθόντες ἵζοντο  
 ἐπὶ τὸν κολωνὸν πάντες ἀλέες οἱ ἄλλοι πλην Θηβαίων. 10  
 ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ, ὅκου νῦν ὁ λίθινος λέων  
 ἔστηκε ἐπὶ Λεωνίδῃ. ἐν τούτῳ σφέας τῷ χώρῳ ἀλεξο-  
 μένους μαχαίρησι, τοῖσι αὐτῶν ἐτύγχανον ἔτι περιεού-  
 σαι, καὶ χερσὶ καὶ στόμασι κατέχωσαν οἱ βάρβαροι  
 βάλλοντες, οἱ μὲν ἐξ ἐναντίας ἐπισπόμενοι καὶ τὸ ἔρυμα 15  
 τοῦ τεύχεος συγχώσαντες, οἱ δὲ περιελθόντες πάντοθεν  
 περισταδόν.

#### Who Deserved the Palm for Bravery.

Λακεδαιμονίων δὲ καὶ Θεσπιέων τοιούτων γενομένων, **226**  
 ὁμῶς λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρτιήτης Διη-  
 νέκης· τὸν τότε φασὶ εἰπεῖν τὸ ἔπος πρὶν ἢ συμμῖξαι  
 σφεας τοῖσι Μήδοισι, πυθόμενον πρὸς τευ τῶν Τρηχινί-  
 ων ὥς, ἐπεὰν οἱ βάρβαροι ἀπιέωσι τὰ τοξεύματα, τὸν 5  
 ἥλιον ὑπὸ τοῦ πλήθους τῶν ὀιστῶν ἀποκρύπτουσι·  
 τοσοῦτο πλήθος αὐτῶν εἶναι. τὸν δὲ οὐκ ἐκπλαγέντα

τούτοις· εἰπεῖν ἐν ἀλογίῃ ποιούμενον τὸ Μήδων πλῆθος,  
 ὥς πάντα σφί ὑγαθὰ ὁ Τρηχίνιος ξεῖνος ἀγγέλλοι, εἰ  
 10 ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον ὑπὸ σκιῇ ἔσοιτο  
 227 πρὸς αὐτοὺς ἡ μάχη καὶ οὐκ ἐν ἡλίῳ. ταῦτα μὲν καὶ  
 ἄλλα τοιουτότροπα ἔπεά φασι Διηνέκεα τὸν Λακεδαι-  
 μόνιον λιπέσθαι μνημόσυνα· μετὰ δὲ τοῦτον ἀριστεύσαι  
 λέγονται Λακεδαιμόνιοι δύο ἀδελφεοί, Ἀλφεός τε καὶ  
 5 Μάρων Ὀρσιφάντου παῖδες. Θεςπιέων δὲ εὐδοκίμее  
 μάλιστα τῷ οὐνομα ἦν Διθύραμβος Ἀρματίδew.

Epitaphs Inscribed to the Fallen.

228 Θαφθεῖσι δέ σφί αὐτοῦ ταύτῃ τῇ περ ἔπεσον, καὶ  
 τοῖσι πρότερον τελευτήσασι ἢ ὑπὸ Λεωνίδew ἀποπεμφ-  
 θέντας οἴχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε·

5 μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο  
 ἐκ Πελοποννήσου χιλιάδες τέτορες.

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται, τοῖσι δὲ Σπαρ-  
 τιήτῃσι ἰδίῃ,

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε  
 κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

10 Λακεδαιμονίοισι μὲν δὴ τοῦτο, τῷ δὲ μάντι τόδε·

μνῆμα τόδε κλεινοῖο Μεγιστία, ὃν ποτε Μῆδοι  
 Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,  
 μάντιος, ὃς τότε κῆρας ἐπερχομένης σάφα εἰδώς  
 οὐκ ἔτλη Σπάρτης ἡγεμόνα προλιπεῖν.

15 ἐπιγράμμασι μὲν νυν καὶ στηλήσιν, ἔξω ἢ τὸ τοῦ μάν-  
 τιος ἐπίγραμμα, Ἀμφικτύονες εἰσὶ σφεας οἱ ἐπικοσμή-  
 σαντες· τὸ δὲ τοῦ μάντιος Μεγιστίew Σιμωνίδης ὁ Λew-  
 πρέπεός ἐστι κατὰ ξεινίην ὁ ἐπιγράψας.

## Eurgtus and Aristodemus.

Δύο δὲ τούτων τῶν τριηκοσίων λέγεται Εὐρυτόν τε **229**  
 καὶ Ἀριστόδημον, παρεὸν αὐτοῖσι ἀμφοτέροισι κοινῶ  
 λόγῳ χρησαμένοισι ἢ ἀποσωθῆναι ὁμοῦ ἐς Σπάρτην,  
 ὥς μεμετιμένοι γε ἦσαν ἐκ τοῦ στρατοπέδου ὑπὸ Λεω-  
 νίδεω καὶ κατεκέατο ἐν Ἀλπηνοῖσι ὀφθαλμιῶντες ἐς τὸ 5  
 ἔσχατον, ἢ εἴ γε μὴ ἐβούλοντο νοστήσαι, ἀποθανεῖν  
 ἅμα τοῖσι ἄλλοις, παρεὸν σφι τούτων τὰ ἕτερα ποιεῖν,  
 οὐκ ἐθέλησαι ὁμοφρονεῖν, ἀλλὰ γνώμῃ διενειχθέντας  
 Εὐρυτον μὲν, πυθόμενον τῶν Περσέων τὴν περίοδον,  
 αἰτήσαντά τε τὰ ὄπλα καὶ ἐνδύντα ἄγειν αὐτὸν κελεῦ- 10  
 σαι τὸν εἴλωτα ἐς τοὺς μαχομένους, ὅκως δὲ αὐτὸν  
 ἦγαγε, τὸν μὲν ἀγαγόντα οἴχεσθαι φεύγοντα, τὸν δὲ  
 ἐσπεσόντα ἐς τὸν ὄμιλον διαφθαρῆναι, Ἀριστόδημον δὲ  
 (λιποψυχέοντα) λειφθῆναι. εἰ μὲν νυν ἢ μῦνον Ἀρι-  
 στόδημον ἀλγήσαντα ἀπονοστήσαι ἐς Σπάρτην, ἢ καὶ 15  
 ὁμοῦ σφεων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν  
 ἐμοί, οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίαν προσθέ-  
 σθαι· νυνὶ δὲ τοῦ μὲν αὐτῶν ἀπολομένου, τοῦ δὲ τῆς  
 μὲν αὐτῆς ἐχομένου προφάσιος οὐκ ἐθέλησαντος δὲ  
 ἀποθνήσκειν, ἀναγκαίως σφι ἔχειν μνηῖσαι μεγάλως 20  
 Ἀριστοδήμῳ. οἱ μὲν νυν οὕτω σωθῆναι λέγουσι Ἀρι- **230**  
 στόδημον ἐς Σπάρτην καὶ διὰ πρόφασιν τοιήνδε, οἱ δὲ  
 ἄγγελον πεμφθέντα ἐκ τοῦ στρατοπέδου, ἐξεδὸν αὐτῶ  
 καταλαβεῖν τὴν μάχην γινομένην οὐκ ἐθέλησαι, ἀλλ'  
 ὑπομείναντα ἐν τῇ ὁδῷ περιγενέσθαι, τὸν δὲ συναγγελον 5  
 αὐτοῦ ἀπικόμενον ἐς τὴν μάχην ἀποθανεῖν. ἀπονοστή- **231**  
 σας δὲ ἐς Λακεδαίμονα ὁ Ἀριστόδημος ὄνειδος τε εἶχε  
 καὶ ἀτιμίην· πύσχων δὲ τοιάδε ἡτίμωτο· οὔτε οἱ πῦρ  
 οὐδείς ἔναυε Σπαρτιητέων οὔτε διελέγετο, ὄνειδος τε



5 εἶχε ὁ τρέσας) Ἀριστόδημος καλεόμενος. ἀλλ' ὁ μὲν ἐν  
 τῇ ἐν Πλαταιῇσι μάχῃ ἀνέλαβε πᾶσαν τὴν ἐπενειχθεῖ-  
**232** σαν αἰτίην· λέγεται δὲ καὶ ἄλλον ἀποπεμφθέντα ἄγγε-  
 λον ἐς Θεσσαλίην τῶν τριηκοσίων τούτων περιγενέσθαι,  
 τῷ οὐνομα εἶναι Παντίτην· νοστήσαντα δὲ τοῦτον ἐς  
 Σπάρτην, ὡς ἠτίμωτο, ἀπάγξασθαι.

Conduct of the Thebans.

**233** Οἱ δὲ Θηβαῖοι, τῶν ὁ Λεοντιάδης ἐστρατήγεε, τέως  
 μὲν μετὰ τῶν Ἑλλήνων ἔοντες ἐμάχοντο ὑπ' ἀναγκαίης  
 ἐχόμενοι πρὸς τὴν βασιλέως στρατιήν· ὡς δὲ εἶδον  
 κατυπέρτερα τῶν Περσέων γινόμενα τὰ πρήγματα, οὕτω  
 5 δὴ, τῶν σὺν Λεωνίδῃ Ἑλλήνων ἐπειγομένων ἐπὶ τὸν  
 κολωνόν, ἀποσχισθέντες τούτων χεῖράς τε προέτεινον  
 καὶ ἦσαν ἄσσον τῶν βαρβάρων, λέγοντες τὸν ἀληθέ-  
 στατον τῶν λόγων, ὡς καὶ μηδίζουσι καὶ γῆν τε καὶ  
 ὕδωρ ἐν πρώτοισι ἔδοσαν βασιλεί, ὑπὸ δὲ ἀναγκαίης  
 10 ἐχόμενοι ἐς Θερμοπύλας ἀπικοίατο καὶ ἀναίτιοι εἶεν  
 τοῦ τρώματος τοῦ γεγονότος βασιλεί. ὥστε ταῦτα λέ-  
 γοντες περιεχίνοντο· εἶχον γὰρ καὶ Θεσσαλοὺς τούτων  
 τῶν λόγων μάρτυρας. οὐ μέντοι τά γε πάντα εὐτύχη-  
 σαν· ὡς γὰρ αὐτοὺς ἔλαβον οἱ βάρβαροι ἐλθόντας, τοὺς  
 15 μὲν τινὰς καὶ ἀπέκτειναν προσιόντας, τοὺς δὲ πλεῖνας  
 αὐτῶν κελεύσαντος Ξέρξεω ἔστιζον στίγματα βασι-  
 λῆα, ἀρξάμενοι ἀπὸ τοῦ στρατηγοῦ Λεοντιάδεω, τοῦ  
 τὸν παῖδα Εὐρύμαχον χρόνῳ μετέπειτα ἐφόνευσαν  
 Πλαταιέες στρατηγήσαντα ἀνδρῶν Θηβαίων τετρακο-  
 20 σίων καὶσχόντα τὸ ἄστυ τὸ Πλαταιέων.

Xerxes Confers Again with Demaratus.

**234** Οἱ μὲν δὴ περὶ Θερμοπύλας Ἕλληνες οὕτω ἡγωνί-  
 σαντο, Ξέρξης δὲ καλέσας Δημάρητον εἰρώτα ἀρξάμενος

ἐνθένδε· “Δημάρητε, ἀνὴρ εἰς ἀγαθός. τεκμαίρομαι  
 δὲ τῇ ἀληθείᾳ· ὅσα γὰρ εἶπας, ἅπαντα ἀπέβη οὕτω.  
 νῦν δέ μοι εἰπέ, κόσσοι τινές εἰσι οἱ λοιποὶ Λακεδαιμό- 5  
 νιοι, καὶ τούτων ὁκόσοι τοιοῦτοι τὰ πολέμια, εἴτε καὶ  
 ἅπαντες.” ὁ δ' εἶπε, “ὦ βασιλεῦ, πλήθος μὲν πολλὸν  
 πάντων τῶν Λακεδαιμονίων καὶ πόλεις πολλαί. τὸ δὲ  
 θέλεις ἐκμαθεῖν, εἰδήσεις. ἔστι ἐν τῇ Λακεδαίμονι  
 Σπάρτῃ πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστα, καὶ 10  
 οὗτοι πάντες εἰσὶ ὅμοιοι τοῖσι ἐνθάδε μαχεσαμένοισι·  
 οἳ γε μὲν ἄλλοι Λακεδαιμόνιοι τούτοις μὲν οὐκ ὅμοιοι,  
 ἀγαθοὶ δέ.” εἶπε πρὸς ταῦτα Ξέρξης, “Δημάρητε, τέφ  
 τρόπῳ ἀπονητότατα τῶν ἀνδρῶν τούτων ἐπικρατήσο-  
 μεν; ἴθι ἐξηγέο· σὺ γὰρ ἔχεις αὐτῶν τὰς διεξόδους τῶν 15  
 βουλευμάτων οἷα βασιλεὺς γενόμενος.” ὁ δ' ἀμείβετο, **235**  
 “ὦ βασιλεῦ, εἰ μὲν δὴ συμβουλευεαί μοι προθύμως,  
 δίκαιόν με σοί ἐστι φράζειν τὸ ἄριστον· εἰ τῆς ναυτικῆς  
 στρατιῆς νέας τριηκοσίας ἀποστείλειαι ἐπὶ τὴν Λάκαι-  
 ναν χώραν. ἔστι δὲ ἐπ' αὐτῇ νῆσος ἐπικειμένη τῇ οὐνο- 5  
 μά ἐστι Κύθηρα, τὴν Χίλων ἀνὴρ παρ' ἡμῖν σοφώτατος  
 γενόμενος κέρδος μέζον ἂν ἔφη εἶναι Σπαρτιήτησι κατὰ  
 τῆς θαλάσσης καταδεδυκέναι μᾶλλον ἢ ὑπερέχειν, αἰεί  
 τι προσδοκῶν ἀπ' αὐτῆς τοιοῦτο ἔσεσθαι οἷόν τοι ἐγὼ  
 ἐξηγέομαι, οὔτι τὸν σὸν στόλον προειδώς, ἀλλὰ πάντα 10  
 ὁμοίως φοβεόμενος ἀνδρῶν στόλον. ἐκ ταύτης τῆς νήσου  
 ὀρμεόμενοι φοβεόντων τοὺς Λακεδαιμονίους. παροίκου  
 δὲ πολέμου σφι ἐόντος οἰκίου, οὐδὲν δεινοὶ ἔσονται τοι  
 μὴ τῆς ἄλλης Ἑλλάδος ἀλISCOμένης ὑπὸ τοῦ πεζοῦ  
 βοηθέωσι ταύτῃ. καταδουλωθείσης δὲ τῆς ἄλλης Ἑλ- 15  
 λάδος ἀσθενὲς ἤδη τὸ Λακωνικὸν μῦνον λείπεται, ἣν  
 δὲ ταῦτα μὴ ποιήης, τάδε τοι προσδόκα ἔσεσθαι· ἔστι  
 τῆς Πελοποννήσου ἰσθμὸς στενός· ἐν τούτῳ τῷ χώρῳ

πάντων Πελοποννησίων συνομοσάντων ἐπὶ σοὶ μάχας  
 20 ἰσχυροτέρας ἄλλας τῶν γενομένων προσδέκεο ἔσσεσθαι  
 τοι. ἐκείνο δὲ ποιήσαντι ἀμαχητὶ ὃ τε ἰσθμὸς οὗτος  
 καὶ αἱ πόλεις προσχωρήσουσι.”

**Achaemenes Opposes the Advice of Demaratus.**

- 236** Λέγει μετὰ τοῦτον Ἀχαιμένης, ἀδελφεὸς τε ἐὼν Ξέρ-  
 ξεω καὶ τοῦ ναυτικοῦ στρατοῦ στρατηγός, παρατυχὼν  
 τε τῷ λόγῳ καὶ δείσας μὴ ἀναγνωσθῇ Ξέρξης ποιέειν  
 ταῦτα, “ὦ βασιλεῦ, ὀρέω σε ἀνδρὸς ἐνδεκόμενον λόγους  
 5 ὃς φθονέει τοι εὖ πρήσσοντι ἢ καὶ προδιδοῖ πρήγματα  
 τὰ σά. καὶ γὰρ δὴ καὶ τρόποισι τοιούτοιςι χρεόμενοι  
 Ἕλληνες χαίρουσι· τοῦ τε εὐτυχέειν φθονέουσι καὶ τὸ  
 κρέσσον στυγέουσι. εἰ δ’ ἐπὶ τῇσι παρεούσῃσι τύχησι,  
 ἐκ τῶν νέες νεναυηγῆκασι τετρακόσiai, ἄλλας ἐκ τοῦ  
 10 στρατοπέδου τριηκοσίας ἀποπέμψεις περιπλέειν Πελο-  
 πόννησον, ἀξιόμαχοί τοι γίνονται οἱ ἀντίπαλοι· ἀλῆς  
 δὲ ἐὼν ὁ ναυτικὸς στρατὸς δυσμεταχειρίστός τε αὐτοῖσι  
 γίνεται, καὶ ἀρχὴν οὐκ ἀξιόμαχοί τοι ἔσονται, καὶ πᾶς  
 ὁ ναυτικὸς τῷ πεζῷ ἀρήξει καὶ ὁ πεζὸς τῷ ναυτικῷ, ὁμοῦ  
 15 πορευόμενος· εἰ δὲ διασπάσεις, οὔτε σὺ ἔσσαι ἐκείνοισι  
 χρήσιμος οὔτε ἐκείνοι σοί. τὰ σεωυτοῦ δὲ τιθέμενος εὖ  
 γνώμην ἔχω τὰ τῶν ἀντιπολέμων μὴ ἐπιλέγεσθαι πρήγ-  
 ματα, τῇ τε στήσονται τὸν πόλεμον τά τε ποιήσουσι  
 ὅσοι τε πληθὸς εἰσι. ἱκανοὶ γὰρ ἐκείνοί γε αὐτοὶ  
 20 ἐωυτῶν πέρι φροντίζειν εἰσὶ, ἡμεῖς δὲ ἡμέων ὥσαύτως.  
 Λακεδαιμόνιοι δὲ ἦν ἴωσι ἀντία Πέρσῃσι ἐς μάχην,  
**237** οὐδὲν τὸ παρεὸν τρῶμα ἀκεῦνται.” ἀμείβεται Ξέρξης  
 τοισίδε· “Ἀχαιμένες, εὖ τέ μοι δοκέεις λέγειν καὶ  
 ποιήσω ταῦτα. Δημάρητος δὲ λέγει μὲν τὰ ἄριστα  
 ἔλπεται εἶναι ἐμοί, γνώμη μέντοι ἔσσοῦται ὑπο σεῦ.

οὐ γὰρ δὴ κείνῳ γε ἐνδέξομαι ὅπως οὐκ εὐνοέει τοῖσι 5  
 ἐμοῖσι πρήγμασι, τοῖσί τε λεγομένοισι πρότερον ἐκ τού-  
 του σταθμώμενος καὶ τῷ ἔοντι, ὅτι πολιήτης μὲν πολιήτη  
 εὖ πρήσσοντι φθονέει καὶ ἔστι δυσμενὴς (τῇ σιγῇ, οὐδ'  
 ἂν συμβουλευομένου τοῦ ἀστοῦ πολιήτης ἀνὴρ τὰ ἄρις-  
 τὰ οἱ δοκέοντα εἶναι ὑποθέοιτο, εἰ μὴ πρόσω ἀρετῆς 10  
 ἀνήκοι· σπάνιοι δέ εἰσι οἱ τοιοῦτοι· ξείνος δὲ ξείνῳ εὖ  
 πρήσσοντί ἐστι εὐμενέστατον πάντων, συμβουλευομένου  
 τε ἂν συμβουλεύσειε τὰ ἄριστα. (οὕτω ὦν περὶ κακο-  
 λογίης τῆς ἐς Δημάρητον, ἔοντος ἐμοὶ ξείνου πέρι, ἔχου-  
 θαί τινα τοῦ λοιποῦ κελεύω.”

15

**Xerxes Treats the Body of Leonidas with Indignity.**

Ταῦτα εἶπας Ξέρξης διεξήιε διὰ τῶν νεκρῶν, καὶ 238  
 Λεωνίδεω, ἀκηκοὺς ὅτι βασιλεὺς τε ἦν καὶ στρατηγὸς  
 Λακεδαιμονίων, ἐκέλευσε ἀποταμόντας τὴν κεφαλὴν  
 ἀνασταυρῶσαι. δηλὰ μοι πολλοῖσι μὲν καὶ ἄλλοισι  
 τεκμηρίοισι, ἐν δὲ καὶ τῷδε οὐκ ἤκιστα γέγονε, ὅτι βασι- 5  
 λεὺς Ξέρξης πάντων δὴ μάλιστα ἀνδρῶν ἐθυμώθη ζῶντι  
 Λεωνίδῃ· οὐ γὰρ ἂν κοτε ἐς τὸν νεκρὸν ταῦτα παρε-  
 νόμησε, ἐπεὶ τιμᾶν μάλιστα νομίζουσι τῶν ἐγὼ οἶδα  
 ἀνθρώπων Πέρσαι ἄνδρας ἀγαθοὺς τὰ πολέμια. οἱ μὲν  
 δὴ ταῦτα ἐποίουν, τοῖσι ἐπετέτακτο ποιεῖν.

10

**The Tablets of Demaratus; Gorgo's Sagacity.**

Ἄνεμι δὲ ἐκέισε τοῦ λόγου τῇ μοι τὸ πρότερον ἐξέ- 239  
 λιπε. ἐπύθοντο Λακεδαιμόνιοι ὅτι βασιλεὺς στέλλοιτο  
 ἐπὶ τὴν Ἑλλάδα πρῶτοι, καὶ οὕτω δὴ ἐς τὸ χρηστήριον  
 τὸ ἐς Δελφοὺς ἀπέπεμψαν, ἔνθα δὴ σφί ἐχρήσθη τὰ  
 ὀλίγῳ πρότερον εἶπον· ἐπύθοντο δὲ τρόπῳ θυμασίῳ. 5  
 Δημάρητος γὰρ ὁ Ἀρίστωνος φυγὼν ἐς Μήδους, ὡς μὲν

ἐγὼ δοκέω καὶ τὸ οἶκός ἐμοὶ συμμάχεται, οὐκ ἦν εὖνοος  
 Λακεδαιμονίοισι, πάρεστι δὲ εἰκάζειν εἴτε εὐνοίῃ ταῦτα  
 ἐποίησε εἴτε καὶ καταχαίρων. ἐπεῖτε γὰρ Ξέρξης ἔδοξε  
 10 στρατηλατέειν ἐπὶ τὴν Ἑλλάδα, ἐὼν ἐν Σούσοισι ὁ  
 Δημάργητος καὶ πυθόμενος ταῦτα ἠθέλησε Λακεδαιμο-  
 νίοισι ἐξαγγεῖλαι. ἄλλως μὲν δὴ οὐκ εἶχε σημήναι·  
 ἐπικίνδυνον γὰρ ἦν μὴ λαμφθεῖν· ὁ δὲ μηχανᾶται  
 τοιάδε· δελτίον δίπτυχον λαβὼν τὸν κηρὸν αὐτοῦ  
 15 ἐξέκνησε, καὶ ἔπειτα ἐν τῷ ξύλῳ τοῦ δελτίου ἔγραψε  
 τὴν βασιλέως γνώμην, ποιήσας δὲ ταῦτα ὀπίσω ἐπέτηξε  
 τὸν κηρὸν ἐπὶ τὰ γράμματα, ἵνα φερόμενον κεινὸν τὸ  
 δελτίον μηδὲν πρῆγμα παρέχοι πρὸς τῶν ὁδοφυλάκων.  
 ἐπεὶ δὲ καὶ ἀπῖκετο εἰς τὴν Λακεδαίμονα, οὐκ εἶχον  
 20 συμβαλέσθαι οἱ Λακεδαιμόνιοι, πρὶν γε δὴ σφί, ὥς ἐγὼ  
 πυνθάνομαι, Κλεομένεος μὲν θυγάτηρ Λεωνίδεω δὲ γυνὴ  
 Γοργῷ ὑπέθετο ἐπιφρασθεῖσα αὐτή, τὸν κηρὸν κνᾶν  
 κελεύουσα, καὶ εὐρήσειν σφέας γράμματα ἐν τῷ ξύλῳ.  
 πειθόμενοι δὲ εὖρον καὶ ἐπελέξαντο, ἔπειτα δὲ τοῖσι  
 25 ἄλλοισι Ἑλλησι ἐπέστειλαν. ταῦτα μὲν δὴ οὕτω λέ-  
 γεται γενέσθαι.



March 18 1901

in stone

# NOTES

in stone  
all  
in stone

## ABBREVIATIONS.

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H. Hadley's Greek Grammar, revised by F. D. Allen, 1884.

G. Goodwin's Greek Grammar.

C. Curtius's Greek Grammar.

Rawl. Rawlinson's Herodotus.

S. Summary of the Herodotean Dialect. This, as well as the  
"Epitome," will be found in the Introduction.

## NOTES.

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### VI. 1.

1. Ἰωνίην ἀποστήσας: see Epitome, Book V. — τελευτᾶ: The historical present has scarcely taken root in Hm. and the other Epic writers (see Phaeacians η 103). Stein thinks it originated with the early genealogists and logographers. It is common enough in Hdt.

2. μεμετιμένος: S. 76.

3. Σάρδεις: S. 46. — ἀπιγμένον: S. 3; cf. 1. 5, 3. 2, 3. 3, 5. 9, etc.

4. Susa appears in Aesch. and Hdt., as in Scripture, to be the ordinary residence of the Persian court, removal to Ecbatana or Persepolis occurring only for two or three of the hottest months in summer. — ὕπαρχος: see note on 42. 4.

5. κατὰ κοῖόν τι, "for what possible reason;" see on 73. 3. — δοκέει: H. 932; G. 243; C. 523. — οὔτε-τε: a common correlation, as 9. 6, 16. 9, 30. 2, 73. 5, 92. 13, etc.

6. ἐθώυμαξέ: S. 25; "went on to express his surprise at." — ὥς δῆθεν, "as if forsooth;" cf. 39. 6, vii. 211. 12.

8. ὀρέων: S. 72. — τήν ἀτρεκείην: "the true origin."

9. τοι, "look you;" ethical, as vii. 161. 12.

10. πρήγματα: S. 5 c. — σύ: emphatic position.

### VI. 2.

1. ἐς . . . ἔχοντα, "aimed at," "referring to." Cf. 19. 4-5, vii. 130. 13, 143. 5, 152. 12. The idiom is Homeric, but not Attic. The figure in its origin may be seen, Hm. Γ 263, λ 70, and below, 95. 11, 101. 2; then the verb without object, Hm. Π 378, γ 182, and below, 92. 7, 99, 2. Here the words are arrows, the Homeric ἔπεα πτερόεντα.

2. ὥς, "in the belief that;" H. 978; G. 277. 6 n. 2; C. 588.

3. ὑπὸ, "during;" cf. ix. 51, 58, 60. — ἐπελθοῦσαν, "that followed."

5. **ὅς**, "since he;" H. 910. Inasmuch as the relative upon developing from the demonstrative assumes thereby the function of a conjunction in addition to that of pronoun, for clearness in translation it is often best resolved into its two components, and especially so when the conjunction implied in it is causal. Cf. 12. 12.—**τὴν μεγίστην**: the very words of Histiaeus, v. 106. The expression in full, *νῆσων ἀπασέων μεγίστην*, is employed i. 170, of the same island.—**κατεργάσασθαι**: cf. 62. 4; on vii. 134. 13.

6. **ὑπέδυνε**, "sought to invest himself with."—**Ἰώνων, πολέμου**: both dependent on **ἡγεμονίην**; H. 731.

8. **νεώτερα**, "revolutionary;" euphemistic for *κακά, λυπηρά*: 74. 4, vii. 52. 10. The positive also occurs. A similar usage is exhibited by *καινός, ἄλλος, ἄλλως, ἔτερος, μὴ τοῖον*, etc.

9. **ἐκ**, "at the instigation of;" Hm. P. 101.

10. **ὥς . . . βασιλεί**: explanatory appositive to *λόγον*.

#### VI. 3.

1. **ἐνθαῦτα**: S. 2.—**εἰρωτεόμενος**: S. 11, 72; cf. 1. 8.

2. **κατ'**: as 1. 5.—**οὕτω**: S. 29; emphasized by its position after the word it qualifies, as vii. 47. 6, 206. 10, 223. 4; cf. vi. 3. 5, 30. 12, 45. 11.—**ἐπέστειλε, εἶη**: not uncommon change of mode; see 3. 6–8, vii. 151. 8, 208. 2, 233. 8; in reverse order, vii. 5. 16.

4. **γενομένην**, "real;" cf. 37. 12, vii. 209. 2, 237. 7.—Connect **αὐτοῖσι** with **ἐξέφαίνε**, as *ὁ δ' αὖτις τὸν αὐτὸν σφι χρησμὸν ἔφαίνε*, i. 159; cf. vii. 160. 3, iii. 74. 11; Soph. Antig. 253; Isaeus, 5. 25; Luc. Prom. 17. For this position, see on 41. 10.

5. **οὐ μάλα**, "not by any means." *μάλα* in prose is regularly postpositive with *οὐ, εἶ, αὐτίκα* (vii. 103. 5); but Hm. has also *μάλ' οὐ*: see Phaeacians η 32.—**ὁ δὲ**: emphatic repetition of the foregoing subject in Homeric style, quite common in Hdt., usually with preceding negative; but only sporadic in Attic prose, as Xen. Anab. iv. 2. 6; Thuc. i. 87. 1; Luc. Tim. 17; Jup. conf. 11; Hermot. 28. See below 9. 20, 16. 6, 17. 5, etc.

8. **οὐδέν τι πάντως**: The negative is fond of strong expressions. **τι** strengthens **οὐδέν**, as 86. 61, vii. 8. 86. The striking asyndeton adds still greater emphasis.

9. **ἐδειμάτου**: because such transfers of population were frequent in the great Oriental empires; see below 20. 3, 119. 9. Between the Phoenicians and Ionians, moreover, a bitter rivalry existed, since the former had lost their field of trade in the Aegean and the Pontus, and they saw themselves hard pressed

in the western sea by the competition of the Ionians. Hence their eager participation in this war; cf. 6, 28, 33.

## VI. 4.

1. **Μετὰ**: on 38. 1. — **δι' ἀγγέλου ποιεύμενος**, "acting through an envoy."

2. **Ἀταρνείτω**: S. 36. Atarneus was a district on the coast over against Lesbos, and belonged to the Chians, being their reward from the Persian general Mazares for surrendering Pactyas, who had instigated revolt among the Lydians after their subjugation by Cyrus (i. 160); cf. below 28. 7.—**Περσέων**: S. 38.

3. **ὥς προλελεσχηνευμένων**, "in reliance upon their having already conversed with him." **ὥς** exhibits the grounds upon which Histiaeus ventured to dispatch the letters. Rawlinson is right as against Grote. Nothing is clearer than that Hdt. believed the subject had actually been talked over between them, either while Histiaeus was in Sardis or earlier. It was no trap to catch Artaphernes, into which he fell. For **ὥς**, see viii. 144. 25. — **προλελεσχηνευμένων**: the gen. instead of dat. gives greater independence and therefore greater weight to the clause; cf. 84. 12, 85. 7, 86. 6, 86. 64.

4. **πέρι**: this preposition alone suffers anastrophe in prose, and only with the gen.—**τούς**: S. 56. Supply **τούτοις** as antecedent.

5. **διδοί**: S. 78. Hdt. is continually paraphrasing Homeric expressions in his prosaic idiom. With **φέρων ἐνεχείρισε Ἄρτα-φέρνεί** compare **φέρων ἐν χερσὶν ἔθηκεν Δημοδόκῳ**, Hm. θ 482.

9. **ἔωυτῷ**: S. 25, 54; Artaphernes.—**τούτων**: masc. or neut.?

## VI. 5.

1. **ἐγίνετο**: S. 4.

4. **ἄσμενοι**: *laeti*.—**καὶ**, "already;" 102. 4.

5. **δέκεσθαι**: S. 1.—**ἐς**: S. 10.—**οἷα**, "because of," as a reality, not a conception like **ὥς**: cf. 12. 9, 26. 9, 35. 14, 46. 5, vii. 16. 2, 119. 4, 234. 16; so **ἄτε**, 45. 10, vii. 23. 10, 87. 4, 138. 7; **ὥστε**, 23. 5, 44. 15, 52. 13, vii. 129. 2, 233. 11; H. 977; G. 277. 6 n. 2 (b); C. 587. 6. This idiom is post-Homeric.

6. **γάρ**, "since;" so best translated when, as often, its clause for rhetorical or other reasons anticipates its logical position; see 5. 10, 11. 5, 16. 8, etc. Of this form of hyperbaton or prolepsis the rhetorician Hermogenes says (418): **οὐ μόνον ἐστὶ καλὸν σχῆμα, ἀλλὰ καὶ ἀναγκαῖον**.



7. The construction of ἐπειρᾶτο with partic. instead of inf. is seen in its inception, Hm. δ 417, φ 184, where infinitives may be supplied; fully naturalized in Hdt.; rare again in Attic. Cf. vi. 9. 16, 50. 4, vii. 139. 7, 148. 8; vi. 138. 19.

8. τευ: S. 57. For position, see 63. 4, 80. 2, vii. 226. 4, iii. 3, 16, iv. 150, viii. 138; on 37. 12.

9. ἀπωστὸς γίνεται = ἀπωθέεται. Hdt. is fond of such periphrases with γίνομαι. Cf. 4. 10, 37. 6, 64. 4, 66. 4, 74. 1, etc. These sometimes serve to supply an unusual or missing verb-form, sometimes to make the circumstance more noticeable, often only to vary the expression.

10. οὐ ἔπειθε, "he did not succeed in persuading;" imperf. of attempted action, as 2. 6, 5. 2.—ὥστε: nearly pleonastic; see next clause, and vii. 6. 3.

15. πλὴν ἤ, "except;" see 31. 11.—αὐτῶν: the Ionians; 26. 2. He doubtless hoped in this way to bring them finally to terms, and effect his recall. Miletus would suffer most under the blockade, in consequence of her numerous colonies and trading stations on the Pontus.

## VI. 6.

2. πολλὸς: S. 50.

3. στρατηγοί: the chief of these were Artaphernes and Otanes; v. 123.

5-7. περὶ ἐλάσσονος ποιησάμενοι: on vii. 138. 4.—Κύριοι νεωστὶ κατεστραμμένοι: see Epitome, Bk. V.

8. καὶ . . . τε καὶ: cf. 33. 7, 19. 15, 128. 6, vii. 1. 8, 154. 12.

## VI. 7.

3. πυνθανόμενοι: imperf. partic. to picture the reception of the tidings in the several cities, or by messenger after messenger, as 39. 11, 41. 1, 77. 1.—προβούλους: representatives of the single cities to the federal diet, as vii. 172.

4. Πανιώνιον: on the north side of the promontory of Mycale in the territory of Priene.—τούτοισι: S. 40.

6. μὴ is usual with the inf. after the impersonal δοκεῖ.—Πέρσησι: S. 39.

7-8. πληροῦν—πληρώσαντας δὲ: the latter is a favorite form of epanalepsis with Hdt. to resume the thread of discourse; cf. 35. 12, 67. 15; on 29. 9. Hermogenes (412) distinguishes three uses of epanalepsis or repetition: 1. to impress a fact, or make a statement clearer (the most common in Hdt.); 2. (a) to extol (cf. 39.

7), or ( $\beta$ ) to censure a person (cf. 23, 15); 3. to emphasize some characteristic or quality (Hdt. i. 45; Hm. Y 371–2).

9. **Δάδην**: The island Lade lay to the north of Miletus and covered the entrance to the harbor, offering a safe anchorage by the roadstead thus formed. Northward across the bay of Latmus some three or four miles was the promontory of Mycale. The Maeander has now filled up this bay with its alluvium and joined the island to the mainland.

10. **σμικρῇ**: *σμικρός* is a strong form of *μικρός* in Ionic and old Attic.

#### VI. 8.

2. **νηυσὶ**: S. 50; dat. of accompaniment in a military expression; 95. 10, vii. 179. 3; also with *σύν*, 8. 2, 23. 13, 41. 6; and *ἄμα*, 36. 4, 43. 8, 98. 1.—*σύν* occurs with comparative frequency in Hdt., but in Attic prose it is confined mainly to Xenophon.—**σφι**: S. 53.

4. **ἤω**: The fleet faced northward towards Mycale; hence the Milesians would occupy the right wing.—**εἶχον**: for position, see on 41. 10; cf. Aesch. Pers. 399.

5. **ὀγδώκοντα**: S. 21.—**τούτων**: H. 738; G. 171; C. 419 b. The order followed in enumerating the catalogue is nearly that of geographical position from S. to N. Of the twelve Ionian cities, Ephesus, Colophon, Lebedus, and Clazomenae furnished no contingents.

9. **Φωκαέες**: S. 48.

13. This total exceeded that of the Greek fleet at Artemisium (271 ships), and numbered only 25 less than the fleet at Salamis.

#### VI. 9.

3. **ἀπίκατο**: S. 66.—**Μιλησίην**: sc. *χώρην*.

5. **καταρρώδησαν**: S. 15.—**μή οὐ**: H. 887; G. 218; C. 533.

7. **οἰοί τε, ὥστε, ἔστε, ἐφ' ᾧ τε**, and in Hdt. *ἐπείτε*, still show the epic *τε* so often appended to particles.—**μή οὐκ** are used with a partic. to express an exception to a negative statement; so 106.

14. Compare its use with the inf. 11. 12, 88. 2.

8. **κακὸν τι λαβεῖν**: compare 43. 2, 94. 8, vii. 35. 13.—**ἐπιλεγόμενοι**: often in Hdt. in the sense of “deliberating with one’s self,” “weighing,” as 86. 25, vii. 47. 12, 50. 3–5; then to “feel concern,” vii. 236. 17, “fear,” vii. 49. 21, 149. 7; cf. vi. 73. 6.

10–11. **καταλυθέντες τῶν ἀρχέων**: in order to ingratiate himself with the people of the various cities at the time of the revolt.

The despots, too, were mostly strong partisans of Darius.—**ἔφενγον**, “were in exile,” a meaning for the continued tenses of this verb already well established in Hm. See below, vi. 40. 4, 123. 3.—**Μήδους**: used indifferently for **Πέρσας** by Hdt.

13. **συγκαλέσαντες**: simply resumptive of **συνλέξαντες**, as synonym; cf. 7. 8.

14. **τις** = **ἕκαστος** in line 15; so, often in exhortations and warnings pointing indirectly to the person in question, or phrased in language wholly general. Cf. vii. 5. 13, 8. 98, 237. 15. Common in Hm., as B 388.—**εὖ ποιήσας φανήτω**, “show himself to be serviceable to.” The time of **ποιήσας** is coincident with that of **φανήτω**. This is rare with the supplementary partic., except after **φθάνω**, **λανθάνω**, **τυγχάνω**. See vi. 49. 11, 65. 9, 106. 7, 129. 21, v. 24. 19, 91. 22; cf. viii. 118. 16, and Phaeacians θ 564.

15. **οἶκον**: as vii. 194. 11.—**γὰρ**, “that is to say.”—**ἕκαστος ὕμνων**: in attributive position, though not attributive, as ii. 67; Simon. Amorg. 7. 112; Xen. Cyr. ii. 2. 6; Plat. Symp. 191 D; Arist. Poet. 4. See on 41. 10.—**πολιήτας**: S. 33.

16–17. **ἀποσχίζων ἀπὸ**: on 25. 5.—**ἄχαρι**: on vii. 138. 6.

19. **ἐμπεπρήσεται** does not differ in sense from **ἐμπρήσεται**, which is also read here by some MSS. Cobet maintains that the former is the only future in use with this verb.—**ἔξουσι** in this connection = **πείσονται**: 42. 13. It is meant that they shall experience the same mild treatment as before, and in fact up to this time the Ionians could not complain of encroachments and oppression.

20. **οὐ**: not **μή**, because **οὐ ποιήσουσι** is equivalent to a compound, as if **ἀρνήσονται**: cf. 133. 10, vii. 10. 81, 16. 39. See Phaeacians ν 143, and below, vii. 9. 10, 46. 9, viii. 62. 6. The fut. ind. in conditions is mainly confined to expressions that are minatory, monitory, or equivalent to **μέλλω** or **δεῖ**, with inf. Gildersleeve.—**πάντως**, “at all hazards.”

21. **διὰ . . . ἐλεύσονται**: emphatic periphrasis for **μαχήσονται**.—**ἐπηρεάζοντες**, “by way of threat;” an otherwise unusual sense.

22–5. **τά περ σφέας κατέξει**, “what will, in fact, befall them;” an incidental remark not belonging to the message, but addressed to the tyrants, and forming a dramatic touch vividly depicting the manner of the speaker. The threat is not an idle one; see 32. 2.—**περ**: as ii. 116. 4, iii. 68. 6, viii. 136. 16.—**ὥς, καὶ ὥς, καὶ ὥς**: impressive anaphora; 29. 8, 43. 4.—**ἐξανδραποδιεῦνται**: fut. mid.

in passive sense; 17. 4, vii. 39. 15, 149. 21. 159. 6, 162. 3.—**ἐς Βάκτρα**: i. e. to the furthest boundaries of the empire.

## VI. 10.

2. **τάδε**: the demonstratives in -δε are usually prospective, the others retrospective; cf. 9. 13, 9. 21, 53. 1-2; 2. 1, 4. 9, 19. 12; but they sometimes interchange, as here; cf. 1. 9, 39. 2, 98. 18, 115. 1, vii. 3. 12, 62. 8, 99. 16.

4. **καί**, "actually;" 23. 13, 133. 5.—**ἀγνωμοσύνη** marks a lack of calm and cautious self-poise, and expresses itself in insolent self-confidence, in wilful stubbornness (as here), or in vanity and wantonness.

## VI. 11.

1. **ιθέως**: S. 18. For such adjunct of the partic. cf. 25. 7, 105. 11, vii. 203. 11; H. 976; G. 277. 6; C. 587.

3. **κού**: S. 1; "no doubt." Ionic loquacity is cleverly contrasted with Laconian brevity, iii. 46, where, to a long speech of the Samians asking aid, reply is made by the Spartans that *τὰ μὲν πρῶτα λεχθέντα ἐπιλεληθέναι, τὰ δὲ ὕστατα οὐ συνιέναι*.—**καὶ ἄλλοι**: **καὶ** corresponds to the following **δὲ**, here and ii. 176, v. 95, as **τὲ**, vi. 50. 4, 70. 12; regularly **μὲν**.

4. **ἡγορόωντο**: epic word and form, perhaps with covert allusion to Hm. Δ 1.—**ἐν δὲ**: more fully, *ἐν δὲ αὐτοῖσι*, v. 72; on 38. 1.

5. **Διονύσιος**: In the portraiture of character Hdt., like his great model, Homer, is almost exclusively dramatic. No elaborate descriptions introduce his chief personages. Their words and deeds paint their pictures with unsurpassed power. Dionysius we know only from these few chapters, but we know him as the one man for the occasion.—**ἐπὶ . . . πρήγματα**, "since upon a razor's edge matters stand balanced for us." The words are imitated from those of Nestor, Hm. K 173, where, however, *ἵσταται* stands for *ἔχεται*.—**γὰρ**: on 5. 6. Longinus (De Subl. 22) highly extols the art with which this hyperbaton is introduced. The natural order he says would be, *ὦ ἄνδρες Ἴωνες, νῦν καιρὸς ἐστὶν ὑμῖν πόρους ἐπιδέχεσθαι· ἐπὶ ξυροῦ γὰρ ἀκμῆς, κ. τ. λ.*: but fearing the effect of such a proposition upon the effeminate Ionians, Dionysius artfully presents the pressing reason for the advice first.

6. **εἶναι** depends on the resultant idea of the preceding clause; cf. vii. 11. 16.

7-8. **καὶ τούτοισι**, "and that, too;" 112. 7, 61. 13.—**δρηπέτησι**: all subjects of the Persian king were regarded as slaves; vii. 7. 5,

8. 61. If subdued now they would be treated as runaways.—*νῦν ὧν*: not temporal, but continuative and hortatory; cf. vi. 97. 11, vii. 16. 16, 101. 7.—*ὑμεῖς*: emphatic position before conjunction; 28. 7, 88. 8, vii. 8. 64, 10. 36.—*ἦν*: neither *ἐάν* nor *ἄν* (conjunction) occurs in Ionic.—*βούλησθε*: II. 898; G. 223; C. 545.

10–11. *εἰ διαχρήσησθε*, without *ἄν*: this omission is very rare in Hdt. Most editors read *διαχρήσεσθε*. See on vii. 54. 8, vi. 82. 7.—*ὑμέων*: gen. objective. Note its force before *ὑμέας*.

12. *μὴ οὐ*: *μὴ* negatives the inf.; *οὐ* is added because of *οὐδεμίαν*: G. 283. 7. Cf. Xen. Mem. ii. 6. 38.

13. *ἀλλ'*: common in Hm., to bring the preceding thought abruptly to its conclusion in a spirited exhortation; see Phaeacians θ 389, λ 345.—*ἐμοί τε καὶ ἐμοί*: It is the custom of Hdt., when he repeats the same word, or words containing the same component, for emphasis, to connect them by *τε καί*: vi. 125. 6, vii. 23. 8.

14. *θεῶν . . . νεμόντων*, "if the gods but leave the balance even;" the thought reverts to line 5. The lightest weight will turn the scale against them. If the gods leave the contest free, his counsels followed will win the day. The gods and the scales of fate are a common figure in Homer; T 223, Π 658, Θ 69–72, ζ 188. There the gods take part in the contest, as they do against the Persians in Hellas; vii. 139. 27, 189. 16, 193. 2, viii. 13. 9; Aesch. Pers. 347–9.

16. *πολλόν*, "completely;" adverbial; cf. 82. 16, 138. 14.

#### VI. 12.

3. *ἀνάγων*: on 116. 6.—*ἐπὶ κέρας*, "in column," one behind the other.—*ὅκως . . . χρήσαιτο*, "when day after day he had practised the rowers." The optative is iterative, as 31. 5, 77. 16, 121. 7; with iterative imperf. in conclusion, line 6; II. 914 B; G. 233; C. 558 Obs. 1.

4. *διέκπλοον*: The *diekplous* was the most important movement of ancient naval tactics, and is mentioned here and viii. 9 for the first time. It received its most complete development in the Peloponnesian war at the hands of the Athenians. It consisted in a ship's being driven with the full force of the oars between two hostile vessels, to strip off the oars or otherwise put them out of the fight. Dionysius appears to have led out his fleet in two columns for practice.

5. *ἐπιβάτας*, "marines;" heavy-armed soldiers who fought



from the raised decks fore and aft. A ship's complement was 40 (15. 5; cf. vii. 184. 9-10) until more reliance was placed on skilful manœuvring. In the Peloponnesian war each trireme had 10. — **ὀπλίσειε**: see vii. 100. 14. Ordinarily it was the rule for the crews to disembark and encamp on shore, because the ships were very imperfectly prepared for any long stay on board. The defeat of the Athenians at Aegospotamos resulted from this custom.

6. **ἔχεσκε**: S. 58.—**ἴωσι**: there seems a covert allusion here to their love of leisure; cf. **ἡμῶν γε**, line 18.

9. **οἶα**: on 5. 5.—**πόνων**: H. 753 c; G. 180; C. 414 Obs.

10. **ἑωυτοῦς** = **ἀλλήλους**: H. 686 b; G. 146 n. 3; C. 473; so vi. 42. 5, 92. 2, vii. 145. 4.

11-12. **παραβάντες**, "having offended;" poetic expression; cf. Eur. Suppl. 231; usually **παραβαίνειν νόμον, ὅρκον**, etc.—**τάδε ἀναπίμπλαμεν**: sc. **τὰ κακά**, "are we brimming the cup of these ills." The figure is Homeric.—**οὔτινες**: on 2. 5.—**παραφρονήσαντες**: compare vii. 47. 11.—**ἐκπλώσαντες . . . νόου**: the fondness of the Greeks for borrowing meanings and expressions from nautical affairs is noticeable.

13-14. **ἀλαζόνι**, "braggart."—**ἐπιτρέψαντες ἔχομεν**: a construction found as early as Hes. Op. 42, and no less a favorite with Hdt. than with Soph. and Eur.; it adds to the simple verb the notion of continuance or resulting condition; vi. 23. 23, 126. 15. See the somewhat extended expression, vii. 9. 9.

15. **λυμαίνεται λύμησι**: *parechesis*, or repetition of the same root in successive words; a figure often sought by the Greeks, but which we incline to avoid; cf. 31. 7, 37. 14, and on vii. 175. 7.—**δῆ** = **ἤδη**.

17. **τῶντὸ**: S. 27.—**πρό**: H. 648.

18. **κρέσσον**: S. 10.—**καὶ . . . ἄλλο**, "even anything else whatsoever."—**ὣν**: S. 22; it lends an added indefiniteness to the indefinite relative; cf. 56. 9.

19-20. **μᾶλλον** renews the comparison like our "rather" (cf. St. Matth. xviii. 8-9, A. V.); so vii. 50. 7, 143. 15, 235. 8.—**τοῦ λοιποῦ**, "for the future;" **τὸ λοιπὸν** (line 5), "during the remainder."—**πειθόμεθα**: used with the case-construction of the synonymous **ἀκούειν**. Such an influence of the synonymous verb present before the mind explains many anomalous constructions of the cases in Hdt.; vi. 14. 10, 98. 16, vii. 29. 2, 35. 2, 70. 5, 134. 1, 139. 23, 140. 14, 163. 7, 170. 4, 191. 7.

22. οἷα, "as if;" so iii. 63. 14, though more objective; cf. *ἄτε* employed subjectively, i. 123, 200, ii. 69, 115, iii. 80, iv. 64, 146, v. 66, viii. 134. This usage without the participle is to be distinguished from that mentioned above on 5. 5.

24. ἀναπειρᾶσθαι: the technical expression for practice in naval tactics.

## VI. 13.

1. Μαθόντες, "perceiving;" on vii. 37. 10.—ταῦτα τὰ: on 103. 18.—γινόμενα: as often, practically the passive of ποιέω, which rarely occurs; yet see 22. 3, 79. 11.—ἐκ: on 26. 10.

2. ἐνθαῦτα δὴ: succeeding adjunct of the partic.; H. 976; cf. 23. 10, 16. 9, 14. 4.

3. κείνους: S. 55.—λόγους, "propositions;" without article because of incorporation into relative clause; so, Xen. An. i. 5. 16, Thuc. i. 85. 1, Plat. Rep. 449 D; cf. Hdt. vii. 209. 11.

5-6. οἱ Σάμιοι ὦν, "the Samians, I say." The preceding part of the sentence which presumes ἐδέκοντο for its verb is here reiterated with a change of οἱ Σάμιοι for οἱ στρατηγοί, and δρέοντες with its clause for μαθόντες . . . Ἴώνων.—εἰούσαν . . . Ἴώνων, "on the one hand complete disorganization being produced by the Ionians."—εἰούσαν = γινόμενα, line 1.—ἅμα μὲν, ἅμα δὲ: as 104. 3, vii. 8. 31.—ἐδέκοντο τοὺς λόγους: Stein suggests that it is not without purpose that the acceptance of the propositions is hidden as it were among the extenuating reasons. The historian seeks, as far as practicable, to clear his friends the Samians, among whom he found a home at one time.

7. κατεφαίνεται: finite verb co-ordinate with partic., as often in Hdt.; 19. 4. 21. 11, 25. 9, 49. 9, 70. 15, 74. 7, 128. 9, vii. 6. 11, 10. 60, 95. 3.—ἀδύνατα: a similar use of the plural also 31. 12, 52. 31, 77. 7, 106. 11, vii. 16. 39, 120. 9, 162. 8, 185. 2, 238. 4; cf. 46. 1, 33. 2, 86. 26.

9-10. εἰ ὑπερβαλοῖατο: assimilation for ἣν ὑπερβάλωνται, notwithstanding παρέσται: H. 934; G. 247 n. 1; C. 548.—ὑπερβαλοῖατο: S. 65.—τὸν Δαρεῖον of the MSS. seems best rejected, in preference to many emendations suggested.—πενταπλήσιον: a rhetorical exaggeration, many of which occur in our author from his constant desire to set matters in their most striking light; see 112. 13. Even the fleet of Xerxes numbered but 830 triremes, apart from the Hellenic and Carian contingents.

11. ἐπιλαβόμενοι: cf. 49. 9, 91. 10, 94. 6.—ἐπείτε: on 9. 7.

13. ἱρὰ: S. 17; see 9. 18. This rule for the form is based on

deductions from the MSS.; but it is to be observed that such Ionic inscriptions as have been discovered exhibit the uncontracted *ιερός* till the fourth century B.C.

14–15. *δτεν*: Hdt., after Hm., sometimes uses the indefinite rel. without distinction from the simple; 47. 3, vii. 196. 11.—Syloson was brother of the famous Polycrates, tyrant of Samos.

## VI. 14.

1. *τότε ὦν* serve to resume the current of narrative.

2. *καὶ αὐτοὶ*, “for their part also;” 103. 2, 97. 2; on 51. 3.

3. *ἀγχοῦ ἐγίνοντο*, “were come near;” for this usage of *γίνομαι* compare 77. 2, 23. 1, 43. 7, 19. 5, 129. 6.

4. *τὸ ἐνθεῦτεν*, “then;” construe after *οὔτινες*: cf. 43. 11, vii. 146. 11.

10. *ἀνηκουστήσαντες*: construed with the dat. after the analogy of *ἀπειθέειν*: on 12. 20.

12–13. *πατρόθεν*: with their own names as sons of so-and-so; an honorable distinction. Compare the words of Agamemnon bidding Menelaus awaken the chieftains for council, Hm. K 68: *πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον, πάντας κυδαίνων*; and the Teian inscription, Ditt. Syl. 165 30.—*ὥς*: cf. 25. 3, 30. 13.

15–16. *Σαμίοισι*: H. 773 a; G. 186; C. 436.—*ὥς*: epic for *οὕτω*: mainly with *δὲ καὶ* in Hdt., as with *καὶ, οὐδ', μηδ'* in Attic prose; cf. 76. 10. See Phaeacians, § 1.—*πλεῦνες*: S. 51.

## VI. 15.

1–2. *περιέφθησαν τρηχύτατα*, “were treated most roughly;” 44. 12.—*ὥς*, “because, as they alleged;” cf. 15. 7.

5–9. *ἐπιβατεύοντας*: on 12. 5, vii. 184. 8.—*προδιδόντας*, “deserting.”—*ἐδικαίουν*: S. 74.—*ἐς δ*: S. 56; Ionic for *εἰς*.

## VI. 16.

4. *τρωμάτων*: S. 20. The ships are personified, as viii. 18 and Hm. § 383, where their wounds are being “healed;” cf. vii. 236. 22.—*δὲ*: in apodosis, as so often in Hm. and Hdt.; 52. 29; cf. vii. 51. 2, 153. 14, 159. 8.

5–7. *αὐτοῦ ταύτη*: common adverbial pleonasm in Hdt.—*ἐποκέιλαντες*, “beaching;” cf. vii. 182. 3.—*οἱ δὲ*: on 3. 5.—*ἐκομίζοντο*, “proceeded.”—*ἐσέβαλον ἐς*: The repetition of the same or a kindred preposition after the compound has but the feeblest beginning in Hm.; see Phaeacians, § 106. In Hdt. its development

is extensive; as here, 16. 10, 36. 8, 75. 20, 84. 9, 95. 8, 12. 23, 90. 2, 68. 2, 95. 9, 101. 13, 125. 15; see on 24. 1, 25. 5, 27. 12, 31. 9, 33. 5, 44. 5, 72. 7, 94. 1, 97. 7.

8-9. **νυκτός**: parallel with the gen. absolute, as *νύκτωρ καὶ θορύβου ὄντος*, Xen. An. iii. 4. 35.—**γὰρ**: on 5. 6.—**έόντων θεσμοφορίων**, "while the Thesmophoria was being celebrated;" cf. 67. 5, 87. 7, 126. 7. The Thesmophoria was a harvest festival in honor of Demeter and Kore, celebrated at night, in the open air, in some uninhabited portion of the territory, and without the presence of any male person.—**ένθαῦτα δὴ**: cf. 13. 2.

11-12. **πάγῃ καταδόξαντες**, "firmly convinced."—**ίέναι έπί**: expecting to carry them off and sell them. \*

#### VI. 17.

5-6. **ό δέ**: on 3. 5.—Hdt. uses **ιθέως**, less frequently **ιθύς** (*εὐθύς*, Stein) in the sense "straightway," **ιθύ**, "straight for," **ιθύς**, adj. "straight." Bredow, Dial. Herod. pp. 113-14.—**γαύλους**: merchant vessels, broad and roundish, named from their resemblance to a bucket; cf. 119. 14.—**καταδύσας**, "having crippled."

9. The Carthaginians and Etruscans were very powerful by sea at this time, and carried on an extensive trade; cf. vii. 158. 8.

#### VI. 18.

4. **κατ' άκρης**: Homeric; "from citadel to lower town."—**έκτω έτεί**: The chronology of this period is scarcely determinable with certainty. Stein presents the following table:

- B.C. 499. Expedition against Naxos; revolt of Aristagoras.
- 498. Burning of Sardis; Ionians joined by Cypriotes and Carians.
- 497. Cyprus reduced; death of Aristagoras; return of Histiaeus.
- 496. Miletus beleaguered; battle of Lade.
- 494. Miletus captured.
- 493. Reduction of the islands (vi. 31).
- 492. Expedition of Mardonius Thraceward (vi. 43).
- 491. Thasos captured; sending of heralds; fresh preparations (vi. 46-8).
- 490. Expedition of Datis; battle of Marathon (vi. 94).

6-7. **συμπεσείν**, "tallied with."—**τῷ . . . γενομένῳ**, "which had been put forth in relation to Miletus;" cf. 13. 1, 57. 19, 75. 19.

## VI. 19.

1-2. **χρεομένοισι**: S. 72. **χράω**, to deliver oracle, **χράομαι**, to consult.—**περὶ σωτηρίας**: in the war against the Lacedaemonians under Cleomenes, below 76-81. Note the sigmatismus in this clause; cf. 47. 10.—**ἐπίκοινων**, "joint."

3-5. **τὸ φέρον ἐς, τὸ ἔχον ἐς**: on 2. 1.—**ἔχρησε**: sc. ἡ Πυθίη; 77. 8, vii. 140. 4, 141. 11, 148. 13; cf. 27. 1; on 13. 7.—**ἐπεάν**: S. 31.—**κατὰ τ. γέν.**: on 14. 3; cf. vii. 77. 3.—**γένωμαι**: H. 898; G. 232. 3; C. 554.—**τοῦ λόγου**: partitive, limiting **τοῦτο**. Hdt. usually names the separate divisions of his work **λόγοι**, the whole work **λόγος**: cf. 39. 8, vii. 152. 13, 213. 12; but what constituted the separate **λόγοι** is not known. The arrangement by Books as we have it was probably introduced by the Alexandrian grammarians.

8. **καὶ τότε δὴ**, "and then too." This properly follows 77. 13. The numerous Delphic oracles which Hdt. cites were probably obtained from the priests of the temple there, and when metrical are all but one (i. 174) in the epic metre, and phrased in epic diction. Two (iv. 157, 159) are in the Doric dialect.—**Μίλητε . . . ἔργων**: cf. Hm. π 418. The expression here may find its explanation in the fact that the oracle was delivered some time after the visit of Aristagoras to Greece. It would then be one of the many instances of the Laconizing tendency at Delphi, as Sparta had refused to aid the Ionians.

9. **δῶρα**, "rich gift;" poetic plural of excellence, as Hm. Ψ 297; on vi. 109. 11. Longinus commends such an interchange of numbers, as tending to adorn and enliven the narrative, and to elevate the language (De Subl. 23); on 21. 11.

10. **κομήταις**: The long and carefully curled hair and beard of the Persians are conspicuous in the sculptures of Persepolis and Behistun, and this feature is imitated in many of the archaic statues in the Cesnola Collection from Cyprus.

11. **Διδύμοις**: poetic for **ἐν Διδύμοισι**, as below, line 15. Didyma was the name of the place also called Branchidae, situated in the territory of Miletus, about twelve miles south of the city near the coast. It was famous for its temple of Apollo.

12. **κατελάμβανε**, "befel."—**ὅκότε**, "since," as ii. 125.

14. **ἐν . . . ἐγίνοντο**, "were held in the condition of slaves;" cf. 23. 23, vii. 222. 5.

15. **ἱρὸν** is the whole precinct of the temple with its contents,



statues, altars, shrines. Within this were the temple and oracle, the latter in a different building, at the time of Strabo.

16. *συληθέντα*: H. 615; G. 138 n. 2. cf. vii. 129. 4.

17. *πολλάκις . . . ἐποίησάμην*: only i. 92, ii. 159, v. 36; hence there seems something of his characteristic exaggeration; on 13. 10, 77. 14; cf. Xen. An. ii. 6. 4, i. 1. 9.

The temple had been richly endowed by Croesus, and even Neco of Egypt had contributed to its adornment. Leading down to the sea was a straight road bordered on either side by statues on chairs, in the archaic style of the 6th century B.C., some of which are now in the British Museum, and have furnished inscriptions of great value to the history of Greek epigraphy.

#### VI. 20.

2. *σφεας κακὸν*: H. 725; G. 165; C. 402; cf. 119. 8, vii. 5. 8.

3. *κατοίκισε*: S. 60.—*Ἐρυθρῇ*: the Persian Gulf.

4. *πόλι*: S. 46.—*παρ' ἣν*: S. 56.

7. *Πηδασεῦσι*, "of Pedasa;" to the south of Miletus.—*ἐκτῆσθαι*: S. 59; supplemental inf. of purpose; cf. 23. 24, 90. 5, 81. 2.

#### VI. 21.

1-2. *πρὸς*: on 26. 10; cf. 9. 7, 45. 6, 88. 1, 106. 7, vii. 35. 7.—*τὴν ὁμοίην*: sc. *μοῖραν*, or *δίκην*: cf. 62. 6-11. — Laus and Scidrus lay on the west coast of Lucania, Italy.

3-5. *ἀλούσης*: B.C. 510.—*ἡβηδὸν*: properly with the whole body of men capable of bearing arms; but here in the wider sense of the entire people.—*ἀπεκείραντο*: according to ii. 36 this was a mourning custom common to all other nations but the Egyptians; cf. vii. 208. 13, 209. 16.—*προσεθήκαντο*, "imposed on themselves."

6. *πόλιες αὐται*: rare omission of the article; then the pronoun is usually post-positive; cf. 98. 8; vii. 8. 28, 11. 20. — *δὴ* strengthens the superlative.—*ἴδμεν*: S. 4.

7. *οὐδὲν*: asyndeton as 3. 8. The thought reverts to line 2.—*καὶ*, "as," after *ὁμοίως* and similar words of likeness; cf. vii. 15. 14, 84. 3, 50. 10-17.—*Ἀθηναῖοι*· *Ἀθηναῖοι*: the figure epanastrophe, often employed by the Greeks, and praised by their rhetoricians; Hermog. 286; Tib. 552; Alex. 446. See 79. 4, 106. 13.

8-9. *δῆλον ἐποίησαν* = *ἐδήλωσαν*: hence construed with the supplementary partic.—*τῇ ἄλλῃ*: the article with *ἄλλῃ* is Herodotean, and usually local; 48. 3.

10. **Φρυνίχῳ**: remote dat. of interest. Phrynichus was a disciple of Thespis the founder of tragedy, and somewhat the senior of Aeschylus, though his contemporary. He began to exhibit tragedies about 511 B.C.; in them the lyric element was still predominant.—**διδάξαντι**: the technical expression for the production of a play, since the poet himself did much towards training the chorus and the players.

11. **θέητρον**: quoted by Longinus as example of a collective sing., equivalent to pl.; see on 19. 9.—**ὥς** represents the sentiments of the Athenians.

12. **οἰκία**: Athens considered herself the mother city of Miletus.

13. **χρᾶσθαι**: for the purpose of representation; an indication of comparative paucity of tragedies at that time. Towards the close of the century they were offered in such abundance that only those of the great masters were allowed repetition.

## VI. 22.

1. **Μίλητος . . . ἡρήμωτο**: "New Grecian inhabitants must have been subsequently admitted into Miletus; for it appears ever afterwards as a Grecian town, though with diminished power and importance." Grote.

2. **τοῖσι τι ἔχουσι**: the well-to-do.

3. **τῶν σφετέρων**: the second attributive position, most formal and stately. For the first, or most succinct (**συντόμως**, Arist. Rh. iii. 5), see below, line 7, **τὸν αὐτὸν χρόνον**: and for the third, same line, **Ζαγκλαῖοι οἱ ἀπὸ Σικελίης**. The last is a favorite with Hdt. and his admirer Lucian, but not very common in the best Attic.—**ποιηθὲν**: on 13. 1.

4. **πρὶν ἢ**: with inf. as usual when depending on an affirmative primary clause; 87. 2; cf. vii. 2. 5; on vi. 82. 7. The **ἢ** is mostly omitted in Attic, but reappears in later Greek.

6. **μηδὲ**, "and not," in Ionic may connect with an affirmative clause, but in Attic prose only with a negative.

7. **ἀπὸ**: by a common attraction to **πέμποντες**: otherwise, **ἐν Σικελίῃ**.

9. **Ἴωνας**: The Zancleans were from the Ionic Chalcis in Euboea.—**Καλὴν ἀκτὴν**, "Fair Strand."

10. **αὕτη**: intruded by hyperbaton, as 27. 7, 69. 16, 92. 9, vii. 15, 14, 151. 6; on 41. 10.

11–12. **καλομένην**: on 85. 3.—**Σικελῶν**: predicate gen. of posses-

sion.—*πρὸς . . . Σικελίης*, “and a part of Sicily facing towards Etruria;” on the north coast.—*Σικελίης*: partitive chorographic gen.; cf. 47. 5, vii. 33. 3, 175. 11, etc.

13. *ἔστάλησαν*, “departed;” sc. *ἐς τὴν ἀποικίην*: the passive with middle meaning, as 35. 16; cf. 9. 14.

14. *ἐν ᾧ*: S. 56.—*συνήνεικε*, “chanced;” S. 12.

# VI. 23.

2. *Λοκροῖσι*: colonized from the Locri Ozolae. Their city was on the southern coast of Bruttium. Their famous code of laws, framed by Zaleucus, is said to have been the first reduced to writing among the Greeks.

3-4. *περικατέατο*: S. 67; cf. 28. 2.—*Σικελῶν*: occupying the interior of the island. Rhegium was on the Italian side of the Sicilian Straits, opposite Zancle. The name of the latter was changed to Messina by Anaxilaus, a few years later.

5. *Ἀναξίλεως*: S. 41. He reigned 494-476 B.C. See vii. 164-65.—*ὥστε*: on 5. 5.

6. *συμμίξας*, “having come to a conference with;” vii. 29. 3, 153. 2.

7. *ἀναπείθει ὡς εἴη*: the historical present is a past tense in sequence.

8. *ἔαν χაίρειν*, “to bid farewell to.”—*σχεῖν*, “to take possession of;” inceptive aor., as line 9, and 25. 7, 36. 5; cf. 34. 4.

11. *ἑωυτῶν*: in this rare predicate position also ii. 26. 3, 107. 5, ix. 33. 26, 37. 15; oftener in late Greek; see on 30. 7.—*Ἰπποκράτεια*: see vii. 154 seq. He reigned 498-491 B.C.

13. *σύμμαχος*: according to vii. 154, rather the supreme lord of the city.—*καί*, “actually;” 10. 4.

14. *βοηθέων*: pres. partic. also 88. 9, 108. 3 and 34; on vii. 158. 10.

15. *ὥς*, “on the allegation that.”—*Ἰπποκράτης*: unnecessary after 13, but see on 27. 12, 3. 5; Hm. Θ 367-8.

16. *Ἴνυκα*: probably in the neighborhood of Agrigentum.

19. *εἰρημένος*, “agreed upon;” Hes. Op. 370; cf. Hm. Θ 524.—*ὅδε*: predicate; hence no article with *μισθός*.

20-21. *τὰ ἡμίσεα*: taking gender and number from its limiting genitive.—*τῶν ἐν τῇ πόλει*: ingenious separation from *ἀνδραπόδων*, producing partial chiasm with following clause; cf. 25. 6, 33. 18-19.

22-23. *Ἰπποκράτεια*: with both *μεταλαβεῖν* and *λαγχάνειν*: 45. 11, 57. 10.—*εἶχε δῆσας*: on 12. 14.

## VI. 24.

1. **μούναρχος**: S. 24.—**ἐκ . . . ἐκδιδρῆσκει**: cf. 26. 3, 90. 3, 5. 14, 12. 12, 82. 10, 86. 62, 91. 6, 121. 7, 122. 10, 125. 19, 137. 2, 137. 26, 139. 14, 140. 6; on 16. 7.

2. **Ἰμέρην** was founded from Zancle.—**ἐκ ταύτης**: 72. 8.

3. **ἀνέβη**: **ἀνά** in composition is rarely repeated with the accompanying substantive, but other prepositions often define the thought more clearly, as **παρά**, 24. 5, 30. 8, 32. 7, 41. 13, 104. 5; **ἐς**, 9. 24, 30. 11, 83. 4, 94. 13, 86. 42, 109. 19, 119. 3; **ἐπί**, 28. 4, 79. 11, 96. 7; **ἐν**, 14. 12; **ὑπό**, 104. 8; on 16. 7.

4. **δικαιότατον**: because he kept his word to return. Notable examples to the contrary were Histiaeus, v. 107, and the physician, Democedes, iii. 135.

5. **καί**, "aye," "so," reiterates the preceding sentiment.—**παραιτησάμενος**, "having asked permission of."

6-7. **αὐτίς**: S. 1.—Supply before **ἐς δ**, "and remained there." Some addition of this kind is frequently needed with such clauses, though it is commonly implied in a preceding imperfect: 40. 8, 75. 11.—**γῆραι**, "at an advanced age;" cf. **γηραιός**, 107. 7.—**μέγα**, with **ὄλβιος**: poetic phrase; cf. vii. 190. 9.

## VI. 25.

3. **ὥς**: on 14. 13.—**γενόμενον**, "having proved himself."

5. **ἀποστάντων ἀπὸ**: so, 9. 16, 33. 1, 81. 7, 92. 8, 119. 10; with **ἐκ**, 5. 9, 14. 8, 34. 10, 45. 7, 50. 11, 61. 23, 64. 7, 99. 1, 130. 10, 136. 2; on 16. 7.

9. **προσηγάγοντο**: on 13. 7.

## VI. 26.

4-5. **περὶ . . . ἔχοντα**, "relating to the Hellespont;" cf. iii. 128. 6; Xen. Hel. vii. 4. 28. **ἔχω** with adverbs and adverbial expressions = **εἰμί**: 17. 5, 19. 7, 31. 1.

7. **προσιμένῃ μιν**, "admitting him."

10. **ἐκ**, "by;" cf. Xen. An. iv. 5. 35: **ἐκεκάκωτο ὑπὸ τῆς πορείας**. **ἐκ** and **πρός** in Ionic often for **ὑπό** with gen.; quite rare in Attic prose, but reappearing in late Greek. See **ἐκ**, 13. 1, 22. 2, 42. 1, 42. 12, 43. 2, 58. 1, 61. 27, 78. 5, vii. 11. 14, 16. 41, 18. 18, 148. 6, 149. 10, etc.; **πρός**, 2. 8, 21. 1, 38. 9, 52. 37, 57. 18, vii. 2. 11, 16. 10, 18. 13, 60. 3, 135. 11, 151. 9, 153. 19; **ἀπό**, 98. 10, vii. 102. 5; **παρά**, 54. 2, vii. 103. 12.

## VI. 27.

1. **φιλέει**: see line 10, vii. 10. 52, 236. 7; on 37. 10. — **κως**, “doubtless;” 51. 5. — Herodotus’s belief in dreams, omens, and oracles is one of the most prominent traits of his character, and strongly influenced his tone of thought and views touching the events of history. In vi. alone prodigies are mentioned, 27. 3, 27. 6, 61, 69, 82, 98, 105, 117, 127, 134; dreams, 107, 131; oracles given in full, 19, 77, 86, 98; referred to, 34, 66, 76, 123, 125, 135, 139. In Thucydides there occurs neither prodigy nor dream, and the few oracles mentioned are noticed merely as historical facts; on 61. 24. — **εὐτ’ ἄν**: general supposition; H. 894 B; G. 233; C. 554. Though elision is rare in Hdt., yet it is found occasionally in all MSS., as well as in Ionic inscriptions. As here also ii. 63. 3, vii. 193. 10; cf. vii. 141. 10.

2. **κακὰ**: The theory is laid down in the case of Polycrates (iii. 40), that great reverses of destiny are usually portended by an uninterrupted course of good fortune; cf. vii. 10. 52.

3. **τοῦτο μέν, τοῦτο δέ** (line 6): a frequent anaphora in Hdt. for Attic τὸ μέν, τὸ δέ; 44. 3, 69. 13, 101. 13, 107. 8, 114. 1, etc. It occurs occasionally also in Sophocles and the orators.

4. **χορὸν**: for competition in the Pythian musical contests.

6. **ὑπολαβὼν**: language borrowed from the province of storm-winds; vii. 170. 10; cf. vi. 75. 4.

7. **τοῦτον**: as 22. 10; cf. 22. 8; a favorite position with Hdt. when αὐτός is the attributive, occurring some fourteen times.

8. **ὥστε**: with ind., as 46. 12, 83. 1, vii. 9. 24, 16. 33, 118. 4, 170. 17, 187. 7, 190. 3, 191. 3; cf. 5. 10.

9. **ἀπ’**: used for the partitive gen. with εἰς μόνος: cf. 90. 4, vii. 52. 13.

10. **σημήια**, “as portents;” predicate acc., hence no article. H. 726; G. 166; C. 404. — **προέδεξε**: δείκνυμι has the stem δεκ- regularly in Hdt., except in pres. and imperf.; S. 10.

11. **ἐς γόνυ . . . ἔβαλε**: a figure from the wrestling-match. This throw was only a partial one; for a square throw, the antagonist must be laid out upon his back, with shoulders touched down; cf. Aesch. Suppl. 90, Pers. 930. This Histiaeus accomplishes, **καταστροφήν** (line 13), carrying on the figure.

11–12. **ἐπὶ . . . ἐπεγένετο**: so. 15. 4, 34. 9, 43. 8, 62. 8, 100. 2, 132. 4; with ἐς, 22. 9, 85. 16; on 16. 7. — **Λεσβίους ἄγων**: cf. 26. 6–10. By such repetitions the historian seems to reprobate the



part played by the Lesbians. Compare 23. 15, 137. 6–9–13, 12. 6; on 7. 8.

## VI. 28.

5. αὐτὸς: unusual for ὁ δέ; on 3. 5; cf. 97. 5; Hm. φ 194.

7–8. Ἀταρνέος: on 4. 2, and 11. 8.—ὥς: with fut. partic. of purpose, as 39. 13. 50. 14.—ἐνθεῦτεν takes up Ἀταρνέος, in order to introduce the fact that Histiaeus expected to extend his raid beyond the limits of Atarneus into the plain of the Caicus, which, with its corn, belonged to the Mysians. For the collocation of articles, τὸν σίτον τὸν ἐκ . . . τὸν τῶν Μ., cf. vii. 18. 10. The triple article occurs ix. 25. 13, 81. 3.

11. ἀποβάντι, “having disembarked.”

## VI. 29.

3. χώρης: chorographic gen.; cf. 22. 12. 47. 5.—συνέσταςαν, “continued the conflict;” cf. vii. 225. 5.—χρόνον ἐπὶ πολλόν: this position of the preposition between noun and adj. occurs a few times in Hdt., mainly with χρόνον ἐπὶ; see 57. 7, 77. 2; cf. 130. 7; in Attic prose scarcely found.

5. τό . . . ἐγένετο, “and so that victory was due to the cavalry;” cf. 120. 6.

8–9. φιλοψυχήν . . . ἀναιρέεται, “catches at some such fond hope of life as this.”—κατελαμβάνετο, “he was overtaken,” repeated in the synonymous καταιρεόμενος: on 7. 8; cf. 31. 5, 87. 9, 91. 3, 98. 5, 103. 10.

11. μετεῖς, “uttering,” “speaking;” cf. 37. 14. The partic. is coincident with, not prior to, καταμηνύει; cf. 21. 8, 103. 7, 123. 9, 129. 21, vii. 24. 8, 154. 19, 157. 20. This is especially common when the partic. denotes cause or means. Phaeacians, ν 58.—ὥς, “to the effect that.”

## VI. 30.

1. ἀγόμενος, “when he was being led,” “when on the way;” see below, line 6. The partic. forms a picturesque addition to the kindred verb, with parechesis; cf. vii. 10. 7, vi. 89. 9, 91. 9, 68. 9, 29. 9; on vii. 175. 7, 222. 2.

2. οὐτ': elision as 86, vii. 8, 37, 101, 115, 135.—ἄν ἔπαθε: unreal supposition; H. 895; G. 222; C. 537.—δοκέειν, “as it seems;” absolute inf.; vii. 173. 22, 229. 16; with ὥς: 95. 14; cf. vii. 24. 1.

3. ἀπῆκέ: sudden change of subject to the king; cf. vii. 147. 4, Hm. ξ 112.—νῦν δέ, “but as it was;” on vii. 50. 19.—μιν: taken up partitively, in lines 7 and 8. See on 61. 14.

6. λαβὼν: for position, see 40. 3, 49. 2.

7. αὐτοῦ: unusual position, becoming very common in late Greek. Still, when emphatic, or semi-reflexive as here and 111. 14, it is occasionally admitted in Attic. See Trans. Am. Philolog. Assoc. 1882, p. 40.—αὐτοῦ ταύτη: as 16. 5. For αὐτοῦ close after αὐτοῦ, see 46. 9–10, vii. 23. 2–3, 40. 1, 184. 3–4, 188. 5.

10. According to i. 137 neither the king nor other Persian could lawfully put any one to death without striking a balance of his good and evil deeds and finding that the latter preponderated; cf. vii. 194. 10.

12. εὔ: postpositive; on 3. 2; cf. 135. 13, 137. 10.

13. ὥς: 25. 3.—μεγάλως: for an adv. to qualify a noun without the article is rare; cf. vii. 103. 14.

14. εὐεργέτω: see Epitome, Book IV. These benefactors received great rewards; Hdt. viii. 85; Esther, vi.

#### VI. 31.

5. ὅκως λάβοι: on 12. 3.—ὥς ἐκάστην, “each separately;” so that the entire force could be brought to bear at each place.—ὥς intensifies the distributive force of ἐκάστην: a favorite expression with Thucydides.—αἰρέοντες: on 29. 9.

7–8. ἀνὴρ ἀνδρὸς: parechesis; on 12. 15. Construe ἀνδρὸς with ἀψάμενος.—χειρὸς: partitive.

9. διήκουσι, “they extend their line.”—διὰ . . . διέρχονται: cf. 12. 4, 125. 18, 134. 9; on 16. 7.

11–12. κατὰ ταῦτά, “in the same way;” cf. vii. 10. 54.—οἱά τ’: on 13. 7.

#### VI. 32.

2–4. οὐκ . . . ἴωσι: imitated from Hm. v 125: οὐδ’ ἐνοσίχθων λήθεται ἀπειλάων, τὰς ἀντιθέφ’ Ὀδυσῆϊ πρῶτον ἐπηπείλησε.—οὐκ ἐψεύσαντο, “did not belie.”—ἀπειλὰς: see 9. 20.—ἐπεκράτησαν: on 23. 8.

6. ἀντὶ εἶναι: Here and vii. 170. 14, i. 210 the infinitive occurs without the article, though governed by a preposition, a tentative construction not found in Attic. The inf. with article is rather rare in Hdt., occurring some 32 times only, and is merely prefigured in Hm. v 52; cf. 67. 8, 86. 57, vii. 6. 5, 10. 44, 10. 59, 18. 9, 28. 4, 114. 7, 135. 15, 137. 9, 236. 7.

7–8. ταῦτά τε δὴ ἐποίουν: compare 7. 8 and note.—αὐτοῖσι, “and all;” H. 774; G. 188. 5; C. 441; in Hm. sometimes with σύν: so Xen. Cyr. ii. 2. 9; Hdt. ii. 111; Eur. Ion 32; Hipp. 1213.

10. ὑπὸ Δυνδών: under Croesus.—δῖς: first under Cyrus.

## VI. 33.

2. **ἐσπλέοντι**, "as one sails in;" H. 771 b; G. 184. 5; C. 435. The plural in this idiom is rare; see vii. 184. 8, v. 53.—**τοῦ Ἑλλησπόντου**: to be construed with **ἀριστερὰ**: vii. 39. 19. For the separation, see 42. 8, 39. 7.

3-4. **αὐτοῖσι**: contrasted with the naval force, consisting of Phoenicians.—**ὑποχείρια ἦν γεγονότα**: see 44. 7, 107. 19, 119. 7, 33. 17, and on vii. 190. 10.—**κατ' ἡπειρον**, "by land."—**αἱ**: sc. **χώραι**: see line 11.

5-7. **ἐν . . . ἔνεισι**: so, 38. 5, 56. 5; with **ἐς**, 75. 6, 84. 5, 85. 13, 119. 16; on 16. 7.—Perinthus and Selymbria were on the north shore of the Propontis.

9-11. **ἔσω ἐς**: emphatic, as ii. 149, 175, iv. 34, 201, viii. 4, 18.—Mesambria was on the east coast of Thrace, and had been founded, like Byzantium and Calchedon, many years before from Megara; hence **οἰκησαν**, "settled in."

12-13. **Προκόννησον**: an island in the Propontis, north of Cyzicus. Artace was on the west side of the peninsula of Cyzicus.—**νείμαντες**, "having consigned."

16. **ἔπλωσαν**: S. 19.—**ἀρχήν**: adverbial with a negative; "at all."

19. Dascylium was the capital of Darius's third satrapy, which comprised all northern and central Asia Minor; on 42. 4.

## VI. 34.

1. **Καρδίης**: Cardia was on the north-west side of the Chersonese, near the head of the gulf Melas.

3. Here we enter upon one of the many episodes of Herodotus, in which, like his master Homer (**Ὀμήρου ζῆλωτῆς γένόμενος**, Dion. Hal. Epist. ad Pomp. 3), he so excels; on vii. 171. 2.—**μέχρι τότε**: a connection rarely found; Thuc. viii. 24. 3.—**Μιλιτιάδης**: the second; see genealogical table, 38. 3.

7. **Ἀψινθίων**: Thracians north of the Chersonese.

8. **ἡ Πυθίη**: the Pythian priestess who gave utterance to the oracles from the tripod; these were then taken down and versified by the **προφῆται** in attendance; on vii. 111. 8.

9. **ἀνέιλε**: technical term for the response of the oracle and prophets; 69. 16.

11. **ἰόντες** belongs with **ὁδόν, ἦσαν** with **διὰ Φωκέων**, so that, as Krüger says, the expression is not parallel with 30. 1.—The

Sacred Road ran from Delphi to Thebes, thence over Cithaeron to Eleusis and Athens. It was the ordinary route for *theoroi* and processions to the shrine, and these were under the protection of the god while on the way.—*Φωκέων*: on vii. 176. 20.

12. *καί σφεας*: Hdt. follows Hm. in his preference for placing the enclitic pronouns close to the head of the clause, and freely appends them to *καί*, *γάρ*, *δέ*, and other particles, without regard to natural order; cf. 41. 7, 50. 7–9, 61. 14, 63. 2, 69. 20, 85. 5, 92. 14, 111. 8.

#### VI. 35.

2. *τηνικαῦτα*: during the first tyranny of Pisistratus, and contemporaneous with Croesus, about 560 B.C.; see 37. 5.

4–5. *τεθριπποτρόφου*: for contest in the great games; cf. 36. 2, 103. 6. This required an ample fortune.—*τὰ ἀνέκαθεν*, “in days of yore;” adverbial, as *τὰ νεώτερα*. The article is often used with the adverb; 11. 8, 14. 4, 86. 48, 98. 13.

7. Observe the vivid picture presented to us here, and compare vi. 125, 128–30, 134.

9. *οὐκ ἐγχωρίην*, i. e. not Athenian.—*αἰχμᾶς*: The custom of wearing weapons habitually, which prevailed throughout Greece in early days, had already fallen into disuse among the Athenians, who were the first to abandon it.—*προσεβώσατο*: S. 21.—Herodotus well appreciates and graphically depicts the engaging humanity of the Athenian character which here exhibits itself in such courteous hospitality, so richly rewarded.

12–13. *ἐκφήναντες*: on 7. 8.—*αὐτοῦ μιν*: the subject of the inf. is seldom expressed after *δέεσθαι*: here it shows the urgency with which they dwell upon his accepting. See 41. 16, 100. 3 and 15.

14. *ἔπεισε ὁ λόγος*: cf. vi. 124. 4, vii. 41. 2.

17. *εἰ ποιοίη*: indirect deliberative question. For the form, see S. 71, and the Teian inscription, I. G. A. 497, A. 10.

#### VI. 36.

1. *κελευούσης*: imperf. partic. to picture the persistency of the command; cf. 41. 15, vii. 149. 2, vi. 46. 3, iii. 58, i. 159, v. 82.

2. The expression *Ὀλύμπια ἀναραιρηκῶς* originates from the Homeric *ἀέθλια ἀνελόντες*, Ψ 736, by transfer of prize to contest itself, the prize now being insignificant compared with the glory. See 70. 14, 103. 6, 125. 26.

3. *τὸν βουλόμενον*: Pisistratus must have been pleased to be

rid of his most dangerous opponents, and Solon also is said to have favored the undertaking.

7. ἐκ . . . Πακτύην: from sea to sea.

9. εἰσὶ οὗτοι: by attraction for ἔστι τοῦτο: H. 632; cf. 139. 6, vii. 5. 15, ii. 29, viii. 8.

10. ἰσθμοῦ limits σταδίοι: cf. vii. 199. 6, Xen. An. 1, 10, 1: τέτταρες παρασάγγαι τῆς ὁδοῦ. The expression is an inverted one.

11. ἔσω: cf. vii. 22. 16, vi. 44. 6.—ἐστὶ: Note the accent which Stein prefers from the MSS.; cf. 47. 5, 47. 8, 68. 5, 68. 9, 57. 13.—σταδίων: predicate gen. of measure.

#### VI. 37.

3. τῶν λοιπῶν: sc. πολεμίων; cf. v. 97.—Lampsacus was on the opposite Asiatic coast, nearly south of Cardia.

5-6. ἣν γνώμη γεγινώς, "was much in the thoughts," "well known and esteemed;" only here.

8. εἰ δὲ μή: H. 906; on 56. 5.

10. λόγοισι, "explanations."—τὸ: for ὅτι or τί. In indirect questions and in clauses dependent on verbs of perception and saying, Hdt. uses the simple relative very often; 124. 7, 129. 3, 132. 4, vii. 26. 6, 37. 11, 148. 10.—θέλει: S. 55. This use of θέλω (cf. *velle sibi*), attributing will and choice to inanimate things, is cited by Hermogenes (317) as a figure lending charm to style; cf. vii. 10. 46, 16. 31, 37. 11, 50. 14, 50. 21, 157. 23, 162. 7, vi. 27. 1. It is transferred even in Hm. from persons (N 106, θ 223) to things (οὐδ' [ὑδωρ] ἔθελε προρέειν, Φ 366); cf. Solon. 4. 28, Hdt. ii. 99, Eur. Hipp. 857, 862, 865. Plato and subsequent writers also employ βούλομαι often in the same way.—ἀπείλησε: 32. 3.

11. τρόπον: 31. 7; on 86. 62.—κοτὲ, "at length;" i. 116. 7, v. 80. 1.

12. τῶν τις πρεσβυτέρων: this position of τις is the usual one in Hdt. (some 23 times), and presents the single exception of such intrusion without an accompanying attributive, save that of a few enclitic pronouns which fall under the principle laid down on 34. 12. In Attic Greek an attributive must accompany the noun which admits the intruded τις. Later writers sometimes follow Hdt. See on 41. 11, 5. 8; 75. 11, 80. 4, vii. 143. 2, 146. 8.—τὸ ἔόν, "the truth;" 50. 12, 3. 4.

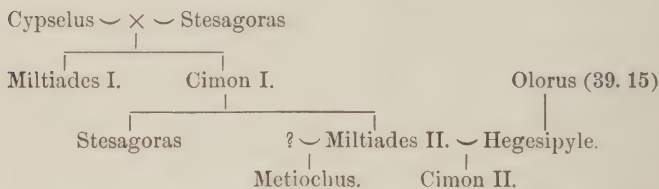
14. πανώλεθρος ἐξάπολλυται: on 12. 15.—The real meaning of Croesus is rather to be found in a punning allusion to the former name of the town, Πιτυόεσσα, and of its inhabitants, Πιτυοεσσηνοί.



## VI. 38.

1. **διὰ**, "by the aid of;" Hm. **θ** 520. — **μετὰ**: adverbial, and thus exhibiting the final relic of that original use of the preposition which the Homeric poems present in all the different stages of development into the proper preposition. This development, which is there found far advanced in many phases, is practically completed in Hdt., and occasional instances of the adv. with **δέ** and light tmeses with **ὧν**, **δέ**, etc., are all that remain of the earlier idiom; cf. 4. 1, 11. 2, 11. 4, 61. 16, 62. 8, 70. 14, 86. 21, 95. 16, 97. 13, 110. 3, 114. 3, 120. 6, 125. 17, 126. 1, 128. 4, 129. 12, 129. 15, 134. 8; Phaeacians, **v** 116. In Attic prose this is confined to **πρός**, but the Ionic use of **ἐπί** and **μετά** appears later.

3. For the position of **ὁμομητρίου** see on 85. 3, vii. 61. 10; cf. vi. 103. 8. Miltiades and Cimon were sons of the same mother but of different fathers. The following is the genealogy of the family, **x** representing the common mother, name unknown:



4. **ὡς νόμος**: sc. **θύειν**. He was worshipped as a hero; cf. vii. 117.

6. **ἐγγίνεται** = **ἔξεστι**: vii. 4. 6.

7. **κατέλαβε**, "it chanced;" cf. 103. 4, 103. 13, vii. 38. 10, 155. 2, 4. 4.

9. **πρυτανήω**: on 103. 15. — **πρός**: on 26. 10.

10. **ὑποθερμότερον**, "somewhat too ardent a one;" cf. 75. 5.

## VI. 39.

2. **τοιῷδε**: retrospective; on 10. 2.

4. **καταλαμψόμενον**: S. 14; "to take the management."

5. **Πεισιστρατίδαι**: emphatic and favorite position for the subject in Hdt.; cf. 4. 11, 16. 7, 26. 4, 41. 10, 96. 4. — This event occurred after the death of Pisistratus; hence between 527 and 509 B.C.

6. *μιν ἐποίουν εὖ*, “were wont to treat him well;” cf. 9. 14.—*δῆθεν*: 1. 6.

7. *Κίμωνος*: bracketed by Cobet and Stein as otiose after line 3, but the repetition belongs under Hermogenes’ rule laid down on 7. 7 2 (a). See Hm. B 671–73, and the catalogue of Cimon’s exploits below, 103. 6–20. For the position of *αὐτοῦ*, see on 33. 2.

8. *ἄλλῃ λόγῳ*, “another section;” i. e. 103; cf. 19. 5.—*σημα- νέω*: S. 64.

9. *εἶχε κατ’ οἴκου*: sc. *ἐωυτόν*, “kept himself at home.”

10. *δηλαδῆ*: like *δῆθεν*.—*ἐπι-* in *ἐπιτιμέων*: intensive.

11–12. *πυνθανόμενοι*: on 7. 3.—*οἱ δυναστεύοντες*: limiting the application of *οἱ Χερσονησίται*.—*πάντοθεν*: pleonastic after *ἀπὸ πασέων*: cf. 126. 1, vii. 17. 9, 33. 6, 36. 24.—*κοινῷ στόλῳ*, “in public procession.”

16. *Ἡγησιπύλῃν*: According to some authorities Hegesipyle, after the death of Miltiades, married an Athenian of rank, from whom was born a son, Olorus, who was the father of the historian Thucydides. This is conjecture to reconcile conflicting statements of antiquity. Some relationship between Thucydides and Hegesipyle, however, cannot be denied.

#### VI. 40.

1. *Οὗτος δὲ*: For this use of *οὗτος*, see 127. 7–26, vii. 11. 1, 63. 6. The narrative returns, after the long episode, to 34. 2. Hence the chronological arrangement of this and the following chapters refers to the approach of the Phoenician fleet as there recited.—*ὁ Κίμωνος Μιλτιάδης*: to distinguish him from the son of Cypselus, 34. 4; the same order, vi. 130. 11, 131. 8, ii. 44, iii. 69, 74, 75, iv. 45; Eur. Iph. Aul. 468, 663, Med. 209.—*νεωστὶ ἐληλύθεε*, “had but just come (back),” when the Phoenicians drove him out. His expulsion by the Scyths, which the author has not mentioned before, he now proceeds to relate. Hdt. several times mentions an event as if well known and then recounts it (cf. vii. 6. 14); but here it is awkwardly done and has occasioned much difficulty.

3–4. *ἄλλα*: the approach of the Phoenicians.—*τῶν καταλαβόντων*: expulsion by the Scyths.—*τρίτῳ ἔτει*: 495 B.C., about 20 years after the expedition of Darius across the Danube into southern Russia, from which he returned ingloriously. See vii. 10, and Epitome, Book IV.

5–6. *συνεστράφησαν*: cf. 6. 3. They were under three kings; iv. 120.

8-10. ἐς δ: on 24. 7.—τῶν κατεχόντων: expulsion by the Phoenicians. Note the change of tense from καταλαμβάνων, line 3.

## VI. 41.

3. ὥσπερ, "just as;" i. e. with his five ships intact; Thuc. viii. 23.

4. Μέλανος: the gulf on the northwest side of the Chersonese.

5. τε—καί, "but when—then;" Homeric co-ordination; see Phaeacians, θ 416. In this common feature of the style of Hdt. τὲ serves often as here to connect the sentence to the preceding; cf. 134. 14, vii. 39. 1, 135. 1.—οἱ, "unfortunately for him;" ethical dat.

6-7. τῇσι τέσσερσι: the article to mark the part of a whole; H. 664.—τέσσερσι: S. 52.—οἱ: on 34. 12, and vii. 38. 13.

9. Construe ἔτυχε ἄρχων τῆς νεὸς.

10-11. τῆς Ὀλόρου ἐὼν θυγατρὸς: In general, between the article and its noun only words or expressions which are in some way attributive to the noun are admitted. When other words like ἐὼν here are found, with the exception of the postpositive particles μέν, δέ, γέ, etc., and, in Ionic Greek the enclitic pronouns (on 34. 12, 37. 12), an attributive must accompany the noun and habitually follows the article immediately. This intrusion of the non-attributive element, called by the rhetoricians ὑπερβατὸν καθ' ὑπέρθεσιν (Hermog. 287, Anonymous, 644), begins to be formulated in Hm. as I 524, Ψ 585, β 403, μ 428, occurs occasionally in the lyric poets and Aesch., very frequently in Soph. (once in 2½ pp.) and Eur., but rarely in Xen., Thuc., Plat., and the early orators. Later its use increases in prose till it becomes a commonplace. It serves a variety of purposes, sometimes rhetorical, sometimes merely rhythmical. It occurs in Hdt. once in about 7 pages; cf. 3. 4, 8. 4, 9. 15, 22. 10, 27. 7, 43. 2, 63. 1, 86. 19, 126. 12, vii. 26. 7, 96. 11, 160. 3, 172. 10, 184. 5, 229. 19, 236. 17. See Trans. Am. Philolog. Assoc. 1882, pp. 34-49.

12. μιν: an instance of prolepsis; H. 878; C. 519 5 Obs. 2; cf. 79. 10, 39. 7, vii. 18. 10, 208. 4, etc.

13. χάριτα: only here and ix. 107 in Hdt. for χάριν.

14. καταθήσασθαι, "to lay up store of;" cf. vii. 178. 9, 220. 24, vi. 73. 11. A claim to gratitude was protection for the future; on 30. 10.

15. ἀπεδέξατο, "expressed;" S. 10.

16. λύσαντας: the acc. of the predicate partic. is regular after

δέομαι.—**σχεδίην**: the bridge across the Danube left by Darius in charge of the Ionians during his Scythian expedition, to be destroyed after 60 days in case he did not return. See Epitome, Book IV.

19. **Μητίοχον**: on 23. 15.—For this characteristic clemency of Darius, see 20. 3, 30. 10, 119. 8, and on vii. 4. 6.

21. **κεκοσμέαται**: S. 67; “are accounted;” like *ἐτέλεον*, 53. 6, 108. 26. The plural is used with neutr. pl. subject, as often in Hm., and occasionally in Attic, especially when the subject refers to persons; in Xen. most frequently—some 53 times. Later Greek reverts to the idiom.

## VI. 42.

1–2. **κατὰ**, “during.”—**ἐκ**: on 26. 10.—**οὐδὲν ἐπὶ πλέον τούτων**, “nothing further than this.”—**νείκος**, “enmity;” a poetic word.—**φέρων**: 19. 3.

3–4. **κάρτα**: on 3. 2, 43. 4.—**ἔτεος**: cf. 16. 8, 46. 14.—**ὑπαρχος**: equivalent to Xenophon’s *σατράπης*, a Persian word which does not occur in Hdt., and was first naturalized by Ctesias and Xenophon. Hdt. employs *σατραπήη*, i. 192, iii. 89, as a foreign word. Darius divided his kingdom into 20 satrapies, the first of which included the coast district inhabited by Greeks from Mysia southerly and easterly to Cilicia; the second, of which Sardis was the capital, comprised southern Mysia, Lydia, and the mountainous region eastward to Cilicia. Both these were at times united under one satrap. **Σαρδίων** represents the satrapy in these expressions; vi. 1, 30, vii. 1.

5–6. **σφίσι αὐτοῖσι**: on 12. 10.—**δοσίδικοι**, “law-abiding.”

7. **φείροιν . . . ἄγοιεν**: originally of chattels and cattle, in a foray; with personal object they equal *διαρπάζειν*: 90. 5.

8–9. **κατὰ**, “by.”—**τούς**, “as.”—**τὰ**, “each;” distributive article.

10–11. **δῆ**: resumptive; “I say.”—**κατὰ χώραν**, “in place,” “unchanged;” as adv. with **ἔχοντες**: on 26. 4. It must have been rarely, however, after the battle of Mycale that these tributes were paid by the Ionian cities.

13. **τὰ**: for *κατὰ τὰ*: on 89. 5; usually *ὡς*.

## VI. 43.

1–2. **καί**, “now.”—**καταλελυμένων**: on 41. 10; exceedingly rare position for partic. of gen. absolute; cf. iv. 144; Dem. de Cor. 18; Eur. Herc. F. 37.

3. Gobryas was one of the seven noble Persians who overthrew the false Smerdis and established Darius, one of their number, king. See Epitome, Book III. He had married a sister of Darius from whom Mardonius was born.

11. ἐνθαῦτα . . . ἐρέω: brachylogy for ἐνθαῦτα ἐγένετο ὅπερ μ. θ. ἐρέω: cf. 14. 4, vii. 115. 2.

12-13. Ἑλλήνων Περσέων: chiasm; cf. 75. 22. Hdt. is fond of the partitive gen. even where there is no occasion for a partitive idea, especially with participles; cf. 4. 2, 5. 14, 44. 13, 129. 2; on vii. 104. 4, 168. 8. Otanes was one of the seven, and is here included among those whom he addresses; see Phacacians, η 47; Hdt. iii. 84. 11. According to Hdt. (iii. 80) the opinion here referred to was expressed when the seven were deliberating after the death of Smerdis as to the form of government to be established. It has been inferred that that part of his work, having been published first, had provoked criticism, and had been rejected by many as incredible. Afterwards he inserts here what he deems convincing proof of his earlier statement, though it appears actually to serve no such purpose.

16-18. καίσιτα: S. 77.—συνελέχθη μὲν—συνελέχθη δέ: anaphora; cf. 43. 4, 79. 2-4, 112. 11, vii. 9. 12, 18. 9.—χρῆμα: on vii. 188. 19.

20. ἐπορεύοντο δέ: for this form of epianalepsis, cf. 89. 9, 31. 6, 61. 10.

#### VI. 44.

2. πλείστας: transferred from antecedent to relative clause; H. 1008.

3-4. τοῦτο μὲν: on 27. 3.—χείρας ἀντ.: vii. 101. 9, 143. 17, 212. 6.

5-6. πρὸς . . . προσεκτήσαντο: 45. 10, 97. 4, 99. 2, 101. 9, 125. 11; ἐς, 99. 4, 119. 3; on 16. 7.—ὑπάρχουσι: on 46. 4.—ἐντὸς: from the Persian standpoint; easterly.

8. ὑπὸ: close "under," in contrast with the cliffs above. The point of view is different 116. 6.

9. It was at Acanthus that Xerxes constructed his canal across the isthmus to avoid turning Athos; vii. 22.

11-12. βορέης: a northeast wind, as vii. 188. 10, 189. 2.—κάρτα τρηχέως περισέπτε: cf. 15. 1.—πλήθει πολλὰς: see similar phrases vii. 117. 4, 128. 2.

13. κατὰ, "about;" 79. 6, vii. 173. 11.

15. ὥστε: on 5. 5.—θηριωδεστάτης: usually referred to the sharks; cf. Aesch. Pers. 577; Prom. 583; Hor. C. i. 3. 18, iii. 27.



26, iv. 14. 47. Theophrastus has *θάλασσα θηριώδης* (H. P. iv. 8), and Aristotle uses *θηρία* of sea-monsters (H. A. viii. 13).

18-19. οἱ: S. 56.—*ἐπιστέατο*: S. 67; with inf. as vii. 211. 11.—*καὶ κατὰ τοῦτο*, "for that very reason."

## VI. 45.

2. οὕτω *ἐπρησσε*, "thus fared;" *πρήσσω* in this sense usually with an adv.; on 79. 10.

6. *πρὸς*, "at the hands of;" as vii. 154. 17; on 21. 1.

8. *πρὶν ἢ*: with indic. because dependent on a negative clause, and referring to a definite point of past time; cf. 79. 10, 82. 7.

10-11. *ἄτε*: on 5. 5.—For *μεγάλως* in second clause, though belonging with the first as well, see on vii. 9. 35, vi. 23. 22, 108. 14.

## VI. 46.

1-2. *Δευτέρῳ ἔτεϊ*: 491 B.C.; on 18. 4.—*τούτων*: gen. after the comparative *Δευτέρῳ*: vii. 80. 7, 112. 2.—*Θασίους*: reiterated after the following clause by *σφεας*: 57. 15, 68. 2, 111. 8, vii. 147. 8.

4. Abdera was nearly opposite on the Thracian coast, which had all been reduced by Megabazus after the return of Darius from Scythia, and "it is probable that Abdera had been occupied by a Persian garrison." Rawl.

5-6. *πολιορκηθέντες—ἐουσέων*: Hdt. not infrequently joins participles differing in tense, case, or subject—a lack of proper conninity due to his fondness for co-ordination; cf. 61. 16, 94. 5, vii. 9. 8, 99. 4, 164. 3; on 13. 7.

9. *ἐγίνετο*, "accrued."—*ἔκ—ἀπὸ*: mere variety; vii. 144. 4.

10. *ἐκ*: on 22. 7. Scaptesyle on the opposite Thracian coast, together with several other towns, belonged to the Thasians and paid them tribute. Here Thucydides owned rich mines, and spent the 20 years of his exile engaged in writing his history.—*τῶν χρυσέων*: Note the article repeated with the second attributive, though preceding the noun, as vii. 101. 10, 184. 4, 196. 1; cf. vi. 57. 1, 121. 9, 28. 9, vii. 18. 11.

12-13. *ὥστε*: on 27. 8.—*τὸ ἐπίπαν*, "in general;" usually with *ὥς*; vii. 50. 13, 157. 23.—*ἐοῦσι . . . ἀτελέσι*, "while they were untaxed as regards their crops." Their revenue was so extensive that no land-tax was levied.

## VI. 47.

1. *καὶ αὐτὸς*: such declarations of personal observation our

author uses also of the "Cadmeian writing" he saw in Thebes (v. 59), of the measurements he made of the pyramid of Chephren (ii. 127), and of the colossi he saw in Sais (ii. 131). He visited Thasos to see the temple of Hercules founded by the Phoenicians; ii. 44.

3-4. ἦτις: on 13. 14.—νῦν, "thereupon;" changing its name from the earlier Odonis or Aeria.—τοῦ Φοίνικος, "the son of Phoenix."—ἔσχε: the aor. as vii. 61. 17, 74. 3, vi. 23. 8.

5-6. Θάσου: chorographic gen. dependent on Αἰνύρων: on 29. 3.—Construe μεταξύ χώρου καλ. Αἰνύρων τε καὶ (χώρου καλ.) Κοινύρων. For χώρου, repeated with the second phrase, see vii. 33. 4.

9. βασιλεί: for the dat. cf. 21. 10. Observe the alliteration in this sentence; on 19. 2.

10. πάσας: with the article, as vii. 59. 8, to emphasize the totality; on vii. 4. 4.

#### VI. 48.

1. ἀπειραιῶτο Ἑλλήνων: favorite Homeric device.

4. τάξας, "by special assignment;" iii. 68. 26, i. 46. 9.—γῆν τε καὶ ὕδωρ: τὸ διδόναι γῆν καὶ ὕδωρ δουλεύειν ἐστίν: Arist. Rhet. ii. 23.

#### VI. 49.

3-4. προῖσχετο αἰτέων, "put forward in his demands."—ἀπικοίατο: H. 913; G. 233; C. 555; cf. vi. 94. 7.

7. ἰθέως: on 17. 5.—ἐπεκέατο, "attacked;" 78. 7.—ἐπὶ σφίσι ἔχοντας, "aiming at themselves," "with hostile purpose;" cf. 2. 2, 74. 5. For the long-standing enmity between the Athenians and Aeginetans see 87-93.

8. ὥς: of purpose with subj.; mostly with ἄν in Attic prose. See on vii. 176. 24.

9-10. ἐπελάβοντο: correlated with δοκέοντές above; on 13. 7.—Σπάρτην: The importance of this appeal is generally remarked upon by historians. Sparta had hitherto been only a leading power in Greece; now she was acknowledged to possess a paramount authority, as the proper guardian of the liberties of Hellas.

11. πεποιήκοιεν: opt. in indirect discourse; 129. 3, 118. 6. The perf. opt. does not occur at all in Hm. and very rarely in the tragic writers; but Hdt. uses it often, Thuc. 8 times, Xen. about 60 times, mostly in the periphrastic form, and especially in indirect questions. Klemens.—προδόντες, "to betray;" supplementary partic. and coincident; on 9. 14.

## VI. 50.

5. ἐν δὲ δὴ καὶ: as 11. 4.—Κριδς: see 73. 8-10.

7. χαίροντα: agreeing with αὐτὸν (Κλεομένεα); "to his joy," with impunity.---For the position of μιν, see on 34. 12; cf. 50. 9, 63. 2, 69. 19.

8. ἀναγνωσθέντα, "persuaded;" in this sense common in Hdt., but rare otherwise; cf. 75. 19, 83. 8, vii. 7. 1.

9. γὰρ, "for else;" 68. 14, Hm. A 232, B 242, and often. The condition is omitted.—ἄν συλλαμβάνειν: unreal assumption, for imperf. of direct discourse.

12-13. τὸ ἐδόν: on 37. 12.—ἦ δὴ: Homeric, as A 573.—καταχαλκοῦ, "incase well with bronze for thy safety." Note the middle. Crius (ram) will need to strengthen his weapons to the utmost, as about to confront the impending evil of Cleomenes' vengeance. For the play upon the name see vii. 180. 7.

## VI. 51.

2. The enmity arose when Cleomenes invaded Attica for the purpose of reinstating Isagoras, and Demaratus joined the allies in their protest against engaging in battle with the Athenians (v. 75).

3. καὶ οὗτος, "likewise;" cf. 14. 2, 52. 30.

5. τοῦ αὐτοῦ: Aristodemus.—κατὰ πρεσ. δέ: an independent sentence by changed construction after μὲν.—κως: on 11. 3, 27. 1.

## VI. 52.

1-2. ὁμολογέοντες οὐδενὶ ποιητῇ: such expressions show the intimate acquaintance which Hdt. possessed with the poets, at least of the cyclic and genealogical schools to whom he now refers; cf. ii. 116. According to the ordinary tradition, Aristodemus died before the return of the Heraclidae, leaving two sons under age, who in the division of the Peloponnesus obtained Sparta as their father's portion. The local tradition of the Spartans is followed also by Xen. Ages. viii. 7. Hyllus was son of Hercules.

8-9. Polynices was son of Oedipus, banished by his brother Eteocles from Thebes, and slain in his attempt to recover his patrimony in the expedition of the Seven against Thebes.—διδυμα: sc. τέκνα: cf. adjectives similarly used 69. 27, 71. 8, 86. 61.—ἐπιδόντα, "having lived to see."

11. τοὺς τότε ἔόντας: This may be added to distinguish them from the Λακεδαιμόνιοι of line 1, or perhaps a contrast is intended between the new-comers and the elder Achaeans; cf. ix. 26. 11, 26. 27, 27. 14.—βουλευῆσαι: as 61. 5, “determined;” usually middle in this sense.

12. οὐκων δῆ, “however—not;” another example of fondness for co-ordination and asyndeton; vii. 10. 26, 15. 8, vi. 124. 2.

13. ἔχειν, “know.”—ἔλονται: subjunctive in indirect deliberative question; see below 19–23, 86. 46, 135. 8.—ὥστε: on 5. 5.—ὁμοίων καὶ ἴσων, “alike in appearance and size.”

14. γνῶναι, “to decide.”—πρὸ τούτου: before those appointed to settle the question had abandoned hope of a decision.

15–17. τὴν . . . βασιλέες, “but she replied that she did not even herself know them apart. She said this though knowing very well indeed, but wishing to see if haply both might become kings.”—εἴ πως: cf. vii. 145. 15, vi. 101. 7; H. 907; G. 226 4 n. 1.

18. ἀπορέειν, ἀπορέοντας: on 7. 8, 21. 7, 61. 24.

19. ὅ τι . . . πρήγματι, “how they shall deal with the matter.” ὅ τι is cognate acc.; H. 716 b; G. 159 n. 2; C. 401.

22–6. τοῖσι Λακεδαιμονίοισι—ὑποθέσθαι, ὑποθέσθαι—τοῖσι Λακεδαιμονίοισι: chiastic in strongly colloquial style.—εἶναι: Relative, and in Hdt. conditional, clauses occasionally have their verbs in the inf. by assimilation when dependent on an inf. in indirect discourse; 52. 6, 117. 12, vii. 148. 19.

29. τοὺς δὲ: ὁ δέ in apodosis is mainly Homeric and Herodotean; it sometimes repeats emphatically the subject of the preceding clause (on 3. 5), as 30. 2; sometimes not, as here; cf. on 16. 4, vii. 159. 8.—ἔξιν: cf. 52. 13, 69. 17, vii. 234. 15.

30–31. καὶ ἐκείνη: on 51. 3.—δῆλά: on 13. 7.

32. ἐπ’ ἄλλην . . . ὀδόν: such separation of noun from its preposition and adjunct is more familiar to poetry, but occurs occasionally in prose, falling under the very comprehensive principle that the word or phrase modified may be enclosed amid its modification; see 58. 12, vii. 8. 84, 14. 5, 50. 28, 58. 8, 130. 15, 167. 14, 223. 2; on 41. 10.

38. ἐν τῷ δημοσίῳ: under the special protection of the state and at its expense; in order to obey the oracle, by paying him higher honor.

40. αὐτούς, “own;” cf. the compound αὐτάδελφος, as Soph. Antig. 1.

## VI. 53.

1-2. Ταῦτα—τάδε: on 10. 2.

3-4. τούτους . . . καταλεγόμενους: explanatory appositive to τάδε, "namely that;" cf. vii. 19. 12, 36. 4, 127. 3, vi. 47. 7. — Δωριέων βασιλέας: the family of the Spartan kings; see line 12. The genealogy upward (cf. 52. 3) was Hyllus, Hercules, Amphitryon, Alcaeus, Perseus.— μὲν corresponds to δὲ, line 11.— θεοῦ: Zeus, father of Perseus.— ἀπεόντος, "being omitted," because as a god he cannot be reckoned among Hellenes.— καταλεγόμενους, "are reckoned up," in the genealogical lists.

5. ὡς εἰσὶ, "to be;" cf. v. 22. 6.— Ἕλληνες: an appellation only loosely applicable to the earliest period; properly post-Homeric in this sense.

6. ἐτέλεον: on 41. 21.

7-8. οὐκ . . . ἔλαβον, "I did not take them further back."

9. Ἀμφιτρύων: for ἡ Ἀμφιτρύωνος. Perseus had no reputed mortal father as Hercules had; hence the genealogy in the male line ends with him; but tracing back from his mother Danae to Danaus, they were Egyptians.

10. χρεομένω: on 33. 2.

11-12. τοὺς . . . πατέρας αὐτῶν, "their successive progenitors upward."

## VI. 54.

2. παρὰ: the full expression occurs vii. 103. 12. The omission of a participle upon which an attributive prepositional phrase depends is not very rare; see Trans. Am. Philolog. Assoc. 1882, p. 39. This story of the Persians differs from the Greek account in this essential, that Perseus was originally an Assyrian, but migrated to Greece and settled there. The Greek account made him start from Greece in search of the Gorgon's head, and on his return visit Cepheus, king of the Cephenees (i. e. Assyrians), wed his daughter, and leave there his son Perses, the eponymous hero of the Persians. Cf. vii. 61, 150.

4. οὐκ οἱ: S. 3. Supply ἦσαν Ἕλληνες.

5. Acrisius was father of Danae.—ὁμολογέοντας κατ' οἰκιότητα, "related in kinship."

6. τούτους δὲ: emphatic resumption of τοὺς δὲ; cf. 58. 19, 61. 34, 46. 3.—εἶναι: change to indirect discourse dependent on λέγεται: *οἱ* 105. 7.—κατὰ περ = καθάπερ, καθ' ᾧ περ, "just as."



## VI. 55.

1. εἰρήσθω, "let this be said once for all;" a formulaic expression for dismissing a subject. This use of the perf. inv., expressing a command that something shall be decisive and final, is confined to the third sing. pass.; G. 202 n. 1.

2. ὅ τι = δι' ὅ τι: for what reason, though Egyptians, and for what services.

3. ἄλλοισι: the logographers Acusilaus, Hecataeus, Pherecydes, etc.

4. οὐ κατελάβοντο, "have not appropriated." The aor. is often conveniently translated by the perf.; cf. vii. 104. 25.

## VI. 56.

1. ἱέρα τε δὴ τάδε: on 23. 19. The following infinitive clauses stand as explanatory appositives to τάδε. The prerogatives mentioned are in the main such as had been handed down from the Homeric age. The king is priest, general, judge.

2. Διός τε Λακεδαιμόνος: a local deity, the lord of the Lacedaemonian territory; Διὸς οὐρανόυ: the supreme god of all Hellas.

3. ἐκφέρειν, "to levy;" not the right of declaring war, at least in the time of Thuc., for this rested with the assembly (cf. vii. 149. 11), but of determining the general course and character of a campaign. Their powers were unlimited only after they had passed the Spartan boundaries.—βούλωνται: Note the frequent employment of the conditional generic subjunctive in this episode.

4. μῆδένα: μῆ is the regular negative with the inf. when in apposition to τόδε or τάδε: cf. ii. 169, i. 99, vii. 53. 4.—διακωλυτήν: Examples of the strict observance of this law are given by Thuc. v. 60, 66, viii. 5.

5. εἰ δὲ μῆ, "otherwise;" as if an affirmative statement preceded; on 57. 8, vii. 16. 29. The μῆ seems due to fondness for the negative; on 11. 12.—ἐν . . . ἐνέχεσθαι, "is held under a curse;" on 33. 5. The ἐραγῆς was banished.

7-9. ἑκατὸν: elsewhere this number is uniformly placed at 300; cf. vii. 205. 10.—ἐπὶ στρατιῆς, "upon an expedition."—ὦν: on 12. 18.

10. τὰ δέρματα: The hide money at Athens went into the state chest, and formed a considerable source of revenue.—νῶτα: as the Homeric kings; H 321, S 65; Phaeacians, θ 473.

## VI. 57.

1. τὰ ἄλλα τὰ εἰρηναῖα: 121. 9, ix. 22; Hm. θ 107, ξ 24-6; on 46. 10. Such repetition of the article after οἱ ἄλλοι is somewhat frequent, perhaps in consequence of the formulaic nature of οἱ ἄλλοι in Hm.

2. ποιέηται: by the kings who, according to Xen. (de Rep. Lac. xv. 1), performed all the sacrifices in behalf of the state.

4. ἄρχεσθαι, the regular functionaries or servants.—διπλήσια ἤ, "in portions twice as great as." Words in -πλήσιος are construed like comparatives; cf. 133. 15, vii. 23. 16.

5. δαιτυμόνεσι: Hdt. occasionally retains an epic form; 11. 4. Xen. (de Rep. Lac. xv.) tells us that the kings received double portions, not that they might eat twice as much as the rest, but that they might be able to bestow in honor upon any one they wished, as Agamemnon, Hm. Η 321, and Menelaus, δ 65.

6. τυθέντων: H. 73; G. 17; C. 53 b.

7. νεομηνίας δὲ ἀνὰ πάσας, "and at all the new moons severally;" at the first of each month, when sacrifice was universally offered, and especially to Apollo. ἀνὰ: on 29. 3, vii. 184. 7. —ἐβδόμας: The seventh day was sacred to Apollo, the tutelary divinity of the Dorians, as his birthday; Hes. Op. 770.

8. The Greeks divided their months into three decades: μὴν ἱστάμενος, μεσῶν, φθίνων. The days of each decade were numbered in regular order, except in the last, when they were sometimes reckoned backward as among the Romans.

9. ἐς Ἀπόλλωνος: to be sacrificed at the temple of Apollo.—τετάρτην: compare our "quart" for quarter. Its capacity is not known.

10. Λακωνικὴν belongs also with μέδιμνον: cf. 23. 22.

11. προξείνους: These proxeni were appointed in Sparta itself to receive and entertain ambassadors from foreign states, and to act as intermediaries in their business with the magistrates. Elsewhere, proxeni were more like our consuls. They were appointed by the state which they represented, and selected from among the natives of the place where the post was established.—τούτοις προσκεῖσθαι, "it was incumbent on them;" on 77. 3.

14. σιτεόμενοι τὰ δημόσια: cf. (Ἀργείων ἡγήτορες) δῆμα πίνουσιν, Hm. P. 250.

15-16. μὴ ἐλθοῦσι: compare line 26.—βασιλεῦσι σφι: on 46. 1.

18. τῶντῷ: cognate acc.—πρὸς: on 26. 10.

19-20. **γινομένας**: on 18. 7.—**συνειδέναι**: 39. 6.

22. **πατρούχου παρθένου**, "a maiden heiress;" the eldest daughter of the family, to whom, in default of male heirs, the property fell at the death of the father. In general the next of kin who was unwedded could claim her hand if not disposed of by will, but if a dispute arose it was settled by the king. Cobet (*Mnemosyne*, 1884, p. 157) doubts the word; but see the Cretan inscription, Roehl, I. G. A. 475, where the form **πατρῶχος** occurs, probably made from **πατρῶιχος**.—**πέρι**: 4. 4.—**ἰκνέεται ἔχειν**, "it belongs to have her to wife."

23. **ἦν μή περ** instead of **ἦν περ μὴ** seems unparalleled except by **εἰ μή περ**, Aristoph. *Lys.* 629.

24. **θετὸν ποιέεσθαι**, "to adopt."

27. **τοὺς τῶν γερόντων προσήκοντας**: the partitive gen. rarely stands between the article and its participle, most commonly in Hdt. and Thuc.; cf. 119. 1, 130. 8, vii. 110. 6, 129. 3, viii. 4, 66, 68, 129, i. 167, iv. 2, v. 77; on vii. 156. 11. See *Trans. Am. Philolog. Assoc.* 1882, p. 45.

28. **δύο τιθεμένους**: Thuc. states distinctly (i. 20) that each king had but one vote, though the Greeks, he says, commonly supposed that each had two, in which declaration he has been supposed by many to be criticising this passage. Hdt. probably means that only two votes were cast, one for each; but he has expressed himself loosely; cf. 58. 4.

## VI. 58.

4. **λέβητα κροτέουσι**: compare the use of the Oriental gong, and our tolling of bells. The beating of brass as a purification in connection with the dead, and its use also in the Eleusinian mysteries, are mentioned by the scholiast on Theocr. ii. 36. In the heroic age **λέβητες** were often buried with the dead kings, as, for instance, those discovered by Schliemann at Mycenae.

6. **καταμαίνεσθαι**, "to put on sackcloth and ashes;" their mourning was in Oriental fashion—sordid garments, shorn hair, ashes thrown on head and clothing. Such defilement was forbidden in the case of a private person. The dead king was honored as a hero (*Xen. de Rep. Lac.* xv.).

9. **ὡυτὸς καὶ**, "the same as;" on 21. 7.

12. **ἐκ πάσης δεῖ**: on 52. 32.

13. **Λακεδαίμονος**: Laconia.—**χωρὶς**, "besides."—**ἀριθμῶ**, "in stated number."—**περιοίκων**: sc. *τινάς*, which is rarely omitted when used as subject. Krüger.

14. κῆδος, “funeral.” — τούτων: the Perioeci. “The three classes of which the Lacedaemonian population consisted are here very clearly distinguished from one another: 1. The Perioeci, or free inhabitants of the country districts, the descendants in the main of the submitted Achaeans; 2. The Helots, or serfs who tilled the soil upon the estates of their Dorian lords, descended in part from the Achaeans taken with arms in their hands, but chiefly from the conquered Messenians; and 3. The Spartans, or Dorian conquerors, who were the only *citizens*, and who lived almost exclusively in the capital.” Rawl.

16. σύμμιγα, “together with;” a man and woman from each household of each of the three classes.

18. αἰεὶ: 53. 11, vii. 23. 5. — ἀπογενόμενον, “departed,” “deceased.”

20. δ' ἄν: rather common elision.—τούτῳ δέ: on 16. 4. Up to the time of Hdt. the only certain example was that of Leonidas. The body of Agesipolis was placed in honey and carried home from Thrace for royal burial (Xen. Hel. v. 3. 19).

22. ἀγορῇ: meeting for any business whatsoever.—ἡμερέων: gen. of time within which.—ἵσταται = γίνεται. There may be an allusion, however, to the fact that the assemblies were carried on standing.

23. ἀρχαιρεσίη, “meeting for election of magistrates;” so explained by most editors. According to Schweighäuser, “chosen magistrates;” which suits ἵσταται and συνίζει best.

## VI. 59.

3. οὗτος ὁ ἐσιών: cf. 34. 9–10, and on 103. 18.

5. μετίει: The false Smerdis proclaimed a remission of all tribute for three years throughout his dominions upon his accession (iii. 67).

## VI. 60.

1. καὶ, “likewise;” connect with Αἰγυπτίοισι: cf. vii. 16. 19.

4. αὐλητέω: gen. of origin with γίνεται, as iv. 5, Xen. An. i. 1. 1. This is rather rare without a preposition, but appears to have been much used by the early genealogists; see the fragments of Acusilaus, Hecataeus, etc.

5. κήρυκος: this was the family of the Talthybiadae; see vii. 134.—ἐπιτιθέμενοι, “applying themselves to the art;” sc. τῇ τέχνῃ.

## VI. 61.

1. τότε brings the narrative back to ch. 51; cf. 41. 1.

3-4. **προεργαζόμενον**: **προ-**, "thus early;" so long before the great struggle came. The striking impartiality of Herodotus is here well exemplified. He is not a whit blinded by his usual kindness towards Demaratus (see vii. 3, 101, 209, 234), nor by the dark colors with which he commonly paints Cleomenes.—**οὐκ οὕτω ὥς**: cf. 108. 15-16.—**φθόνῳ καὶ ἄγῃ**, "jealousy and envy;" close synonyms, to strengthen the impression.

6-7. **ἐπίβασιν**, "foothold," "ground of action."—**Ἀρίστωνι βασιλεύοντι**: 574-520 B.C.

9. **καὶ γὰρ**: on 5. 6.—**συνεγινώσκετο**: see 68. 13, 92. 13, 140. 9.

10. **γαμέει—γαμέει**: this word-arrangement was called by the rhetoricians **κύκλος**, a variety of chiasm; Hermog. 171. Cf. vii. 19. 5, 29. 13.—**ᾧδε**, when prospective, regularly closes its clause.

13. **καὶ ταῦτα**, "and that too," strengthened by **μέντοι**, as 137. 20.

14-18. **μιν**: the writer seems to have had **ἐφόρει** of the next sentence in mind here, unless **μιν** is included in **ταῦτα ἕκαστα** and governed by **μαθοῦσα**, as Krüger would explain; cf. 30. 3. For position, see on 34. 12.—**εἰούσαν, ὀρέουσα**: on 46. 6.—**πρὸς**: on 38. 1.

19-20. **ἀνὰ**: on vii. 198. 3.—Therapne crowned a steep hill (hence **ὑπερθε**) on the left bank of the Eurotas, nearly opposite Sparta, and here, according to the local tradition, Menelaus and Helen were buried, and were worshipped with divine honors together in a temple whose foundations are still visible. Opposite in the plain was the Phoebeium, in the suburbs of the city.

21. **ὅκως**: on 12. 3.—**τῷγαλμα**: S. 27. Such crases are pretty common in the sixth and fifth century inscriptions of Ionia.

24. **γυναῖκα**: presumably Helen, now the goddess. The direct personal interference of the deity is more rare in the mythology of Herodotus than in that of Homer, but it is not excluded. For examples see 69, 105, 117, 127, viii. 39, 84, 94; on 27. 1.

25. **καὶ τήν**: With rare exceptions (vii. 137. 14, 8. 67) the article in Hdt. follows the usage of normal prose, its original demonstrative force being seldom retained save with **μέν** and **δέ**, and occasionally with **καί** before an infinitive, which are also Attic; H. 655; on 139. 3.

27. **ἀπειρήσθαι**, "it had been forbidden."—**μηδενί**: on 11. 12.

31-32. **καλλιστεύσει γυναικῶν**: cf. vii. 180. 3, 2. 8.

34. **οὗτος δὴ**: referring back to line 12.



## VI. 62.

1. ἔκνιζε, "inflamed;" cf. vii. 10. 51.—ἄρα, "you must know."

6. ἀμφὶ with dat. in this sense is Homeric and Herodotean; 129. 6, vii. 143. 9.

8. ἐπὶ . . . ἐπήλασαν, "and thereto they affixed their oaths." Compare the expression ἐπὶ δ' ὄγδοον ἤλασε χαλκόν, Hm. H 223, where upon the seven folds of ox-hide in Ajax's shield the eighth and strongest of copper is overlaid.

9. δῆ: like δυν, 12. 18.

14. τῆς . . . παραγωγῇ, "by the quibbling of the trick."

## VI. 63.

1-2. ἐσηγάγετο: on 41. 10.—ἀποπεμψάμενος: technical term for divorce.—οἱ: on 50. 7.

3. ἐλάσσονι: sc. τοῦ δικαίου. The omission of the normal standard is common with the comparative; cf. 84. 13.—τοὺς, "the ordinary;" cf. 69. 26.—δέκα μῆνας: *lunar* months.

5. ἐν θώκῳ: Homeric for ἐν βουλῇ, as paraphrased by Pausanias, iii. 7. 7.—ἐφόρων: the five magistrates chosen yearly by the people and holding their sittings (at which the kings might be present) daily in the Archeion.

8. συμβαλλόμενος, "reckoning up;" 65. 16, vii. 187. 10; Hm. 8 412.—εἶπε ἀπομόσας: cf. 65. 12-17, 68. 6-7.

9. πρῆγμα οὐδὲν ἐποίησαντο, "took no account of it;" vii. 150. 14.

12. ἐς τὰ μάλιστά, "certainly;" with ἐνόμισε.—οἱ εἶναι: cf. 65. 17, 69. 23.

15. διὰ, "above;" Homeric, as vii. 83. 8.—δῆ, "quite;" cf. 68. 12, 21. 6.

16. ἀρῆν: Demaratus is ὁ τῷ δήμῳ ἀρηγός. See Phaeacians, η 54.

## VI. 64.

4. ἔδεε, "it was fated."—ἀνάπυστα: cf. Hm. λ 274, ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν, of the "monstrous deed" of Jocasta wedding Oedipus.

5. δι' αὐ, "for which reason," the decree of fate. See Phaeacians, θ 577. The MSS. here read διὰ τὰ and διὰ τὸ, but Struve has shown that δι' αὐ accords better with the usage of Hdt.

6. διεβλήθη μεγάλως, "had become bitterly hated by;" on 51. 2.

## VI. 65.

2. οἰκίης: that of the Eurypontidae, in which, after Theopompus, there was an elder reigning line, and a younger line which came to the throne through Leotychides in the eighth generation.

3. ἐπ' ᾧ τε, "on condition that;" here with fut. ind. as vii. 153. 15, 158. 22; more commonly the inf. as vii. 154. 20; H. 999; G. 236; C. 601; on 9. 7.

7. Χίλωνος: probably a grandson of the sage mentioned vii. 235. 6.

9. ἀρπάσας: coincident with φθάσας: cf. 65. 22, 70. 5, 91. 6, 108. 11, 116. 3; on 9. 14. The seizure of the bride was a necessary part of a Spartan marriage.

12-13. Δημαρήτω: for the dat. instead of gen. after κατά in composition see vii. 9. 5, 191. 7.—ικνεομένως, "rightfully;" 84. 13.

14. κατωμοσίην, "complainant's oath," with which the institution of the action began. The counter-plea of not guilty on the part of the defendant was ἀνωμοσία. The proper action then began with testimony and counter-testimony. Leotychides' proof consisted in reviving the exclamation of Ariston.

18. ἐπιβατεύων: on 61. 6.

## VI. 66.

4. ἀνοίστου γενομένου ἔς, "the matter having been referred to;" on 5. 9.—ἐκ προνοίης, "by prearrangement."

5-7. προσποιέται, "wins over."—μέγιστον: so v. 97; on vii. 5. 5.

8. ἀναπείθει: See a similar case of bribing the Pythia, 123. 12.

10. ἔκρινε μὴ εἶναι: for μὴ see Plat. Apol. 21 A; Xen. Apol. 14, Ages. 1. 8; cf. on vii. 220. 13.

## VI. 67.

4. ἦρχε ἀρχήν: the acc. is cognate.

5. ἦσαν: on 16. 8.—The Gymnopaediae, or festival of naked youths, was one of the most important at Sparta, and celebrated at midsummer for several days. Choruses of boys, of youths, and of men went through their evolutions in imitation of gymnastic exercises, and the patriotic songs of Thaletas and Alcman and the paeans of Dionysodotus were chanted.

7. ἐπὶ . . . λάσθη, "for the purpose of ridicule and insult." Such conduct, bordering on ὕβρις, must needs be punished, even if at a late day; see 72. 2.

8. *όκοϊόν τι*: cf. 1. 5, 69. 17, 78. 2.—*τὸ ἄρχειν*: on 32. 6.

9–13. *εἶπε φᾶς . . . ταῦτα εἶπας*: compare the Homeric formula *καί μιν φωνήσας ἔπεια πτερόεντα προσήυδα . . . ὧς εἰπών*. While Hm. has the aor. partic. *φωνήσας*, Hdt. uniformly employs the pres.; cf. 68. 7, 70. 2, 82. 5, 111. 11, and often; so Soph. Antig. 227, Ajax, 757; Aristoph. Av. 472, Vesp. 795; Plat. Soph. 242 A; Demosth. De Cher. 108; on 30. 1, 63. 8, and Phaeacians, v 58.—*ῆ—ῆ*: only the first alternative is earnestly meant; the second forms a rhetorical contrast; vii. 8. 93, viii. 68, v. 89; Hm. I 78, χ 415.—*κατακαλυψάμενος*: cf. *κατὰ κρᾶτα καλυψάμενος*, Hm. θ 92; a sign of grief occurring often in Hm.—*θεήτρου*: employed for assemblies, choruses, etc., but never for dramatic performances, as at Athens.

#### VI. 68.

2. *οἱ* after *μητρὶ* is pleonastic, as vii. 167. 12, 197. 3; on 46. 1.—*σπλάγχνων*: gen. partitive. In solemn oaths it was customary to lay the hands upon the victim, altar, or some sacred object.

4. *καταπτόμενος*, “appealing to;” after Hm. always with gen. The sacrifice takes place at the altar of Zeus Herceius in the open courtyard (*αἶλή*), probably before the house proper, in Homeric fashion. This deity was the protector of the entire enclosure (*ἔρκος*), of the house and all it comprehended, especially the purity of the family.

6. *ὀρθῶ λόγῳ*, “in very truth;” cf. 53. 10.

9. *παρὰ . . . ὀνοφορβόν*: a limiting gen. between a preposition and its case is especially common; see 64. 8, 67. 3, vii. 36. 23.

10–11. *μετέρχομαι*, “importune;” see 69. 2, vii. 178. 13.—*θεῶν* without *πρός* in this construction is Homeric; β 68, λ 66.

12. *μόνῃ δῆ*: on 63. 15. Similar consolation to friends mourning the dead is common in tragedy, and occurs as early as Hm. α 354.

13–14. *πολλὸς*, “was rife;” see 61. 9.—*γὰρ ἄν*: on 50. 9.

#### VI. 69.

3. *ἔς*, “unto,” “before;” as 86. 60, vii. 142. 2, viii. 26. This is rare after verbs of saying, and mostly with the plural.

5. *εἰδόμενον*: Homeric, as vii. 56. 6.

8–9. *ἐκείνον*: Ariston.—*οὐκ ὑπέδέκετο*, “did not admit it.”

14. The Heroum, or hero-chapel, lay on the street near the entrance to the court.

15. *Ἀστραβάκου*: connected with *ἀστραβηλάτης*, muleteer. The

scandal of the court gossips suggested that the pretended stable-god was in reality a muleteer. Astrabacus was said to have belonged to the family of the Agidae, and with his brother to have found the statue of Artemis brought by Iphigenia from Tauris. Stricken with madness, he became an object of worship as a hero.

16. τοῦτον: on 22. 10.—ἀναίρεον: on 34. 9.

17. See 52. 29.

19–20. σε: on 50. 7.—τῇ δέ, “but as to the fact that;” more frequently *ε* or *α*, like *quod*.—κατάπτονται, “attack;” cf. 68. 4.

22. ἡγγέλθης γεγενημένος: With the exception of ἀγγέλλω, verbs of saying are very rarely construed with the partic.; vii. 37. 5.

24. ἀπέρριψε marks more strongly than ἐκβάλαι, line 29, the inconsiderate haste of Ariston.

26. ἐπτάμηνα: on 52. 9. To spite Zeus and make Eurystheus lord over Hercules, Hera caused Eurystheus to be brought forth untimely in the seventh month; Hm. T 117.

#### VI. 70.

2. τῷ λόγῳ φάς: on 67. 9; 38. 9.

4. ὑποτοπηθέντες, “seized with suspicion;” on 23. 8. The settlement of any Heraclide in a foreign land was forbidden under penalty of death.

5. πως, “by some means.”—ἔφθη διαβάς: on 65. 9.

11. The king gave him the cities Pergamus, Teuthrania, and Halisarna in Mysia, and they remained for long in the possession of his descendants, one of whom was a son-in-law of Aristotle.

12–13. ἄλλα συχνὰ, “in several other things.”—Λακεδαιμόνιοι, “in the estimation of the Lacedaemonians;” a dat. of interest.

14. ἐν δὲ δὴ καὶ: 11. 4.—ἀνελόμενος: on 36. 2.

15–16. προσέβαλε, “assigned the victory to them;” cf. 103. 10, vii. 51. 12.—ἐν Σπάρτῃ: on 85. 3.

#### VI. 71.

3. Κυνίσκον, “Whelp.”—μετεξέτεροι: Ionic for ἐνιοι.

8. ἐκ τῆς: S. 56.—ἔρσεν: S. 7; on 52. 9.

9. Archidamus married his aunt, Leonidas his niece Gorgo; vii. 239.

#### VI. 72.

1. οὐ μὲν οὐδὲ: μὲν in this phrase = μήν: S. 8; cf. 74. 6.

2. **κατεγήρα**, “reach an advanced age;” cf. *Hm.* i 510. Leoty-  
chides reigned 491–469 B.C. He was the commander of the  
Greek fleet at Mycale.—Note the alliteration and parechesis in  
the following clause.

3. **ἐστρατήγησε**, “he was leader for.” The dat. is rare; the  
more common gen., vii. 82. 2, 161. 7. This expedition was un-  
dertaken soon after the battle of Plataeae, and was intended to  
punish the Aleuadae of Larissa for their medism in the Persian  
war; vii. 6, 130.

4. **παρεὶν**, “though it was possible;” acc. absolute, as 77. 16,  
82. 2, 137. 23; *H.* 973; *G.* 278 2; *C.* 586.

5. **ἐπ’ αὐτοφώρῳ**, “in the fact;” 137. 22, vii. 6. 16.—**αὐτοῦ ἐν**,  
“there in;” cf. 16. 5, vii. 107. 5, and still more fully **αὐτοῦ ταύτῃ**  
**ἐν τῷ στρατοπέδῳ**, iv. 135. **αὐτοῦ** is often thus more accurately  
defined by a preposition and its case, especially in *Hm.*; see  
*Phaeacians*, θ 68.

7. **ὑπὸ . . . ὑπαχθεῖς**: as 82. 1, 136. 4; on 16. 7. The expression  
has reference to the high seat of the judges.

8. **Τεγέην**: in Arcadia; cf. 74. 4.—**ἐν ταύτῃ**: 24. 2.

#### VI. 73.

2. **ὠδῶθη**, “had been put in the right path,” “had been engi-  
neered.”—**ἐς**: on 18. 6.

4. **τινά**, “quite,” “very.” **τις** with adjectives is mostly post-  
positive and serves either to increase or weaken the notion, ac-  
cording as the meaning of the word or the context demands.  
See 78. 2, 108. 10, 125. 20, vii. 104. 13, 192. 7, 42. 9.—**προπηλακισ-**  
**μὸν**: see 50. 5.

5. **ἀμφοτέρων . . . ἡκόντων**: so the Aeginetans had demanded;  
50. 9.

6. **ἐκείνοι**: the kings.—**τε**, “but,” as often in the correlation of  
**οὔτε—τε**: on 1. 5.

8. **ἦγον**: see line 10.—**Κριόν**: see 50. 5.

10. This was an act of arbitrary violence, for personal revenge.

#### VI. 74.

3–4. **ὑπέξεσχε**, “he slipped away secretly.”—**νεώτερα**: 2. 8.

5. **ἐπὶ**, “against,” of hostile intent; so with dat. 49. 7. 88. 2, vii.  
132. 5, 148. 3.—**προσάγων**, “laying on;” 62. 8.

7. Nonacris was in the northern part of Arcadia, to the north-  
west of Pheneus.—**ἦν**: co-ordinate with **προσάγων**: on 13. 7.



8-9. ἐξορκοῦν: with acc. as ὄμνυμι.—To swear by the waters of the infernal Styx was the greatest oath of the gods; Hm.  $\Xi$  271, O 37,  $\epsilon$  185. The Styx of Arcadia was said to be a branch of the infernal Styx.—ἐν, “in the vicinity,” “near;” cf. vii. 109. 11.

11-12. στάζει: “Mount Khelmos here breaks away in a vast wall of precipitous rock many hundred feet high. . . . From a notch in the mountain-side a thin stream of water falls down the cliff on the rugged heap of rocks below. Every now and then the stream is lifted by the wind and scattered over the face of the cliff.” Clark. The water, derived mainly from melting snows of the higher ridges, varies greatly according to the season, and at times two streams are seen. The height of the fall, so unusual in Hellas, and the awful grandeur of the scenery, combined to produce an extraordinary effect upon the minds of the Greeks.—τὸ . . . κύκλος, “and an irregular circle of wall runs round the basin.” This description appears based upon hearsay rather than personal observation. At all events, it is not easy to reconcile it with the accounts of the fall itself. Homer’s τὸ κατειβόμενον Στυγὸς ὕδωρ (O 37), Στυγὸς ὕδατος αἰπὰ ῥέεθρα (Θ 369), and Hesiod’s πολυνώνυμον ὕδωρ ψυχρόν, ὅτ’ ἐκ πέτρης καταλείβεται ἡλιβάτοιο ὑψηλῆς (Theog. 785), are closer.

#### VI. 75.

2-3. ἐπὶ τοῖσι αὐτοῖσι τοῖσι: on 89. 5.

4-5. ὑπέλαβε: cf. 27. 6.—μανίη νοῦσος, “madness as a veritable disease.” The tendency of his youth, when he had been οὐ φρενέρης ἀκρομανής τε (v. 42), now developed into full vigor.—ὑπομαργότερον: cf. 38. 10.—ὄκως: on 12. 3.—τεφ: S. 57.

6-9. ἐνέχρανε, “he would dash.”—παραφρονήσαντα: cf. 12. 12.—ξύλων, “the stocks.”—φύλακον: Ionic for φύλακα.—ἄλλων: gen. of separation.

10-11. αὖτις, “afterwards;” S. 1; vii. 10. 42.—ἐς δ: on 24. 7.—τις: on 37. 12. He was only a helot; the same tone ix. 80, where the helots are described as stealing some of the plunder at Plataeae, and selling objects of gold to the Aeginetans, thinking they were brass.

14. κατὰ μῆκος, “lengthwise.”

15-17. Observe the vividness of portrayal in this tragic scene, and the horrifying effect produced by the minuteness and repetition of its details; cf. vii. 107. 10-16.—ταύτην καταχορδεύων,

"chopping this into mince-meat." This and vii. 181. 5 are extolled by Longinus (De Subl. 31) as examples where homely expressions are preserved from vulgarity by their aptness and power.

18. *ὅτι*, "because;" as *διότι* (20), *ὅτι* (21), for variety; cf. vii. 2. 10. A theory of divine retribution was common in Greece, but it was limited to the punishment in this life of signal acts of impiety or other wickedness in the person of the offender or of his descendants. This belief is a pervading force throughout the history of Herodotus, and he seems to consider that every striking calamity must be of the nature of a visitation, and seeks to show this sometimes even in insignificant cases; cf. 64. 4, 72. 2, 86, 87. 3, 91, 135, vii. 137. 7.

19. *λέγειν*: When the noun is not expressed with the article and participle an intruded element stands next to the partic., or at least after one or more of its adjuncts; on 41. 10; cf. vii. 111. 6, 115. 10, i. 18, 103.—*γινόμενα*: cf. 18. 7, 84. 17.

21-22. *θεῶν*: Demeter and Kore.—*ἐξ . . . Ἀργου*, "from their sanctuary of Argus."—*ἱποῦ*: see 78. 8, 79. 3-9; a grove set apart and consecrated to Argus, the eponymous hero of the land, a grandson of Phoroneus, son of Inachus. It appears to have been situated between Sepeia and Argos.—*Ἀργείων*: for position see on 43. 13.

#### VI. 76.

1. In his ambitious designs upon Argos, Cleomenes consults the oracle, as the Spartans had done before when seeking to subdue Arcadia (i. 66). The Argives, thus threatened, have recourse to the same shrine (vi. 19, 77). The answers show where the sympathies of the oracle lay.

3. *ποταμὸν Ἐρασίνον*: The omission of the article with *ποταμός* is frequent in Hdt., but rare in Attic prose, where, too, the appositive regularly precedes *ποταμός*. Cf. vii. 42. 2, 58. 11, 59. 2; 24. 8, 26. 10-12.—Stymphalus was in northern Arcadia, and separated from Argolis by lofty mountains. Its subterranean outlet has been often described. According to the ancients, it flows two hundred stades before emerging to the light at the foot of Mount Chaon, not far to the south of Argos, whence it runs easterly to the sea, and forms the southern boundary of the district belonging to that city.

5-6. *ἄφανές*, "pitch-dark."—*τὸ ἐνθεῦτεν ἤδη*, "immediately from that point on;" vii. 123. 15.

7. δ' ὦν, "but at all events," commonly introduces a statement for which the writer vouches, whatever may be the truth of the preceding. So in Attic δ' οὖν. The same collocation Hm. T 94, but not yet settled into this sense. For the epanalepsis, see 13. 5.

8-9. ἐσφαγιάζετο: It was customary for the Spartan kings to offer sacrifices called διαβατήρια upon passing the frontiers of Lacedaemon with an army; Thuc. v. 54, 55, 116. The omens were also taken often at the crossing of rivers; Aesch. Sept. 378; Hdt. ix. 36, vii. 54, 113. Here the river god is especially invoked. —ἐκαλλιέρεε: impersonal; "the sacrifices were favorable." —ἄγασθαι, "that he admired."

10. οὐδ' ὥς: so in Attic prose; on 14. 16. —χαιρήσειν: as 50. 7.

12. Thyrea was farther south in the district of Cynuria, between Argos and Laconia. —πλοίοισι: extorted from Aegina and Sicyon; 92. 6.

#### VI. 77.

2-3. ἀγχοῦ ἐγίνοντο . . . Τίρυνθος: The *quasi* prepositions have considerable freedom of position, and are often separated from their case; vii. 33. 4, 124. 2. Tiryns was near the coast, south-east of Argos, and famous for its Cyclopean ruins, still standing. —χώρῳ ἐν: on 29. 3. —κέεται and its compounds are the practical passives of τίθημι and compounds; 63. 13, 57. 12. —Σήπεια is the reading of most MSS. and editions. Its derivation from σηπία, cuttlefish, is obvious, and the early predilection for that creature on this coast is evinced by the numerous representations of them stamped on the gold objects found by Schliemann in the graves at Mycenae and elsewhere. See vii. 191. 12. —μεταίχμιον, "interval."

6-7. ἐς . . . εἶχε: on 19. 3. —πρῆγμα: i. e. δόλω. If the female is to vanquish the male, the weaker the stronger, it must be by stratagem. The female is Sparta, the male Argus. The Argives deemed themselves the stronger (line 5), but were benumbed by the terrifying words of the oracle, like the Athenians, vii. 141. Later writers, wholly at variance with Herodotus, referred the first verse to a pretended victory which the Argive women, under the leadership of the poetess Telesilla, gained over Cleomenes when, after the battle and burning of the grove, he attacked the defenceless city; Paus. ii. 20. 8.

9. ἀλλ' and δέ often begin oracles, as in the change of speakers in dialogue. The answer of the deity is instant to the question.

10. κῦδος . . . ἄρηται: Homeric; Δ 95, P 16.

11. ἀμφιδρυφέας, “rend both cheeks in grief;” Hm. B 700.

12. ὥς, “thus.”—ἐσσομένων ἀνθρώπων is Homeric, not ἐπεσσομένων.

13. Note the striking alliteration.—The serpent served the Argives as a military badge; Soph. Antig. 126.

14–16. ταῦτα πάντα: perhaps a loose exaggeration; cf. 19, 17, 108, 5.—δόξαν: on 72, 4.—ῥκως: 12, 3.

## VI. 78.

2–3. ὅκοῖόν τι, “everything which;” on 73, 4.—σφέτερος includes the army; cf. Hm. a 397, ζ 311.—σημήνεια: opt. similar to προσημαῖνοι, 77, 17.

5. ἐγένετο ἐπιτελέα: on 5, 9.—ἐκ: as 13, 1.

7. ἐπεκέατο: 49, 7; corresponding to the middle of ἐπιτίθηναι in this sense; on 77, 3; 83, 9, vii. 158, 1.

## VI. 79.

2. πυνθανόμενος τούτων, “learning from these (the names).”

4–5. ἄποινα. ἄποινα: on 21, 7; cf. 31, 6, 42, 12.—δύο μνέαι: about \$35.—τεταγμένοι . . . ἐκτίειν, “prescribed for each prisoner to pay.”

6. κατ’ is used distributively. For the phrase as subject of ἐκτίειν see 44, 13, and for ἄνδρα αἰχμάλωτον, see αὐτομόλους ἄνδρας above, and 83, 7.

7. ὥς ἐκάστους: on 31, 5.—ἐκκαλούμενος: note the frequent epianalepsis in this chapter; on 7, 7.

10. ὥρων: S. 61.—οἱ . . . ἐκτὸς: juxtaposition for contrast.—τοὺς ἐκτὸς: prolepsis, as 41, 12.—ὅ τι ἔπρησσον, “how they were faring.” πρήσσω in this construction, not only with adverbs (on 45, 2), but neuter adjectives and pronouns.—πρίν: on 45, 8.

## VI. 80.

3. ἐνέπρησε τὸ ἄλσος: Here and in the battle perished 6000 Argives (vii. 148), the greater part (78, 8) burned in this inhuman manner. But our century may not boast. In 1845 the French commander Pelissier, during the insurrection of one of the Arab tribes in Algeria, heaped up burning fagots about the mouth of a cave in which 600 of the tribe had taken refuge, and suffocated them all.

6–7. ἀναστενάξας . . . ἡπάτηκας: compare the words of Homer, Γ 364–6.

## VI. 81.

2-4. ἀπιέναι: on 20. 7.—Ἡραϊον: the famous temple of the Argive Hera, situated between Argos and Mycenae, about five miles from the former.

5. ὁ ἱρεὺς: probably some attendant then in charge. The goddess was habitually served here by priestesses.—ἀπηγόρευε: Cleomenes had a somewhat similar experience at Athens; v. 72.—ξείνῳ: An inscription from Amorgos shows the same custom existing there in the temple of Hera; Ditt. Sylloge Inscr. 358. In general, citizens only were allowed to sacrifice in the public sanctuaries, and a stranger was represented by a proxenus or some citizen. Ibid. 323, 376.

## VI. 82.

1-5. ὑπήγον ὑπὸ: on 72. 7.—παρεὼν: on 72. 4.—μιν: referring to τὸ Ἄργος: neuter also ii. 37, but otherwise only in the poets.—οὔτε εἰ . . . οὔτε εἰ ἔχω: we should expect rather εἴτε—εἴτε, οὐκ ἔχω, as 137. 3; but see vii. 54. 12, 135. 17.—ἔλεξε φάμενος: on 67. 9.—δ' ὦν: on 76. 7.

6. ἐξεληλυθέναι, "had come to its fulfilment," as ἐξήκειν, 80. 8. The expression seems a development of the Homeric, ἦ μάλα δή με παλαίφατα θέσφαθ' ἰκάνει, i 507, v 172.

7. πρίν . . . χρήσεται: The subjunctive is used after πρίν when it looks to the future, and is dependent on a primary tense in a negative clause; G. 240. The omission of ἄν, as here, is common in Hdt.; cf. 133. 11, vii. 197. 10, 8. 54, 54. 8.

10. αὐτὸς: nom. because referring to the subject of the primary verb.

11. αἰρέει: the prophetic present found especially in connection with oracles; cf. vii. 6. 18, 140. 9-15, 220. 18, 8. 32.

12. αἰρέειν ἄν: on 50. 9.—κατ' ἄκρης: on 18. 4.

14-16. γενέσθαι: on 13. 1.—πολλὸν: on 11. 16.—ὁ διώκων, ὁ φεύγων are law terms for the plaintiff and defendant respectively; 65. 14, 104. 8, 136. 5.

## VI. 83.

1. ἐχηρώθη, "widowed;" Hm. E 642; *viduasset civibus urbem*, Verg. Aen. viii. 571.—δοῦλοι: In Argolis as in Laconia, three classes existed, the Argives proper corresponding to the Spartiatae, the Orneatae to the Perioeci, the Gymnesii to the Helots. The last are meant here.



2. "Became possessed of all the power, acting as magistrates as well as directing affairs."—*ἔσχον*: on 23. 8.

3. *ἐς δ*: on 24. 7.—*ἐπήβησαν*: S. 3.—*σφέας*: the slaves.

4. *ἀνακτώμενοι . . . ἑωυτοὺς*, "winning gradually back into their own hands."

6. *σφι . . . ἀλλήλους*, "they were at unity with one another;" cf. 13. 7, vii. 101. 12; Hm. π 427. For *ἐς*, see Solon 36. 17: *εἰς ἑκα- στον ἀρμόσας δίκην*.

10. *ἐπεκράτησαν*: probably about the same time as the destruction of Mycenae, 468 B.C.

#### VI. 84.

2. *δαιμονίου*, "divine visitation."

5. *ἐπείτε ἐμβαλεῖν*: on 52. 25, and 40. 4.

6. *μετὰ ταῦτα*: beginning the apodosis after *ἐπείτε*: cf. v. 55; Xen. An. i. 6. 7.—*μεμονέναι*: Homeric, governing *τίσασθαι*, but not the infinitives that succeed. "Sparta, too, had been excited against Persia by Scythian envoys . . .; vast designs of war were ultimately formed, according to which the Scythians were to invade Media from the Black Sea, and the Peloponnesians to advance into the interior from Ephesus." Curtius Hist. Gr. II. p. 193. The influence of unmixed wine appears to have been stronger than the fifty talents of Aristagoras; v. 51.

9–10. *σφέας . . . κελεύειν*, "while they charged them, the Spartans." An appositive to a personal pronoun receives the article; 86. 11, 109. 20, vii. 161. 9.—Ephesus was the usual starting-point eastward; v. 54.

11–13. *ἐς τὸ αὐτὸ*, "at the same place."—*ἡκόντων τῶν Σκυθῶν σφι*: on 4. 3.—*μεζόνως*: on 63. 3; reiterated with greater fullness in the next clause; on 7. 8.

15. *ἔκ τóσου*, "from a time so distant;" ever since then.

16. *ζωρότερον*: Achilles, when visited by the envoys, calls out to Patroclus, in his hospitality, to set a larger mixer, *ζωρότερον δὲ κέραε* (Hm. I 203). The Greeks habitually drank their wine mixed, commonly with more than half water. A poet quoted by Athenaeus says that if like parts of each be used it produces lunacy; if drunk pure, paralysis.—*ἐπισκύθισον*, "fill like a Scythian;" i. e. with pure wine.

18. *τίσιν ταύτην*: on 27. 10, 36. 9.

#### VI. 85.

1. *Τελευτήσαντος Κλεομένεος* is perhaps gen. absolute, for Hdt.

commonly has the acc. with partic. after *πυνθάνομαι*: but cf. *οὐπω πεπύσθη* *Πατρόκλοιο θανόντος*, Hm. P 377; Thuc. iv. 6; Hdt. ii. 160.

3. *τῶν . . . ἐχομένων*: the normal order is seen in line 6; but when the article, participle, and noun are used together, and the participle has a modification, sometimes the participle is placed outside, as here and 22. 11, 125. 5, 132. 1, vii. 169. 9; or the modification outside, as 70. 16, vii. 184. 23; similarly in the case of other words with modifiers; 38. 3, vii. 13. 6, 58. 7, 61. 10, 123. 10, 124. 2, 186. 9. See Trans. Am. Philolog. Assoc. 1882, p. 39.

12. *δ' ὥς μὴ*, "see to it that they do not;" more commonly followed by fut. ind.; H. 886; G. 217 n. 4; C. 553.

15. *ἔσχοντο*, "withheld themselves from;" vii. 169. 11, 237. 15.

#### VI. 86.

3-4. *προφάσις* *εἰλκον*, "kept making interminable excuses."—Construe *βασιλέας ἰόντας δύο παραθέσθαι σφέας* (*τοὺς ὁμήρους*).

9. *συνηείχθη*: see the active in this sense, 22. 14.

13-14. *τά . . . πρῶτα*, "in all other respects attained the first position."—*ἀκούειν ἄριστα*, "heard himself (was) most highly spoken of." *ἄριστα* is superlative of *εἶ*. This use of *ἀκούω* is post-Homeric, but see Phaeacians, § 184. It is practically the passive of *λέγειν*.

16. *ἰκνευμένῳ*, "inevitable," the time that comes to all, through the decree of fate. The act of Glaucus could not appear to the Hellenic mind merely fortuitous; it had been long impending. See 64. 4, 65. 13, 84. 13.

18. *οἱ ἐλθεῖν ἐς λόγους*, "to come to speech with him;" a common idiom.

19. *τῆς σῆς*, *Γλαῦκε*, *βουλόμενος δικαιοσύνης*: on 41. 10; the interposed vocative, as Archil. 85; Pind. I. i. 1, ii. 1; Eur. Cycl. 290, Herac. 478, Her. Fur. 278; Plat. Alc. ii. 138 A; Dem. De Cor. 21.

20-1. *ἀνὰ*: as 48. 4, and often in Hm.; not Attic.—*ἐν δὲ καὶ*: 11. 4.

22. *λόγος πολλός*: 68. 13. Croesus says the same to Solon, i. 30.—*ἑμεωυτῷ . . . ἐδίδουν*, "I gave speech unto myself," argued with myself; the operation of the mind in thought is represented dramatically in self-dialogue, as so often in Hm.; see Phaeacians, § 200.

23. *καὶ ὅτι*, "both that."—*αἰεὶ κοτε*, "forever and a day;"

often in Thuc. and tragedy; cf. the Homeric αἰεὶ ἥματα πάντα, θ 468, and many variations later.

24–26. διότι: synonym of ὅτι preceding, for variety, as 75. 20; in this sense occasionally in Hdt., and reappearing in late prose. —οὐδαμὰ . . . ἔχοντας, “by no means is it possible to see the same persons continuing to possess.” Glaucus was a contemporary of Croesus and Cyrus when matters were unstable throughout Ionia, and especially at Miletus; cf. v. 28. Indeed, Croesus says (i. 207), κύκλος τῶν ἀνθρωπείων ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἐὰν αἰεὶ τοὺς αὐτοὺς εὐτυχέειν.—ἐπιλεγομένῳ: reiterating ἐμεωυτῷ λόγ. ἐδίδ. —τὰ ἡμίσεα does not here, as usual (23. 20), conform to the gender and number of its dependent noun; for the plural cf. 33. 2, 46. 1, vii. 103. 25, 139. 23; Plat. Legg. 672 E, Rep. 535 D.

27. ἐξαγνυρόσαντα: on 41. 16; the dat. is resumed however in ἐξεπισταμένῳ.

28. κείμενα ἔσται: on vii. 190. 10.—Note the collocation σοὶ σόα. σὺ.—μοι, “for me.”

29. σύμβολα, “tokens;” any object given to a person as his credentials. In early days it was customary for a host and guest at parting to break a die or some other object and preserve the pieces as tokens of recognition.

30. ἀποδοῦναι: inf. for imperative, as so often in Hm.; some ten times in Hdt.; as here in connection with an hypothetical clause, also vii. 209. 24, i. 89, iii. 35, iv. 126, v. 23.

37–8. οὔτε . . . λέγετε, “nor does any one of those things which you say bring me round to a knowledge of the matter.”—τε: on 73. 6.

40. ἀποδοῦναι: dependent on βούλομαι.—ἀρχήν: as 33. 16.—νόμοισι . . . χρήσομαι: The Greek law allowed an accused person, with the consent of the accuser, to clear himself of a crime imputed to him, by taking an oath that the charge was false. See below, lines 46–54.

41–2. ἀναβάλλομαι κυρώσειν, “I postpone settling.” The fut. inf. as v. 49; Dem. Ol. iii. 9, where the pres. or aor. is commonly found. G. Moods and Tenses, 27 n. 2. For the thought, see on vii. 206. 4.

43. ὥς: on 2. 2.

45. χρησόμενος χρηστηρίῳ: 70. 3; on 12. 15.

46–7. λήσῃται: on 52. 13.—μετέρχεται: 68. 10.

48. τὸ αὐτίκα, “for the nonce;” 11. 8, 63. 10, 106. 11.—μέν corresponds to ἀλλ’, line 51.

49. *ληίσσασθαι*, "to make prize of." The Pythian versifier has risen to an unusual pitch of solemn diction and poetic imagery in this oracle, but his inspiration is due mainly to Hesiod; cf. *Op.* 321-26.

εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὄλβον ἔλῃται,  
ἢ ὅγ' ἀπὸ γλώσσης λήϊσσεται, οἷά τε πολλὰ  
γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ  
ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείῃ κατοπάξῃ.  
ῥεία δέ μιν μαυροῦσι θεοὶ, μινύθουσι δὲ οἴκοι  
ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ.

50. Cf. *Hm.* I 320: *κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς.*

51. *ὄρκου πάις*: the spirit of vengeance born of the false oath. In Hesiod it is the oath itself that punishes; *Theogon.* 231, *Op.* 219.—*ἔπι* = *ἔπεισι*: cf. vii. 12. 10, 112. 6, 157. 13.

52. *εἰς ὃ κε*: epic for *ἕως ἄν.*

53. There was nothing more dreaded by the ancient Greek than the destruction of the family and the desolation of the house, since the dead lost thereby their religious rites, the gods of the family their sacrifices, the hearth its flame, their ancestors their name among the living. Müller, Dorians.

54. This line is borrowed outright from *Hes.* *Op.* 285.

55-7. *συγγνώμην ἴσχειν*, "to extend pardon;" vii. 13. 5. — *τὸ πειρηθῆναι*: on 32. 6. For other instances of trying the god see i. 47, 158-9. — *ἴσον δύνασθαι*, "had equal force."

60. *ὥρμήθη*, "was begun." — *ἔς*: on 69. 3.

62. *ἐκτέτριπται*: cf. 37. 11-14. — *πρόρριζος*, "down to the very root," so that there is nothing left for a shoot to spring from; root and branch.

64. *ἀπαιτεόντων*: gen. absolute; on 4. 3.

## VI. 87.

2-3. *πρὶν δοῦναι*: on 22. 4. — *τῶν πρότερον ἀδικημάτων*: After the defeat of the Thebans, which followed the retirement of Cleomenes from Attica (on 51. 2), they evoked the assistance of the Aeginetans, who, glad of a pretext in consequence of an old feud, began ravaging the coast of Attica without the usual proclamation of war by heralds (v. 81). Their present ill-treatment in the matter of the hostages was by no means an offset for that. The law of retribution required still further punishment from

them, whereas they proceeded to another act of injustice.—τῶν: by attraction, for cognate acc.; cf. 86. 38.

4–5. ὕβρισαν, “had insolently committed.”—ἀξιούντες, “claiming.”

7. καὶ γὰρ: on 5. 6.—ἦν: on 16. 8.—πεντετηρίς, “a quinquennial festival,” in honor of Posidon, in which there was a contest of ships; Lys. 21. 5. The festival occurred once in four years, like the Panathenaeic and Olympic; cf. 111. 9.

8. θεωρίδα: the ship which carried the state envoys (θεωροί) to public festivals, and especially to Delos.

9. For λαβόντες after εἶλον, see on 29. 9.

## VI. 88.

2. μὴ οὐ: on 11. 12.—τὸ πᾶν, “everything possible.”—ἐπ’: on 74. 5.

3. Κνωίθου καλεόμενος: cf. 69. 15, vii. 143. 3, vi. 40. 1.

8. Nicodromus organized a revolt of the people against the ruling oligarchy, and arranged with the Athenians the day on which he would make the rising, and that which he deemed the latest he would be able to hold out without their assistance.—ἐκείνους: 11. 7.

## VI. 89.

3. παλαιὴν πόλιν: “the portion of the town of Aegina the earliest settled and the most strongly fortified. Otherwise Nicodromus could scarcely have made his escape by sea (90. 2).” Rawl.

4–6. ἐς δέον, “in due time;” cf. 90. 2, vii. 144. 12.—ἀξιόμαχοι . . . συμβαλεῖν, “sufficient to engage in battle;” vii. 138. 8.—ἐν ᾧ . . . ἐν τούτῳ: this repetition of the preposition is regular when the relative precedes the antecedent; but in the reverse or natural order, the preposition is usually omitted with the relative; 42. 13, 75. 3, 77. 3, 125. 14, vii. 26. 1.—χρῆσαι, “to lend.”

7. The friendship of the Corinthians continued at least to 440 B.C., but they were bitter enemies of the Athenians at the opening of the Peloponnesian war, 431 B.C., to which changed relations τοῦτον τὸν χρόνον refers.

8–9. διδοῦσι—διδούσι: on 43. 17.—πενταδράχμους ἀποδόμενοι, “having sold them for five drachmas a piece,” i. e. a little less than \$1. Compare our nominal price of “one dollar in hand,” in business transactions.

12–13. τὰς ἀπάσας, “in all;” on vii. 4. 4. This shows that the usual complement of the Athenian fleet up to this time was



50 (cf. Hm. B 556), while it is 70 directly after the battle of Marathon (vi. 132. 3), and was raised to 200 within the next ten years (vii. 144. 8), demonstrating that the rising of Nicodromus must have occurred shortly before the battle of Marathon (on 72. 2). The chronology of the other events of the feud cannot be determined.—ἐπὶ, “against,” of hostility; so, often with acc. in connection with verbs of motion; on 74. 5.—καί, “but,” as vii. 11. 4; on 73. 6.—ἡμέρη: dat. of the degree of difference.

## VI. 90.

2-4. ἐς ἐς-, ἐκ- ἐκ: on 16. 7.—ἐκ τῶν: on 27. 9.

5-6. οἰκῆσαι: on 20. 7.—ἔφερόν . . ἦγον: on 42. 7.

## VI. 91.

2. ὕστερον: between 490 and 480 B.C.—οἱ παχείες, “the well-fed,” “the wealthy;” opposed to λεπτός.

4-5. χειρωσάμενοι: epanalepsis in synonymous partic.; on 29. 9.—ἀπὸ, “in consequence of;” as 105. 13, 138. 22.—ἄγος: 56. 5.

6-7. ἐκπεσόντες: on 70. 5.—πρότερον: pleonastic but not uncommon after φθάνω; cf. 116. 3; with the infinitive as vii. 2. 5, 150. 3, following the same rule as πρίν: on 22. 4, 116. 3. The expulsion of the Aeginetans from their island occurred in 431 B.C. They were settled by the Spartans in the district of Thyreatis in Argolis, where they were surprised by the descent of an Athenian fleet in 424, carried off prisoners to Athens and executed. That Hdt. does not mention this last event, so apt for his purpose, seems to indicate that he never lived to hear of it.

9. εἷς τις: on vii. 153. 9.

13. αἱ χεῖρες ἐκεῖναι, “those hands;” there is a grim particularity in this expression like that of 75. 14-17. Compare iv. 62, and the affecting scene in Xen. Cyr. vii. 3. 8.

14. ἐμπεφυκῦναι: cf. Hm. A 513, of Thetis at the knees of Zeus

## VI. 92.

2-3. σφέας αὐτοὺς: on 12. 10.—νηυσὶ ἐβδομήκοντα: the ships of the Aeginetans. The Athenians had asked the Corinthians for 20, in order that the two fleets might be just equal in numbers.

4. τοὺς καὶ πρότερον: at some earlier period when the Athenians attempted to remove from Aegina certain statues of olive wood claimed by both parties; v. 86.

7. Κλεομένεος: 76. 13. — ἔσχον ἐς: on 2. 2. — συναπέβησαν, “their men disembarked with;” supply ἄνδρες, from νέες.

9–11. ταύτῃ: on 22. 10. The dat. here without ἐν is rather poetic.—ἐκτίσαι . . . ἐκατέρους: cf. 79. 5.

14. For the position of σφι, see on 34. 12, 69. 19.

18. After the naval victory the Athenians appear to have landed on the island and beleaguered the town.

21. Δεκελός: the famous Attic deme, northeast of Athens.

## VI. 93.

3. αὐτοῖσι: on 32. 8.

## VI. 94.

1. συνῆπτο πρὸς: συν- is seldom repeated, but is usually represented by πρὸς: 14. 7; on 16. 7.

2. ὁ . . . ἐποίησε, “the Persian king proceeded to carry out his design.” When tidings were brought to Darius that Sardis had been burned, and he was told who the Athenians were that took part in the raid, he called for his bow, and shooting an arrow into the air, exclaimed, “Grant me, O Zeus, to take vengeance on the Athenians;” then he commanded an attendant to say to him thrice, every time dinner was laid, δέσποτα, μέμνεο τῶν Ἀθηναίων (v. 105).—ὥστε: on 44. 15, 5. 5.

3. Construe μιν after ἀναμνησκοντός, upon which μεμνησθαί depends.

4. Πεισιστρατιδῶν: Hippias and his sons, who since their expulsion had continually hoped to return to power at Athens by the aid of Darius.—προσκατημένων, “besieging him with importunities;” see vii. 6. 9.

5. βουλόμενος: on 46. 6. The change occasions the renewal of the subject in ὁ Δαρεῖος.

7–8. τοὺς μὴ δόντας: the reference is indefinite, and the partic. conditional; hence μὴ: cf. 43. 12, 108. 26, 49. 4, vii. 139. 26, 138. 6, iv. 144. 10.—φλαύρως πρήξαντα: on 45. 2.

11. Ἀρταφέρνηα: he had probably now succeeded his father as satrap of Sardis; cf. vii. 74. Doubtless in consequence of Artaphernes’ youth, Datis appears as the real leader.

13. Athens and Eretria were the only cities of Greece that sent aid to the Ionians.

## VI. 95.

3. Ἀλήιον πεδίον: in the eastern part of Cilicia. Hm. mentions it as the place where Bellerophon wandered in his melancholy, shunning the tread of men (Z 201).

5. See 48. 7.

11-12. ἰθὺ, "straight on for," as they had been running since rounding the southwest point of Asia Minor; on 17. 5. — τοῦ: H. 757; G. 182; C. 415.

13-14. Ἰκάριον: see 96. 2. — ὥς . . . δοκέειν: on 30. 2. — μὲν modestly leaves room for other opinions in some unexpressed correlative clause with δέ: vii. 24. 1, 50. 12.

#### VI. 96.

2. προσέμιξαν: properly of persons, here transferred to place; cf. vii. 26. 10, 214. 12; on vii. 22. 16.

3. ἐπείχον, "intended;" sc. τὸν νόον: originally the mind is regarded as a weapon aimed at a mark; Hm. χ 15; Pind. Ol. 2. 160; on 2. 2, Phaeacians, θ 543, 556.

4. Πέρσαι: unexpected emphasis from position; cf. 107. 11, vii. 21. 4; on vi. 39. 5. — τῶν πρότερον: refers to an unsuccessful expedition led against the island by Aristagoras and the Persian Megabates, before the Ionian revolt; v. 28-34.

5. οὐδὲ ὑπέμειναν: The addition of a negative opposite to a positive idea, or *vice versa*, is familiar from Hm. and a favorite with Soph. and Hdt. For the former case see Hm. A 416; Hdt. vii. 40. 4, 46. 13, 226. 11; for the latter, Γ 164; Hdt. vii. 58. 12, 119. 22, 186. 6.

#### VI. 97.

2. καὶ αὐτοὶ: as well as the Naxians; on 14. 2. — Τήνον: about 13 miles north.

3. καταπλεούσης—προπλώσας: note the change of tense, and cf. S. 19.

5. Ῥηναίη: the larger island, about half a mile west of Delos. — αὐτὸς δέ: on 28. 5.

6. πέμπων ἡγόρευέ: cf. 37. 7, 46. 3. — ἱροί: because of their connection with the worship of Apollo.

7. οὐκ . . . ἐμεῦ, "having formed an unfavorable judgment against me." With καταγινώσκω the simple gen. is usual. κατα- is seldom repeated; cf. 101. 2; otherwise with ἐς, 5. 2, 5. 7, 25. 2, 41. 7, 43. 16, 69. 3, 73. 11, 75. 3, 76. 11, 78. 9, 102. 6, 107. 2, 107. 5, 107. 10, 118. 8, 125. 15, 140. 5; with πρὸς, 16. 4, 91. 10; with ἐπί, 20. 3, 43. 3, 97. 14, 103. 11; ἐν, 119. 9; on 16. 7.

8. ἐπὶ . . . φρονέω, "have sense to that degree at least."

9. δύο θεοὶ: Apollo and Artemis, representatives of the sun and moon, which were worshipped by the Persians.

12. ἡμέτερα αὐτῶν: H. 691; G. 147 n. 4; C. 472.

14. τάλαντα, "talents' weight." The Attic talent was about 57 lbs., the Aeginetan, 82.—ἐθυμίησε: cf. vii. 54. 3.

# VI. 98.

2. Ἴωνας καὶ Αἰολέας: added because of the writer's interest in the Asiatic coast; cf. ii. 1, iii. 1.

3. μετὰ . . . ἔξαναχθέντα, "but after his setting sail thence." This substantive use of the partic. depending either with its subject, or alone, on a preposition or adverb is rarer in Greek than is the corresponding construction in Latin and English, and occurs mainly in expressions of time; i. 9, 34, 51, 170, ii. 22, iv. 44, 164, v. 50, vii. 149. 20, 171. 5, viii. 94, ix. 77.

4. ἔλεγον: when Hdt. was in Delos; cf. 119. 21, vii. 129. 27.

5. σεισθείσα: on 29. 9. Thuc. (ii. 8) has a similar statement with reference to an earthquake occurring just before the Peloponnesian war. Considerable ingenuity has been expended in attempts to reconcile the two writers.—τοῦτο τέρας: on 27. 10.—κου: 27. 1.

6. ἐπὶ, "in the time of;" so often with names of persons in the gen.

8. Ἀρταξέρξῃω: This passage is thought to have been written after Artaxerxes' death in 425 B.C. If so, it is perhaps the last addition to his history made by the author; at least there is no event known to be later than the decease of Artaxerxes to which Herodotus can be shown to make clear reference. Rawl. — τουτέων γενεέων: on 21. 6.

9. ἐπὶ: on vii. 1. 10.—εἴκοσι: Reckoning three generations to a century (ii. 142), we have 667 years, which from the accession of Darius, 521 B.C., takes us back to the Troic period; cf. vii. 20. 12.

10. ἀπὸ: less frequent than ἐκ: on 26. 10.

11. τῶν κορυφαίων: Athens and Sparta in the Peloponnesian war.

13. ἀκίνητον: According to the story, Delos was a floating island until the wandering Leto entered it to give birth to Apollo and Artemis. Then it was fixed immovable by brazen-footed pillars rooted fast in earth.

14–15 are omitted in one class of MSS. and the remainder of the chapter is stigmatized by some editors for its loose connection with the context.

16. δύναται = ἐστί: hence the predicate nom.; on 12. 20.

17. ἐργεῖης, "Worker."—ἀρῆιος, "Warrior." Persian scholars are pretty well agreed that Hdt. is wrong in his explanation of these names, and they agree still further that they cannot certainly set him right.

18. ὦδε: on 10. 2.—ἀν usually deserts its verb in the ind., opt., inf., or partic., for a preceding adverb, negative, or interrogative.

## VI. 99.

2. στρατιήν παρελάμβανον, "took in troops as allies."

4. Κάρυστον: on the southern coast of Euboea.

7. λέγοντες, "meaning;" vii. 144. 9.

9. παρέστησαν . . . γνώμην, "went over to the wishes of the Persians;" acceded to their demands; cf. 140. 11. There is a touch of sarcasm in the expression here.

## VI. 100.

4. τοὺς κληρουχέοντας, "who obtained by allotment." After the retirement of Cleomenes from Attica (on 87. 3), the Athenians defeated both the Thebans and the Chalcidians in battle, and settled 4000 colonists on the lands of the wealthy (ἵπποβοτέων) Chalcidians; v. 77.

6-8. ἄρα, "after all;" on vii. 35. 10.—οὐδὲν ὑγιές, "nowise wholesome;" cf. Hm. Θ 524.—οἶ: on 2. 5.—μὲν, "it is true."—ἐφρόνεον . . . ιδέας, "but they were minded two ways." Cf. ἀμφὶς φρονέοντε, Hm. N 345: δίχα θυμὸν ἔχοντες, Y 32; δίχα δέ σφισιν ἦνδανε βουλή, γ 150.

9. ἐκλιπεῖν ἐς: cf. 33. 9, 34. 13.

12. ἐκάτερα ὥς: prolepsis as 41. 12.

13. τὰ πρῶτα, "one of the first;" poetic; cf. *prima virorum*, Lucr. i. 86.

15. σφεας: on 35. 13.

## VI. 101.

1. Ὠρωπὸν: over against Eretria.

3. χώρης: chorographic gen. limiting Τέμενος. These places were near Eretria eastward along the coast.

4-5. κατασχόντες, "having gained possession of;" changed construction and meaning from κατέσχον κατὰ just employed.—ἐξεβάλλοντο: see its opposite 95. 8. Euboea was noted for its cavalry, and the Persians might expect to be confronted by it.

7. οὐκ . . . βουλὴν, "did not make their plans;" on vii. 99. 3.—εἴ πως: on 52. 17.



8. σφι: for position see on 34. 12.—ένίκα, "was prevailing." It has for its subject the following inf. as viii. 9; Soph. Ant. 233; Thuc. ii. 54; cf. below 109. 4, vii. 175. 3.

13-15. τοῦτο μὲν—τοῦτο δὲ: on 27. 3.

## VI. 102.

1. ἐπισχόντες, "having waited;" vii. 10. 59.

2-3. κατέργοντές τε πολλὸν καὶ, "not only pressing the Athenians sore but." For Ἀθηναίους, postponed to the second clause, see on 23. 22.—ποιήσιν: with double accusative.

5. Marathon is on the east coast of Attica, on the way from Eretria to Sunium, and separated from Athens by the Pentelic range. The large bay offered shelter for the entire fleet, and opportunity for landing without hinderance from the Athenians, who were expecting them at Athens. From this point, too, Hippias and his father had made their successful march upon Athens forty-eight years earlier, and he may have hoped that he would be joined by many of the inhabitants of that district who had of old been adherents of his party.—ἐνιππεῦσαι: No mention of cavalry is made at the battle—a fact that has given rise to interminable discussion.

## VI. 103.

3. δέκα: When Clisthenes established his constitution after the expulsion of the Pisistratidae, he divided the people into ten tribes, and ordained that each tribe should elect by vote a Strategus every year to command the contingent of troops furnished by the tribe. Later these gradually became civil as well as military officers, and the real directors of the whole policy of Athens.—ὁ δέκατος: In the series of ten, each general appears to have had his position determined by that of his tribe for the year as obtained by lot; cf. 111. 6.

4. κατέλαβε: 38. 7.—φυγεῖν Πεισίστρατον: cf. 123. 5.

6. φεύγοντι: on 9. 11.—ἀνελέσθαι: 36. 2.

7. ἀνελόμενόν: coincident with the following verb; on 29. 11.—τῷαυτὸ ἐξενέικασθαι, "he carried off the same honor;" 36. 2, 14. 15.

8. ὁμομητρίῳ: 38. 3.—μετὰ: on 38. 1.

9. τῇσι ἵπποισι: In the historic period, mares were most highly esteemed for racing; not so in Hm.; Phaeacians, v 81.—παράδοι, "grants;" cf. 82. 8, vii. 18. 20; on 70. 15.

10. ἀνακηρυχθῆναι, "to be heralded victor."—παρεῖς: on 29. 9.

13. ἀποθανεῖν: after 527 B.C. when Pisistratus died.

15. πρυτανήιον: northeast of the Acropolis. Here the Prytanes and foreign ambassadors were maintained at the public cost, the sacred fire of the city was kept continually burning, and the laws of Solon were preserved. Every independent Greek city had such a town-hall; vii. 197. 9.

16-17. πρὸ: in the suburbs. The site is now fixed on the southwest side of the town.—τεθάφатаι: S. 66.

18-19. αὐται αἱ ἀνελόμεναι: for οὗτος preceding the article with the partic. see 13. 1, 59. 3, 86. 33, vii. 180. 6, 185. 2-12; cf. 61. 35, vii. 111. 5, 9. 14.—For the fact compare the memorial inscription of the Spartan Damonon, Roehl, I. G. A. 79, Cauer, Delect.<sup>2</sup> 17.—ἐποίησαν ἤδη, "had already done."

21. Κίμωνι becomes by its position a dat. of possession, which is common only in pronouns; cf. 41. 7, vii. 38. 13, vi. 63. 12.

24. Μιλτιάδης: the nom. because οὔνομα ἔχων = ὀνομαζόμενος, as v. 52, iv. 56; on 12. 20. The juxtaposition is striking.

#### VI. 104.

3-5. ἄμα μὲν—ἄμα δὲ: on 13. 6.

7. μιν ὑποδεξάμενοι, "giving him warm welcome;" ironical.—Note the vigorous asyndeton with ἀγαγόντες. Asyndeton of participles is rare in Hdt.

9-10. τυραννίδος: cf. 136. 5; 39. 15.—οὔτω, "so at length," introducing the apodosis, especially after participles; often οὔτω δή: cf. vii. 150. 17, 158. 14.—αἰρεθείς: on 103. 3, 109. 6.

#### VI. 105.

3. ἄλλως, "besides."—ἡμεροδρόμην: explained by Livy xxxi. 24: *Hemerodromos vocant Graeci ingens die uno cursu emetientes spatium*. As to the form Cobet (Mnemos. 1884, p. 166) says, "*Non est Graecum ἡμεροδρόμης sed ἡμεροδρόμος*." But see the Olympic inscription (Archäol. Zeitung, xxxvii. p. 139): Βασιλέως Ἀλεξάνδρου ἡμεροδρόμας καὶ βηματιστής, κ.τ.λ.—τοῦτο μελετῶντα, "making a practice of that." τοῦτο and ταῦτα in such cases repeat succinctly the idea of the preceding clause; 106. 12, 107. 12, 108. 14, vii. 209. 14.

4. τε: properly appended to ἔλεγε. In general, Hdt. treats the position of τέ rather freely; cf. 111. 10, 136. 10, vii. 8. 32, 24. 3.

6. **Τεγέης**: in the southeastern part of Arcadia, the haunt of Pan.—**βώσαντα**: S. 21.

7. **κελεύσαι**: easy change to indirect discourse, as 54. 6, vii. 162. 9; sometimes due to a desire to shift the responsibility of the story from the writer's own shoulders.

8–9. **δι' ὃ τι . . . ποιεῦνται**, “(asking) for what reason they pay him no attention.”—**έόντος**: concessive.

10. **τὰ δ'**, “and in other things;” adverbial as if **τὰ μέν** had gone before, which in fact is implied in **πολλαχῇ**: cf. on 125. 3.

11. **ἥδη**, “directly;” on 11. 1; cf. 115. 8, vii. 219. 6; Xen. Cyr. vii. 5. 58. It must have been very soon after Marathon, since Miltiades consecrated the statue of Pan, as proved by the epigram of Simonides below.

13. **Πανὸς ἱρόν**: in a grotto on the northwest side, just below the Propylaea, where Ion was reputed to have been born. The cavern still exists, and at a little distance a statue of Pan (now at Cambridge, England) has been found, which may be the one dedicated by Miltiades on this occasion, and for which Simonides wrote the following inscription:

τὸν τραγόπουν ἐμέ Πᾶνα, τὸν Ἀρκάδα, τὸν κατὰ Μήδων,  
τὸν μετ' Ἀθηναίων στήσατο Μιλτιάδης.

14. **λαμπάδι**, “with a torch race.” Torch races of unknown antiquity were celebrated at Athens in honor of Prometheus, Athena, and Hephaestus. Rival lines of trained runners were stationed between the altar of these three gods in the outer Ceramicus, and the Acropolis, and in each line a lighted candle was to be carried on by each successive runner over a certain interval and delivered to his successor till the goal was reached. The line which accomplished this soonest with lamp unextinguished was the winner. Lucretius introduces this contest in a noble passage to illustrate the successive generations of men (ii. 77):

*Inque brevi spatio mutantur saecula animantum  
Et quasi cursores vitae lampada tradunt.*

## VI. 106.

3. **δευτεραῖος**, “on the second day;” H. 619 a; G. 138 n. 7; cf. 120. 3, vii. 196. 5.—The distance was about one hundred and forty miles, mainly through a mountainous region.

4. ἀπικόμενος ἐπὶ: so vii. 172. 8, 148. 19.—ἄρχοντας: probably the Ephors.

6. περιδεῖν, "to permit," through the earlier sense, to overlook; with supplementary partic. temporally coincident; on 9. 14.—ἀρχαιοτάτην: compare vii. 161. 19, and their boast of autochthonous origin.

11. ἀδύνατα: on 13. 7.

13. ἱσταμένου: on 57. 7.—εἰνάτη, εἰνάτη: on 21. 7.

14. μὴ οὐ: on 9. 7.—κύκλου: sc. τῆς σελήνης. In their calendar of lunar months the full moon would fall on the 15th, and their festival of the Carneia chanced to occur just at this time. This was celebrated from the 7th to the 15th of Metageitnion (August-September), and their statement was probably true that they were bound by their laws to remain at home to celebrate it. Many, however, have deemed it only a subterfuge; cf. vii. 206.

#### VI. 107.

1-3. βαρβάροισι κατηγέετο: cf. 72. 3.—τῆς παροιχομένης, "the preceding;" cf. 2. 3.

4. For Ἰππίης repeated, see vii. 12. 6, 19. 4; cf. vi. 23. 15.

9. ἀπέβησε, "he landed." The transitive fut. and aor. of βαίνω are poetic and Ionic.

10-11. Στυρέων: they inhabited the small town Styra on the southwest coast of Euboea; off this in the channel lay Aigleia, which was under their jurisdiction.—οὔτος: on 96. 4.

13. μεζόνως . . . ἑώθεε, "more forcibly than was his wont;" cf. Hm. p. 541.

14-16. ἐσειόντο, "were loosened;" cf. Hipponax 62.—ὑπὸ βίης βήξας, "by the exertion when he coughed."—Note the alliteration here and in 19-21.

18. ὁδών: Attic ὁδοῦς.—ἀνασπενάξας: 80. 6.

#### VI. 108.

1-2. ἐξεληλυθέαι: on 82. 6.—Ἡρακλέος: The Marathonians claimed to have introduced the worship of Hercules into Greece. The scene of the Heraclidae of Euripides is laid here.

4. ἐδεδώκεσαν: in 519 B.C. according to Thuc. iii. 68; but Grote places it with more probability in 508 B.C.

6. ἤδη ἀναιρέοντο, "had already from time to time incurred," during the continuous hostility of the Thebans from the event that now follows to 490 B.C.; cf. v. 74-79.

7-8. *ἔδιδosan*, "offered;" note the tense as differing from aor.—*Κλεομένει τε καὶ Λακεδαιμονίοισι*: the whole is often thus connected to the part, especially if that represents the leader; cf. Hm. T 63, *Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον*. For the reverse order, see 109. 3, 140. 12, vii. 107. 7, 148. 12.

10-11. *ἐκαστέρω*: on 63. 3.—*τοιήδε τις*, "anything such;" assimilated to *ἐπικουρίη*.—*ψυχρή*: cf. *νίκη ψυχρή*, ix. 49, and Eur. Alc. 353.—*φθαίητε*—*ῥ*, without *πρότερον* or *πρίν*, is rare; 91. 6.

14-16. *ἐοῦσι*: on 45. 11.—*οὐ οὔτω ὥς*: on 61. 4.

17-18. *συνεστέωτας*, "waging war with;" cf. 29. 3, vii. 225. 5.—*ταῦτα*: cf. 107. 5-8.

20. *βωμὸν*: This altar was erected in the agora by Pisistratus, a son of Hippias, while archon. It was deemed the centre of the city, and from it the streets diverged on all sides, and distances were measured, as from the *Milliarium Aureum* at Rome.

22-24. *μελλόντων*: H. 972 a.—*παρατυχόντες*: for what purpose is not known.

25. *ἐπὶ τοισίδε*, "upon these conditions;" to be closely connected with *καταλλάξαντες*: cf. vii. 154. 19.—*ἐὰν Θηβαίους*, "that the Thebans leave unmolested."

26. *τοὺς μὴ*: on 94. 7.—*ἐς . . . τελέειν*: on 53. 6.—The Boeotian federation was composed of some twelve or thirteen autonomous towns under the headship of Thebes, which was, or professed to have been, their mother city. Plataeae the Thebans said had been their latest foundation.

30. *εἶναι* in this supplemental usage is mostly Homeric and Herodotean; cf. 108. 32, vii. 47. 3, 154. 11, 129. 17; *τὸν θέσαν ἔμμεναι οὖρον ἀρούρης*, Hm. Φ 405.—*τούτους*: emphatically renewing the preceding relative, as often.

32. *καὶ* probably connects *Πλαταιέας* and *Ῥυσίας*. Hysiae was an Attic deme (v. 74) adjoining Plataeae on the east, and the Athenians appear to have enlarged the possessions of both these districts northward to the Asopus at the expense of the Thebans. Others connect *Ῥυσίας* with *Ἀσωπὸν*, for which cf. 35. 9.

34. Grote has well said: "If we summon up to our imaginations all the circumstances of the case, we shall be sensible that this volunteer march of the whole Plataean force to Marathon is one of the most affecting incidents of all Grecian history." Hist. Gr. Part. II. ch. xxxvi.



## VI. 109.

1-2. **δίχα**: on 100. 8.—**τῶν μὲν οὐκ ἐόντων συμβαλεῖν**, "some seeking to dissuade them from engaging;" cf. 109. 30, vii. 143. 16.—**ὀλίγους**: a positive to which the context lends the force of a comparative, and therefore construed with the inf.; usually **ὥς** or **ὥστε** is added; vii. 207. 10.—Their numbers are not given by Hdt., but other authorities place them at 10,000, with, and without, the Plataeans. To these are to be added the slaves who served as their shield-bearers, and might take part in the battle as light-armed troops. The Persian force was perhaps 200,000.

3-6. **τῶν δὲ καὶ Μιλιτιάδew**: on 108. 8.—**ἐνίκα**: on 101. 8.—**γὰρ**: proleptic with its clause extending into line 9.—**ὁ . . . λαχὼν**: The nine archons, of whom the polemarch was the third, were chosen by lot from the candidates who offered themselves. The names of the candidates were deposited in one urn, and mixed black and white beans in a second. As a name was drawn from one, a bean was drawn from the other. If the bean was white, the person named was declared elected; if black, the drawing continued till a white one appeared again, and so on. The Strategoi, however, were elected by show of hands.

7. **τὸ παλαιὸν**: When Hdt. wrote, the polemarch had no military functions, but acted as judge in the personal and family interests of the metics, and foreigners in general, like the Roman *praetor peregrinus*.

10. **ἐν σοὶ νῦν ἐστὶ**, "upon thee now it rests."

11. **μνημόσυνα**: of great achievements, as the labyrinth, ii. 148, the canal at Athos, vii. 24. 3, etc.; on 19. 9.

12. **βίον**, "existence;" in this sense usually **αἰὼν, χρόνος**.

13. **τε καὶ**: names, and words in general, used in pairs are commonly so connected. Harmodius and Aristogiton by slaying Hipparchus were popularly accredited with the deliverance of Athens from the Pisistratidae; cf. 123. 7-10. Callimachus had a twofold relation to them. They were Aphidnaeans like himself, and to them as deified heroes he had, as polemarch, to offer the state sacrifices.

14-15. **ἐξ οὗ**, "since."—**ὑποκύψωσι**: 25. 8.—**δέδοκται**, "it has been determined."

18. **οἶά τε**: on 13. 7, 9. 7.

19. **ἐς σέ τοι ἀνήκει**, "it has come to you, look you."

20. **ἔρχομαι φράσω**: on vii. 49, 13.—**ἡμέων τῶν**: on 84. 9.

22. οὗ: sc. *κελευόντων*: cf. 67. 10.

24. ὥστε *μηδίσαι*, “so that they will medise.” The pres. and aor. inf. are used after ὥστε almost exclusively, not the fut. (i. 189, viii. 57) since the notion of destiny or obligation may belong to the inf. at any time.

25. πρίν τι καὶ *σαθρὸν*, “before even something unsound;” 100. 7.

26. θεῶν τὰ ἴσα: on 11. 14.—οἰοί τε εἰμέν: the present, emphatically anticipating the future; vii. 236. 11, 157. 16.

27–8. ἐς . . . ἥρτηται, “tend towards thee and depend upon thee.” He is the stay to which and from which all lines of safety extend. Cf. the words of Nestor to Agamemnon, ἐν σοὶ μὲν λήξω, σέο δ’ ἄρξομαι, Hm. I 97; and ζ 197, Ἀλκινόοιο τοῦ δ’ ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.

31. ἔλη: sc. *τὴν γνώμην*.

#### VI. 110.

3–5. ἐκεκύρωτο, “it was determined decisively;” so the plupf. most commonly denotes the resultant condition of a past act or state; on vii. 119. 16; cf. vi. 22. 1, 24. 9, 111. 16, 125. 22.—*πρυτανιή τῆς ἡμέρης*, “command for the day.” The chief command appears to have been held for a day by each successively in the order of their tribes (on 103. 3), reaching Miltiades on September 12th, the tenth day after their departure from the city.

#### VI. 111.

4–6. τότε: on 109. 7.—οὕτω: on vii. 15. 15.—ὡς ἀριθμέοντο: on 103. 3.

8–9. ἀναγόντων, “conducting;” there was usually a procession to a temple on an elevated spot, as the Acropolis.—σφι points proleptically to *Πλαταιεῦσι*: cf. 46. 1, 68. 2; on 34. 12.—γάρ: The omitted thought is something like this: “This important position was granted them by the Athenians out of gratitude for their welcome assistance, and their appreciation did not end here, *for*.” Stein brackets γάρ.—ἐς, “during;” cf. Xen. Anab. i. 7. 1, ii. 3. 25.—*πεντετηρίσι*: on 87. 7; probably the Panathenaea here.

10–11. τε: properly after *Ἀθηναίοισι*: on 105. 4.—λέγων: on 67. 9, 70. 2.—τὰ ἀγαθὰ: the prayer also of Socrates, Xen. Mem. i. 3. 2.

13. τὸ στρατόπεδον ἐξισούμενον: A partic. and its subject may be

in the nom., if the subject of the main verb represents at the same time a part of the participial subject, as here. This construction is mainly confined to Hdt.; cf. Hm. Γ 211, Κ 224, σ 95; on 30. 3.

14-15. **στρατοπέδῳ**, "line of battle." — **αὐτοῦ**: as 30. 7. — **ἐπὶ τάξις ὀλίγας**, "few ranks deep;" vii. 188. 7. — **ταύτῃ**: 30. 7.

16. Note the usual predicate position of **ἐκάτερον**, as 113. 6; cf. 113. 9.

#### VI. 112.

1. **διετέτακτο**: impersonal; cf. vii. 40. 5; on vii. 100. 6.

2. **ἀπείθησαν**, "were let slip," like the arrow from the bent bow (Hm. A 51), or runners in the arena. Readers accustomed to the elaborate descriptions of battles in our modern historians will be disappointed with Herodotus. He is graphic rather than precise, aiming, like Hm., to produce a series of brilliant detached pictures, rather than a single one which can be thoroughly understood.

3-4. **ἦσαν**: attracted to the number of the nearer predicate, **στάδιοι**: cf. 36. 9. — **μεταίχμιον**: 77. 3.

6-7. **ἐπέφερον**, "attributed." — **καὶ πάγχυ ὀλεθρίην**, "completely suicidal." — **ὀλίγους**: sc. **έόντας**: such omission with verbs of perception is rare, but occurs as early as Hm. E 702, α 301. It imparts strength and vigor. — **καὶ τούτους**: on 11. 7.

9-10. **τοξευμάτων**: abstract for concrete. — **ταῦτα**: that the Athenians were bereft of their senses. — **ἀθροοί**, "in close array;" cf. vii. 211. 12.

11-13. **πρῶτοι μὲν—πρῶτοι δὲ**: impressive anaphora; 43. 17.— In his desire to place the valor of the Athenians in the most striking point of view, the historian has here made a statement which is certainly belied by his own pages. Besides his account of battles between Asiatic Greeks and Persians, he tells us (v. 102) that the forces of Athens and Eretria confronted the Persians in battle at Ephesus on their retreat from Sardis.

14-15. **τέως**, "till then." — **Μήδων**: on 9. 11. — **φόβος**: cf. 120. 5. Aesch. describes the Persian leaders as **φοβεροὶ ἰδεῖν** (Pers. 27), and the host as **φοβερὰν ὄψιν προσιδέσθαι** (Pers. 48).

#### VI. 113.

4. **Σάκαι**: these dwelt in the northeast of Bactria and were reckoned among the best troops of the Persian armies. — **κατὰ**: local, as 19. 5, 58. 3, vii. 176. 8-9-11-18, 199. 4.

5. ἐδίωκον ἐς τὴν μεσόγαιαν: Rawlinson reasonably claims that this is another rhetorical exaggeration; otherwise the Greek wings when they united would have found themselves *in the rear* of the Persian centre, which would have been forced to break through them in order to reach the ships—a condition of affairs which Hdt. does not appear to have in mind. Plutarch does not even make the Greek centre retreat; it only has some difficulty in defeating the enemy. Themistocles and Aristides were posted in the centre.

11. πῦρ τε αἵτεον: a reminiscence of the desperate struggle of the Trojans and Greeks at the ships, Hm. O 716-18.

## VI. 114.

1. τοῦτο μὲν, τοῦτο δὲ, τοῦτο δὲ: on 27. 3; cf. 122. 2-3-7, vii. 119. 5.

3. ἀπὸ δ' ἔθανε: on 38. 1; cf. vii. 10. 56, 156. 5.

4. Cynegirus was a brother of the poet Aeschylus, who likewise took part in the battle, and is said to have prided himself more upon his exploits there than upon his achievements in tragedy.

5. ἀφλάστων: the ornament of the stern, often raised high over the head of the steersman.—χείρα: acc. of specification.

## VI. 115.

1-3. τοιῶδε: on 10. 2.—ἐξανακρουσάμενοι, “having pushed off from shore;” not by backing water, for the ships appear to have been stationed with the stern towards shore; 114. 5.

5-6. ἀπικόμενοι: on 65. 9.—αἰτίην . . . Ἀθηναίοισι, “suspicion was aroused among the Athenians.”—ἔσχε: impersonal.

8. ἤδη: on 105. 11. The long delay of nine or ten days on the part of both Athenians and Persians before the attack was made has been a fruitful theme for conjecture. The Persians may have been waiting for the emissaries of Hippias to produce a division which Miltiades knew to be fomenting (109. 23), and if he had learned that this had reached its culmination and the signal of the shield was to be displayed on the day of the battle inviting the Persians to sail to the city, he would have made the attack exactly when he did.

## VI. 116.

1-2. ὥς . . . τάχιστα, “with such speed of foot as they had.”—

ποδῶν depends on ὡς as gen. of quality; mostly with ἔχω: cf. vii. 188. 12, 157. 11. Aristides with his tribe was left on the field of battle to guard the prisoners and booty. The return march of twenty-six miles was made on the afternoon of the battle, so that when the Persians reached Phalerum they saw at daybreak the heroes of Marathon confronting them.

3. The perfect, which ἤκειν represents, is rare after πρὶν, the usual tense being the aorist: as here Thuc. v. 10; Is. 7. 27.

5. ἐν ἄλλῳ: this was regarded as a good omen.—Cynosarges was near the Lyceum, in the southeastern suburbs of Athens.

6. ὑπεραιωρηθέντες, "having laid to over against;" generally the ancients regarded the sea as higher than the land; hence ὑπερ-: cf. 99. 1, 97. 3, 98. 3, 107. 2, 31. 3, 12. 3; Phaeacians, θ 55.—Phalerum was just east of the Piraeus, which had already been pointed out by Themistocles as the proper place for their harbor, and work had been begun upon it in 491 B.C., but interrupted by the approach of the Persians.

7. ἀνακωχεύσαντες: on 29. 9.

## VI. 117.

3. These Athenians were buried on the plain where, as Pindar nobly says, παῖδες Ἀθηναίων ἐβάλοντο φαεινὰν κρηπῖδ' ἐλευθερίας, and memorials were erected to their memory. The large tumulus which is still to be seen there, was supposed, from excavations made in it by Dr. Schliemann, to be earlier by some centuries, but this has recently been disproved.

7-8. πληγέντα, "smitten."—βληθέντα, "shot," by arrow or other weapon out of hand.

9. The blindness seems conceived as resulting from the presumptuousness of human eye gazing openly upon the working of superhuman power; cf. Hm. ε 350, κ 528; Aesch. Cho. 99; Theoc. xxiv. 94. Epizelus should have followed the prudent example of Telemachus in the recognition scene, Hm. π 179: ἐτέρωσε βάλλ' ὄμματα, μὴ θεὸς εἶη. Two such phantoms were seen when the Persians made their attempt upon Delphi (viii. 39), and a female figure urged on the Greeks at Salamis (viii. 84). In a picture of the battle painted on the walls of the Poecile Stoa at Athens, not long after the event, the hero Marathon, Theseus, Echetus, Athena and Hercules were all represented as taking part.

10. λέγειν αὐτὸν ἤκουσα, "I heard that he said;" the inf. is the



imperf. and the information at second hand. "I heard him saying" would be λέγοντος αὐτοῦ ἤκουσα. λέγοντα αὐτόν may interchange with λέγειν, but the information is more certain; vii. 10, 85.

11-12. Note the signal effect of the broken order, ἄνδρα . . . ὀπλίτην . . . μέγαν.—σκιάζειν: on 52. 25.

## VI. 118.

2. Μυκόνω: northeast of Delos, about two miles distant.

3. ἧτις: Relatives and demonstratives are often attracted into the gender (and case) of the substantive with which they are connected by the copula; on 36. 9.

5. ἄγαλμα, "statue;" more distinctively, line 12.—κεχρυσωμένον, "gilded."

9-10. τὸ ἄγαλμα—τὸ ἄγαλμα: the repetition emphasizes his instructions, and dignifies the object; on 7. 8.—Δήλιον: on the Boeotian coast.

13. δι', "after;" cf. vii. 30. 5.

## VI. 119.

1. τοὺς τῶν Ἑρετριέων ἀνδραποδισμένους: on 57. 27.

4-6. πρὶν with inf.; on 22. 4.—ἐνεῖχέ, "cherished within him."—σφι, ἀρξάντων: on 4. 3.—προτέρων: pleonastic with ἀρξάντων: cf. 91. 6.

7-8. ἐωυτὸν καὶ ἐωυτῷ: the repetition and juxtaposition ingeniously emphasize the gratified vanity of Darius.—κακὸν: cf. 20. 2, 41. 19.

9. σταθμῷ, "resting-place." Hdt. describes the royal road, running from Sardis to Susa, as having along its whole length, σταθμοὶ βασιλῆιοι καὶ καταλύσεις κάλλισται (v. 52). Ardericca was on this road, just northeast of Susa. The following account appears to be that of an eye-witness, and if so this point is the farthest east that Hdt. is known to have reached in his travels.

12. ἰδέας, "kinds" of products.

14. κηλωνίῳ, "sweep," such as are still seen occasionally at wells.

16-17. ἀντλεί: the collective sing., occurring especially in descriptions of customs, employments, sacrifices, arts, etc.—ἐς . . . ὁδοῦς, "being poured into another receptacle it turns three different ways;" i. e. it separates into its three components, the salt gathering into one mass, the asphalt another, and the oil is left by itself.—τράπεται: S. 13.

20. ὀδμήν: S. 4. The oil was a species of crude petroleum.

23. τὰ . . . οὕτω: cf. 31. 1.

#### VI. 120.

2-3. καταλαβεῖν, "to reach it;" vii. 230. 4. They appear to have arrived on the day following the battle.—τριταῖοι: on 106. 3.

5. θεήσασθαι τοὺς Μήδους: they were not yet buried.

#### VI. 121.

2. ἂν κοτε ἀναδέξαι, "would ever display;" inf. for opt.

3-4. ὑπὸ τέ—καὶ ὑπὸ: with τέ—καί the preposition is not repeated except for good reason.—οὔτινες: on 2. 5.—ἢ ὁμοίως, "or equally with."

5. This family of Callias was one of the most wealthy and noted at Athens. The names Callias and Hipponicus alternated for several generations. Callias, son of the Hipponicus here, is mentioned vii. 151, and belonged to the generation of Hdt., so that the Pseudo-Plutarch (De Malig. 863) asserts that the mention of him here is simply intended to curry favor with the wealthy family.

6. τε corresponds to καὶ, 123. 1.

7. ὅκως: on 12. 3.—He was expelled from Athens twice.

9. τὰλλα τὰ ἔχθιστα: cf. 57. 1, and on 46. 10.—πάντα: on 88. 2.

#### VI. 122.

This chapter has been transmitted to us through the inferior family of MSS. only. Stein thinks that it is not an intentional interpolation, but was originally the fugitive and sketchy marginal note of some later reader, jotted down as the first outline for an encomium of the schools, in the manner of the sophists of the second to the fourth century A.D., and that it thus finally crept into some texts. The language is a fair imitation of the Herodotean, but betrays in several places its Hellenistic origin. According to this view Καλλίω—ἔχειν represents the motive which the rhetorician intends to develop in his encomium.

2. τὰ προλελεγμένα, "what has been already mentioned;" in this sense not classic. Supply διελθεῖν χρεόν, as often used by the rhetors.

3. ἄκρος: sc. ἐγένετο, "became eminent;" cf. v. 112, vii. 5. 17.

5. Πύθια: the Pythian games were held near Delphi.—ἐφανερώθη ἐς, "became noted among;" a late verb.

9. *δωρεὴν* should be “dower,” for which the ordinary word is *φερνὴ* or *προίξ*.—*σφι—ἐκείνησί τε*: incorrect.—*ἐχαρίσατο*, “he indulged them greatly.”

10. In general, Greek ladies were not even asked to give their consent to the match arranged for them. Parents managed marriages often on both sides, always on that of the woman. The husband was frequently a complete stranger until the day of the espousals.

## VI. 123.

3–5. *ἀναδέξαι* without *ἄν* harmonizes with *ἦσαν μισοτύραννοι*, as *φαίνονται ἐόντες* (121. 5) with *ἄν κοτε ἀναδέξαι* (121. 2).—*οὔτινες*: on 2. 5.—*ἔφευγόν*: 103. 4.—*οὔτινες . . . τε . . . τούτων*. When to a relative clause a second is connected by a copulative or adversative conjunction, the relative is customarily not repeated, but is represented by a personal or demonstrative pronoun (generally *αὐτός*) if a change of case is necessary; cf. vii. 125. 9. *οὗτος* is rare, and stronger.—*τούς τυράννους*: Pisistratus and his sons; cf. i. 64, v. 62.

6–7. *οἱ ἐλευθερώσαντες*: for this use of the article and partic. as predicate, cf. 123. 12, 124. 7, vii. 2. 14, 10. 68.—*ἢ περ*, “than even;” Homeric and Herodotean, reappearing in Hellenistic Greek. The feelings with which the Athenians in general regarded Harmodius and Aristogiton may be seen from these lines of Simonides (131): *ἦ μέγ' Ἀθηναίοισι φόως γένεθ' ἥνικ' Ἀριστογείτων Ἰππαρχον κτείνει καὶ Ἀρμόδιος*.

8. *ἐξηγρίωσαν*: cf. v. 62: *Ἰππίεω ἐμπικρανομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον*.—*ὑπολοίπους*: Hippias and Thessalus.

9. *ἀποκτείναντες*: on 29. 11.—*οὐδέ τι μᾶλλον*: on 3. 8.

11–12. *εἰ δὴ γε*: His account at v. 63 is introduced by *ὥς Ἀθηναῖοι λέγονσι*.—*ἀναπείσαντες*: by a bribe (v. 63); accordingly, whenever any of the Spartans came to consult the oracle publicly or privately, they were told by the Pythia that they must free Athens from her tyrants.

## VI. 124.

1. *ἀλλὰ γὰρ*, “but still;” a case of *anteoccupatio*, or forestalment of a possible objection; cf. vii. 214. 11.

2–3. *μὲν ὦν*, “on the contrary.”—*ἔν γε*: *γε* usually prefers the preposition to its regimen, as regards position.

4–5. *λόγος αἰρείε*, “is the statement convincing;” cf. the Homeric *ἕμερος*, *χόλος*, *λήθη αἰρεῖ*: Shaks. Ham. i. 1: “Horatio . . . will

not let belief take hold of him;" on 37. 10; vii. 41. 2.—**ἐκ γε ἂν τούτων**: for this position of **ἂν** (as vii. 139. 9), compare the closely analogous case of its intrusion between article and noun, iv. 130, Thuc. vi. 64, Eur. Phoen. 512.—**ἐπὶ . . . λόγῳ**, "for any such reason;" it might have been for some other purpose however.

6. **τοῦτο ἄλλως εἰπεῖν**, "of that to affirm otherwise;" this seems modelled on **ἵνα σε εὖ εἴπῃ**, Hm. a 302, etc.

## VI. 125.

1-2. **τὰ ἀνέκαθεν**: 35. 4. The genealogy of the family so far as known is this:

Megacles I. (Archon about 620 B.C.).

Alcmaeon (about 590 B.C.). **Κλισθένης** in Sicily.

Megacles II. (about 560 B.C.).—**Ἀγαρίστα**.

**Κλισθένης** (about 520 B.C.). **Ἱπποκράτης**. **Ἀριφρόν**.

Megacles III. (about 490). Megacles IV. **Ἀγαρίστα**—**Χανθίππος**.  
**Δεινομάχη**—**Κλεΐνιας**. **Περικλῆς**.

**Ἀλκιβιάδης**.

3. **τοῦτο μὲν** corresponds irregularly to **μετὰ δέ**, 126. 1.

4. **Ἀλκμέων**: There are chronological difficulties in this episode which are irreconcilable. This Alcmaeon was leader of the Athenians in the Cirrhaean war, 595 B.C., and seems to have been dead before 560 B.C., when Megacles appears as the head of the family. It is not till 556 B.C. that Croesus begins to consult the Greek oracles. See also on 127. 14.—**τοῖσι . . . ἀπικνεομένοισι**: on 85. 3. For the story of his trial of the oracle and his lavish gifts, see i. 46-54.

7. **μιν**: subject of **ποιεῖν**.—**πυθόμενος**: with inf. as 41. 1, 117. 14; cf. 41. 12, and on 117. 10, 85. 1.—**Λυδῶν**: gen. of source.

8. **χρηστήρια**: Delphi and Amphiaraus; i. 49, 52.—**φοιτεόντων**, "kept going." When Croesus had proved the truth of the oracles, "he took his fill of them" (i. 55).—**ἑωυτὸν**: Croesus.

9. **τὸν** = **ὅσον**: cf. vii. 102. 3.

11-12. **πρὸς . . . προσέφερε**, "upon the gift, since it was so rare a one, after careful thought he brought the following device to bear."—**προσέφερε**: cf. 18. 3, and on 44. 6.

13. καταλιπόμενος: by drawing it up so as to bag deeply over the girdle.—κιθῶνος: S. 2.—κοθόρνους: high hunting-boots.—εὔρισκε, "he anywhere found;" note the force of the imperf.

15. κατηγέοντο: cf. i. 30: Σόλωνα θεράποντες περιήγον κατὰ τοὺς θησανρούς.

17. μετὰ δὲ after πρῶτον μὲν, as 128. 4.

20. τεψ: on 73. 4. This vivid picture is the most striking specimen of broad humor in our historian. "The laughter of Croesus at the sight is echoed by the reader, who has presented to him a most ludicrous image hit off with wonderful effect, and poeticized by the touch of imagination, which regards the distorted form as having lost all semblance of humanity." Rawl. For other examples of humor less broad, see vi. 1, 129, vii. 120, 162, 226.

21-3. τοῦ: on 2. 5.—ἐσῆλθε, "entered into;" cf. μένος ἄνδρας ἐσέρχεται, Hm. P 157.—πρὸς, on 38. 1.

24-6. ἐπλούτησε: on 23. 8.—οὗτος οὕτω: on 12. 15.—τεθριπποτροφήσας: 35. 4.

#### VI. 126.

1. μετὰ δὲ ὕστερον: pleonastic; cf. vii. 17. 9, 33. 6.—δευτέρῃ, "next;" as shown by 127. 22.—μιν: the house.

4. The domination of this family of tyrants lasted longer than that of any other in Greece—one hundred years, according to Aristotle. Clisthenes reigned from about 600 to 570 B.C. Like Megacles he took part in the Cirrhaean war.

6-7. τούτῳ: cf. 108. 30.—προσθεῖναι, "bestow."—έόντων: 16. 8.

10. ἐς, "on;" cf. 90. 2, vii. 8. 97, vi. 86. 42, 88. 9.

12. ἀρξαμένου, "beginning" (to reckon it). For position, see on 41. 10.

15. ποιησάμενος—εἶχε: on 12. 14.—ἐπ' αὐτῷ τούτῳ, "for that special purpose;" to test the physical qualities of the suitors.

#### VI. 127.

1-2. This narrative seems modelled upon various incidents in the old epic, especially that of the suitors of Helen. For the repetition of ἦλθε, cf. Hm. θ 322-3, γ 430-41; on 7. 8.

The fact that Hdt. begins the list with those from Italy has been regarded as probable evidence that this episode was composed at Thurii.

3-4. δῆ: on 63. 15.—χλιδῆς: It is related that Smindyrides was accompanied to Sicily by a thousand fowlers and a thou-



sand cooks; that it made him feel tired to see a man at work in the field; and he complained that the rose leaves on which he slept had creases in them.—*εἰς ἀνῆρ*, “without exception;” like *unus omnium*, strengthening the superlative; cf. Xen. An. i. 9, 12.—Sybaris was destroyed 510 B.C.

5. Siris was on the Tarentine Gulf near the later Heraclea, which finally absorbed it. Like Sybaris, it was famed for its luxury. See on vii. 143. 18.—As regards the position of *λεγομένου*, observe that it is not like that of *καλεομένη*, 22. 11, as the noun (*ἄνδρός*) with which the article agrees is omitted; cf. 61. 20, vii. 155. 9, 170. 2.

6–7. *οὔτοι*: note this resumptive pronoun also below, lines 7, 10, 16, 21, 26.—*μὲν* resumes *μὲν*, line 2.—*κόλπου Ἰονίου*: the Adriatic Sea.

8. *Τιτόρμου*: Observe the striking suspension of thought on to *ἀδελφεὸς*, since *παῖς* is anticipated. Titormus is said to have lifted a stone to his shoulders that the famous athlete Milo could scarcely move, and Milo, on seeing him, exclaimed in wonder, “A second Hercules here!”

12–13. *Φείδωνος δέ*, “of that Phidon I mean;” cf. 79. 4. He was a legitimate Heracleid, king of Argos, but is accused by Aristotle of changing the monarchy into a tyranny. He extended his authority over the eastern half of the peninsula and the adjacent islands, and introduced the first regular system of weights, measures, and coins, the Aeginetan, into the Peloponnese.

14. *ῥς*: on 2. 5. The presidency of the Olympic games belonged originally to the Pisatans, but the Eleans obtained possession of it through the aid of Sparta. It was at the invitation of the Pisatans that Phidon marched to Olympia, forcibly dispossessed the Eleans, and celebrated, according to some, the eighth Olympiad (748 B.C.), according to others, the twenty-eighth (668 B.C.). Either date seems to preclude the possibility of a son of his being a suitor for the hand of Agarista, besides the fact that Clisthenes was a bitter enemy of Argos. See on 125. 4.

17. Trapezus was in the southwest part of Arcadia.—*Ἀζήν*, “an Azanian.” Azania was a district in the northwest of Arcadia, comprising seventeen places which formed a political league apart from the other Arcadians.

23. *Ἀλκμέωνος τούτου*: The omission of the article with a proper name and *οὗτος* occurs occasionally, as 122. 1, i. 18, iii.

160, iv. 150, v. 113; yet here the omission is virtually supplied by τοῦ following, as Xen. Symp. 4. 37.

27–8. The Scopadae were a famous ruling family in Crannon, as the Aleuadae in Larissa.—Μολοσσῶν: on vii. 176. 20.

## VI. 128.

5–6. τε—καὶ—καὶ—τε καὶ: the second καὶ connects the two pairs. Where words are connected in pairs, the article may be used only with the first pair, as here.—ὀργῆς, “temper,” “disposition.”—τρόπου, “conduct,” “character.”—καὶ ἐνὶ is correlative to καὶ συνάπασι.

8–9. τό γε μέγιστον: adverbial acc.; “what was severest;” on vii. 176. 1.—συνεστίη, “the banquet-table.”—διεπειράτο: on 13. 7.

10. τοῦτον: on 108. 30, 16. 4.—πάντα: on 88. 2, 121. 9.

11. κου, “by chance;” cf. 98. 5.

13. ἐκρίνετο, “was esteemed.”—τὸ ἀνέκαθεν: more frequently τὰ: 125. 1.

14. Κυψελίδησι: Hippocleides was probably a member of the family of Miltiades, and brother of the Cypselus mentioned 34. 5.—ἦν προσήκων: on vii. 190. 10.

## VI. 129.

2. ἡ κυρίη τῶν ἡμερέων: cf. ἡ κυρίη ἡμέρη, v. 50, and on 43. 12.—τῆς . . . γάμου, “for the celebration of the marriage feast.”—κατακλίσιος refers to the custom of reclining at table.

3. ἐκφάσιος: the article is often so omitted with the second noun when they are connected by a copulative conjunction.—κρίνοι: on 49. 11.

5–6. ἀπὸ δεῖπνου ἐγίνοντο, “were advancing beyond the meal,” “the banquet was over;” on 14. 3.—ἀμφί: on 62. 6.

7. τῷ . . . μέσον: what was spoken before all, general conversation. After the song of the early bard had become obsolete, the Greeks made it a particular point at their banquets that the conversation should be general, all listening to what any one might have to say; cf. Theog. 495; Xenophan. 1; Plat. Symp. 176.—For ἐς τὸ μέσον, cf. 130. 2, 69. 3, vii. 8. 107.

8. πόσιος: wine was not drunk by the Greeks during the meal.—κατέχων, “enthraling,” “enchanting,” by his flow of wit; cf. γλώσση κατασχὼν δῆμον, Eur. Suppl. 425.

9. αὐλητὴν αὐλήσαι: on 12. 15.—ἐμμελείην: properly the dance of the chorus in tragedy, as that in comedy was called κόρδαξ,

and in the satyr-play *σίκινυς*. But here in a less definite sense. None of these forms of drama had yet been originated.

11-12. *ὅλον . . . ὑπόπτευε*, "looked with displeasure upon the whole matter;" cf. the Homeric *ὑπόδρα ἰδών*.

15. *σχημάτια*, "figures."—*ἄλλα* has *Ἀττικά* as its appositive, but may be rendered "as well," "besides;" cf. 103. 19, 127. 24, vii. 164. 9; Phaeacians, ζ 84.

16. *ἐχειρονόμησε*, "gesticulated;" usually of the pantomimic movements of the arms in the dance.

18-19. *ἀποστύγέων . . . Ἴπποκλείδεα*, "though rejecting with abhorrence the thought that Hippoclides could still become his son-in-law."

21. *εἶδε χειρονομήσαντα*, "gesticulate," not "gesticulating;" note the aor. which is here coincident; on 29. 11. Clear cases of this after *ὁράω* are rare (Cleobul. 1; Hermesianax, 2. 10; Eur. Alc. 506), as likewise in the sense of priority, since the perf. is commonly used instead; cf. 119. 7, vii. 18. 7, 46. 4, 50. 19, vi. 16. 11, 17. 3, 88. 6, 137. 9, vii. 45. 2.

22. *ἀπωρχήσαό γε μὲν*, "at all events, thou hast danced away;" however much thou hast been pleased with thy dancing.

## VI. 130.

1. *ἀπὸ . . . ὀνομάζεται*, "from this circumstance, that has become a current proverb." It occurs as such in Lucian and other authors.

3. *ἄνδρες . . . μνηστῆρες*: imitated from Hm. α 368.

4-5. *εἰ εἴη, χαριζοίμην ἂν* (cf. v. 3): Lucian in a seeming parody of this passage uses the unreal form of condition, Dial. Deor. xx. 1.—*μήτ' . . . ἀποκρίνων*, "if I might neither decide upon one of you by preference." *μήτ'* shows that the partic. is hypothetical.

6-7. *ἀλλ' οὐ γὰρ*: on 5. 6.—*μῆς πέρι παρθένου*: the preposition is but rarely placed between the adjunct and its noun in prose; vii. 15. 6, 154. 8, ii. 43, 148, iv. 32, viii. 26, 100, 112, ix. 42, 85; cf. 29. 3.

8-10. *ὑμέων*: on 57. 27.—*ἀπελαυνόμενοισι*, "debarred."—*ἐκάστω*: partitive appositive to *τοῖσι ἀπελαυνόμενοισι*.—*τῆς ἀξιώσιος . . . γῆμαι*, "because of your condescension in wedding from my family."—*εἵνεκα* is usually postpositive.—*τῆς ἐξ ἐμεῦ γῆμαι* stands as attributive to *ἀξιώσιος*, as shown by the repetition of *τῆς*: cf. Xen. Mem. i. 3. 3; Plat. Rep. 412 E; Krüger, Griech. Sp., 50. 6. 9.

11–13. τῶ . . . Μεγακλεί: on 40. 1.—ἐκεκύρωτο: 110. 3.—ἐγγυᾶσθαι: note the distinction between act. and mid.

## VI. 131.

4. Clisthenes changed the tribes from four to ten and established them upon a new basis. His reforms mark the epoch from which Athens began her career of greatness. They were made directly after the expulsion of the Pisistratidae, 509 B.C.

6. For καὶ connecting Ἴπποκράτης to οὗτός, see 35. 9, vii. 1. 12; Hm. η 57.

10–11. This is the only place where our author mentions the great statesman Pericles, but the few words, sublime in their simplicity, with which it is done show plainly that he looked upon him almost as a god. The lion was a common symbol of royalty; and the birth of Cypselus was likewise heralded to the Corinthians by an oracle that a lion was to be born who would palsy the knees of many; v. 92; cf. v. 69.

## VI. 132.

1. τῷμα: strangely from the standpoint of the Persians, as ix. 90. 2; cf. vi. 44. 6, vii. 233. 11.—γενόμενον: on 85. 3; cf. 136. 9, vii. 1. 1.

3–8. αἰτήσας . . . λέγων . . . αἶτε: observe the anacoluthon occasioned by the intervening matter; cf. 13. 1–5, 61. 14–18.—ἐβδομήκοντα: on 89. 11.—ἐπιστρατεύεται: present denoting intention, a special phase of the progressive present.—καταπλουτιεῖν: S. 68.

## VI. 133.

2–3. Πάρον: famous for its marble, and at this time the most prosperous and most powerful of the Cyclades, according to Ephorus. It lay a short distance to the west of Naxos.—ὑπήρξαν . . . ἐς, “were the first to begin by engaging with triremes in the expedition to;” cf. iv. 1, vii. 8. 57, vi. 99. 2.—πρότεροι: on 119. 6.

5–6. καὶ: on 10. 4.—διὰ Λυσαγόρεα διαβαλόντα: on 98. 3.

7. Hydarnes is mentioned vii. 135 as commander of the forces along the seaboard, and is probably the leader of the Immortals in the army of Xerxes (vii. 83, 211), and son of the Hydarnes who was one of the Seven; on 43. 13. If he came to his command in the last year of the Ionian war he may have been influenced by Lysagoras to expel Miltiades from the Chersonese (vi. 34, 41), while the absence of such influence previously will ac-

count for the long immunity which Miltiades had enjoyed since the Scythian expedition.

10-11. *μὲν*: the implied opposite is easily conceived; cf. 95. 14.—*οὐ*: on 9. 20.—*πρὶν ἢ ἐξέλῃ*: on 82. 7.—*ὄκως*: H. 885; G. 217; C. 553.

12-14. *τι*, "one obol."—*οἱ δὲ*: on 3. 5.—Connect *τῇ τοῦ τείχεος*.—*ἔσκει*: S. 82.—*ἐκάστοτε*: "each day;" when a vulnerable point (*ἐπίμαχον*: on vii. 22. 11) was disclosed by the attacks of the besiegers.

15-16. *ἐξηείρετο*: on 13. 7.—*διπλήσιον τοῦ ἀρχαίου*: on 57. 4.

#### VI. 134.

1. *ἐς τοσοῦτο*, "up to this point of."

2. *λέγουσι*: supply *κατὰ ταῦτά*, which is expressed in a similar passage, iv. 150.—*αὐτοὶ* = *μοῦνοι*, as vii. 130. 4; cf. Phaeacians, θ 207.—How the other Greeks told the remainder of the story Hdt. does not inform us, and this serves as a fair example of the tendency, to which he is sometimes subject, of preferring that version of a story among several which dealt most largely in the supernatural, or introduced his favorite doctrine of the divine Nemesis; on 75. 18. Miltiades, intoxicated by his magnificent victory at Marathon, and seeking to revenge himself upon a private foe, must needs meet with fitting punishment, which is aptly brought into connection with an attempt to commit an act of sacrilege. The account of Hdt., however, is generally preferred by historians to that of Ephorus, who relates that when the Parians were on the point of surrendering they perceived a fire, really accidental, on Myconus, but supposed by both parties to be a fire-signal of the approaching Persian fleet. They accordingly refused to abide by their agreement; and the Athenians, fearing to be attacked by a superior force, sailed away.

3-6. Cf. vii. 213. 1-3.—*ἐλθεῖν ἐς λόγους*: on 86. 18.—*Τιμοῦν*: S. 45.—*τῶν χθονίων θεῶν*: Demeter and Persephone; cf. vii. 153. 8.

7. *περὶ . . . Πάρον*: note the alliterative effect.

8. What the suggestion was Hdt. does not know. He gives a guess in lines 12-13.

10. *ἔρκος*: the peribolus wall of the sacred precinct.—*θεσμοφόρου*: on 16. 9.

12-13. *μέγαρον*: usually in Hdt. the inner space of the temple



surrounded by walls.—**δ τι δὴ**, “something or other;” on 62. 9; H. 1002 a.—**τῶν ἀκινήτων**, “of the objects that might not be moved.” It was deemed a sacrilege to remove objects of worship, especially statues of the gods, from the places where they had been consecrated. It is probable that Miltiades intended to carry off some statue whose possession was supposed to determine the safety of the city, like the Palladium of Troy.

14–15. **τε—καὶ**: on 41. 5.—**καταθρόσκοντα τήν**: cf. vii. 29. 3, 218. 18; Hm. α 330, σ 206, ψ 85.

## VI. 135.

1–2. **φλαύρως ἔχων**: of sickness; cf. 94. 8; on 42. 11.

6. **κατηγήσατο**, “had given information;” cf. 135. 9, vii. 183. 13.

8–9. **πολιορκίης**: objective gen.—**ἔσχε**: on 23. 8.—**καταχρήσονται**: cf. 52. 19.—**ἐξηγησαμένην**: cf. vii. 6. 26.

10–11. **ἐς**: on 69. 3.—**ἄρρητα**: on 16. 9.

12. **οὐ . . . αἰτίην**: cf. Hm. Γ 164, of Helen; α 348 of the bard.

13–14. **δεῖν**: on 64. 4.—**τῶν κακῶν κατηγημόνα**: cf. vii. 128. 15.

## VI. 136.

3. **ἔσχον ἐν στόμασι**: modelled on Hm. B 250, where Odysseus says to Thersites: **τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις**. Here, as there, of censure, but Hdt. iii. 157. 17, of praise.

4. **Ξάνθιππος**: cf. 131. 9. He was commander of the Athenian naval contingent at Mycale. The rivalry between the two families, beginning as early as Megacles (on 128. 14), came into still greater prominence in the case of Pericles and Cimon.—**θανάτου**, “on a capital charge;” gen. of value; H. 745; G. 178.—**ὑπὸ**: 72. 7.

7–8. **ὥστε**: on 44. 15.—**ὑπεραπελογέοντο**: According to the ancient practice of the Athenian law, parties to an action were obliged to conduct their own cases without assistance, but if incapacitated by physical or mental debility from pleading, a friend, by permission of the court, could speak in their behalf. This practice was gradually relaxed, and in the time of the orators the principal speeches were not unfrequently made by the advocate, though the real parties were expected to open the case, however briefly.

9–10. **πολλὰ**: cognate acc.—**αἵρεσιν**: parallel with **μάχης** for variety, both constructions being admissible after **ἐπιμενημένοι**.—**ὥς**, “how that.”—**τε**: on 105. 4.

12-14. προσγενομένου . . . θανάτου, "accordingly the people having come to his aid as regards his acquittal from the capital charge." Hdt. implies, though he does not mention, the ordinary course in Attic procedure, that the first vote was taken on the question of guilt, and this went against him. Then the accuser proposed the penalty of death, but the accused had the privilege of imposing on himself some inferior penalty which he was willing to undergo, as in the case of Socrates. On the second vote the people rejected the penalty of the accuser, and accepted that proposed by Miltiades' friends, a large sum for the time, but perhaps intended, as Nepos says, to cover the expenses of the expedition.—κατὰ τὴν ἀδικίην, "because of his offence," ἀπάτης above; the abstract for the concrete ἀδίκημα.—The talent = \$1056.60.

15. Later writers related that Miltiades was cast into prison till he should pay the fine, and died there. Opposed to this stands not only the silence of Hdt., but the usual course of Attic justice, which allowed a fair time for the payment of fines and admitted of security being given.

#### VI. 137.

1. This episode is occasioned by the mention of Lemnos above, 136. 10.

2. No proper apodosis appears for ἐπεῖτε . . . ἐξεβλήθησαν, since the remainder of the sentence is broken in upon by the long parenthetic account which occupies the remainder of the chapter. On resuming at 138 the construction is altered; cf. Phaeacians, ζ 187.

4. πλὴν, like our "but," is sometimes used as a conjunction, as here, sometimes as preposition with gen.—ὅτι, "namely that."—μὲν: opposed to δέ, line 13.—Hecataeus flourished from about 520 to 475 B.C. He was a native of Miletus, and Hdt. applauds the advice given by him to the Ionians at the time of the Revolt (v. 36, 125). He did more than any other prose writer to pave the way for Herodotus, having composed two works, one a geography, the other a series of genealogies, mainly mythical, but also containing other material, as the present account of the Pelasgi. He is the only prose writer Hdt. mentions by name, and then usually to refute some statement of his, as here, and ii. 143.

5-6. ἔφησε λέγων: on 67. 9.—ἐπεῖτε ἰδεῖν: cf. 84. 5, vii. 150. 16; on 52. 25.

7. Ὑμησσόν: acc. after ὑπὸ, by reason of the implied extension over considerable space; vii. 114. 10; cf. vii. 108. 4. This thought does not come into view below, line 14.—Hymettus was east of Athens, with its roots stretching out nearly to the city. The Pelasgi were given this westerly slope.

8. Much of the so-called “Cyclopean architecture” has been assigned to the Pelasgi. Their wall about the Acropolis was mostly destroyed by the Persians, though a portion retained the name of “the Pelasgic wall” for centuries after.—ἐλληλαμένον: Phaeacians, § 9.

9–10. ταύτην . . . Ἀθηναίους: resumptive.—ἐξεργασμένην: on 129. 21.—εὖ: 30. 12, 135. 13.

11. λαβεῖν φθόνον, “envy seized upon them;” cf. 135. 8, 124. 4.

12–13. τοὺς Ἀθηναίους: on 27. 12. The language is that of Hecataeus, not of Hdt., who defends the Athenians here and generally.

14. ἐξελάσαι: dependent on λέγουσι as if ὥς were absent, a common construction in Hdt.; vii. 171. 3. For its occurrence in Hm., see Phaeacians, v 156; cf. 54. 6, 105. 7.

17. ἐπ’, “after;” vii. 193. 11. See Phaeacians, η 20.—Ἐννεάκρουνον: called Callirrhoe until the Pisistratidae fitted it up with nine outlets for the delivery of the water, and changed its name to signify that fact. It was southeast of the Acropolis, near the Ilissus and the temple of Olympian Zeus.

18–19. οἰκέτας, “household slaves.” This statement may stand for some indefinitely early period, but does not accord with the testimony of Hm., who represents the heroes of the Troic period as attended by many slaves, while the expulsion of the Pelasgi occurred some two generations later, according to Hdt. iv. 145–7.—αὐται: alone mentioned because the insult was offered to these.

21–22. τέλος: adverbial.—φανῆναι = φανεροὺς γενέσθαι, as 4. 10; practically a passive for ἔλαβον, line 24; cf. 72. 5.

27. ἄλλα χωρία: Samothrace, Imbros, and Plakia, and Scylace on the Propontis, are mentioned by Hdt. as occupied by Pelasgians.

#### VI. 138.

2. τότε: directly after their expulsion from Attica.

4. κτησάμενοι: The Pelasgians themselves were little given to seafaring.—Brauron was on the east coast of Attica, between Marathon and Sunium, and there, according to the common tradition, Iphigenia deposited the statue of the Tauric Artemis

on her escape from the Tauric Chersonese (for another version, see on 69. 15). It became a centre for the worship of that goddess, and the Athenians celebrated a quinquennial festival there, at which Attic girls between the ages of five and ten went in procession, dressed in crocus-colored garments, to the sanctuary, and there performed a rite in which they imitated bears. Without this rite, according to Suidas, they could not marry. Perhaps in later days the festival was transplanted to the Braurion on the Acropolis, where their crocus-colored garments were consecrated and preserved, and are often mentioned in the inscriptions which give the annual inventory of the contents of the temples. Cf. Ancient Gr. Inscr. in Brit. Mus. 1, pp. 79-80.

5. The Athenians habitually avoided the fem. of the adj. Ἀθηναῖος, out of deference to Athena, the solemn form of whose name was Ἀθηναία: cf. line 21.

8. τέκνων ὑπεπλήσθησαν, "became the mothers of many children."

10-12. συμμίσγεσθαι, "to associate with." — τύπτοιτό: cf. on 12. 3.

13-14. καὶ δὴ καὶ, "and above all." Since the story is intended to show the ancient right of the Athenians to the island, it makes these boys behave themselves already as rightful owners and masters. — τῶν παίδων οἱ παῖδες: juxtaposition for contrast.

15-16. ἐνωτοῖσι: on 12. 10. — καὶ σφι βουλ.: cf. 86. 22-26. — δεινόν τι, "something of anxious fear;" cf. vii. 101. 4.

17. διαγινώσκειεν, "they are resolved;" opt. for ind. in indirect discourse. The sentence is a specimen of the argument *a minore ad majus*; cf. vii. 46. 8, v. 97, i. 60, ix. 68, 100. — σφίσι: cf. line 13. — πρὸς . . . τοῖς: on 68. 9.

18-19. αὐτίκα, "thus early." — τί δὴ, "what pray;" sudden and vivacious change to the direct question. — δῆθεν, "really;" without ironical tone; rarely so.

24. τοὺς ἅμα Θάαντι: According to the usual story Thoas was concealed and saved by his daughter Hypsipyle, so that ἅμα must be translated "in the days of," in order to harmonize. To this there can be no objection, but Hdt. may have some other version of the tale in mind; cf. schol. ad Eur. Hec. 887. — For ἅμα compare τοὺς ἅμα Γυλίππῳ, Thuc. vii. 57. — ἄνδρας σφετέρους: appositive.

## VI. 139.

3. ὁμοίως καὶ: on 21. 7. — τοῦ: in its original demonstrative sense, found also in Attic prose in this phrase; on 61. 25.

6. ταύτας: assimilated from ταῦτα, to which δίκας is properly appositive; hence no article; cf. 36. 9, 84. 18, vii. 5. 15.

10. πρυτανίῳ: on 103. 15.—ὡς εἶχον κάλλιστα, “as handsomely as they were able.” εἶχον enters into this phrase as a synonym of ἐδύναντο: H. 651 a. Rarely in this sense without accompanying inf., and then only when it may be easily supplied from the context; cf. 116. 2.

14. ἐξανύση: sc. τὸν πλόον: absolutely also vii. 183. 14; cf. vi. 140. 5; Phaeacians, η 325.

17. πολλὸν: actually about 140 miles.

## VI. 140.

4. ἐτησιῶν ἀνέμων κατεστηκότων, “when the Etesian winds were prevailing.” The commencement of the fair season brings with it an immutable law followed by the winds in the entire Archipelago: every morning the north wind arises from the coasts of Thrace, and passes over the whole island sea. Often it approaches the character of a storm, but is regular enough to be free from danger, and it subsides at sunset: then the sea becomes calm, till, almost imperceptibly, a slight contrary wind arises from the south, which gives opportunity for the mariner bound northward to pass on his way by night. These Etesian winds last throughout the year except in the short winter season. Curt. Hist. Gr. I. p. 22.

8–9. The island had but two cities, of which Hephaestia lay on the east side, Myrina on the west.

10–12. καὶ οὗτοι: on 51. 3.—παρέστησαν: on 99. 9.—τε καὶ: on 109. 3.



## VII. 1.

1. ἀγγελίη: S. 35.—ἀπίκετο: S. 3.—μάχης: vi. 111 seq.

2. τὸν Ὑστάσπεος: on vi. 14. 12. This distinction is bestowed rather rarely upon Darius by our author; as when he is mentioned for the first time, i. 183, when he joins the conspirators against the Pseudo-Smerdis, iii. 70, when he is formally announced as succeeding to the kingdom, iii. 88, and in an inscription, iii. 88, iv. 91. Here we begin a new epoch in the great drama and the Iliad of our history, to which all that precedes is but the Cypria that prepares the way; cf. 32, 56.—Ὑστάσπεος: S. 42.

3. καὶ πρὶν, "even before."—κεχαραγμένον, "exasperated;" on vi. 94. 2.

4. Σάρδεις: on vi. 42. 4; cf. i. 15. 2, 15. 7, 16. 6.—καὶ δὴ καὶ τότε, "of a truth then;" introducing the apodosis, as καὶ τότε δὴ often in Hm.; cf. below 164. 15, ix. 7, and Phaeacians, η 261.

5. δεινότερα ἐποίηε, "he waxed still more angry;" the middle is more common in this phrase; cf. 35. 1.—μᾶλλον ὠρμητο, "was more determined;" on vi. 110. 3; cf. vii. 1. 14, 19. 1.

6-7. ἐπηγγέλλετο π. ἀγγέλους: compare a similar fulness of expression vi. 48. 3-4.—πόλις: S. 46. The phrase is more comprehensive than that of vi. 48. 7, including all Asia under his sway; cf. below, line 10, and 21. 3.

8. ἐκάστοισι: easily obtained from πόλις: cf. 8. 56.—πρότερον: see vi. 48. 6.—παρέχειν: in the postponed and therefore emphatic position. Most editions have παρείχον.—καὶ . . . τε καὶ: on vi. 6. 8.—νέας: ships of war, mainly triremes; vi. 48. 7.

9. πλοῖα: cf. vi. 48. 8, vii. 21. 7, 136. 4, 191. 2.

10. ἐδονέετο: in Hm. of trees and clouds agitated by the wind; a poetic, Herodotean, and Hellenistic word.—ἐπὶ: lends an added definiteness to the temporal acc., like *in* and *per* in Lat.; cf. vi. 98. 9, 101. 10, vii. 20. 1, 119. 8; παρὰ, 46. 10; κατὰ, 3. 2, vi. 42. 1; cf. διὰ, vi. 12. 7.

11-12. ὥς, "in the expectation of."—καὶ connects back to καταλεγόμενων: on vi. 131. 6.—τετάρτῳ: on 4. 3.

13. Καμβύσεω: S. 36. For the fact see Epitome, Book III.—ἀπέστησαν ἀπὸ: on vi. 25. 5.—Περσέων: S. 38.

14. ἐνθαῦτα: S. 2.—καὶ μᾶλλον, “still more.”—καὶ ἐπ’ ἀμφοτέ-  
ρους, “against both alike.”

## VII. 2.

1. Στελλομένον, “preparing to set out.”

3. ὥς δεῖ μιν, “on the ground that it was incumbent on him;” a clause of indirect discourse, where the more vivid pres. takes the place of the imperf. or opt.; cf. 142. 18.—μιν: S. 53.—ἀπο-  
δέξαντα: S. 10.

4. οὕτω: on vi. 104. 10.—ἦσαν γεγονότες: cf. vi. 37. 5, vii. 3. 12, 11. 10; on 190. 10.

5. πρότερον ἢ: on vi. 91. 7.—βασιλεύσαι: on vi. 23. 8.

6-7. Γοβρύεω: on vi. 43. 3.—θυγατρός: name unknown.—τέσ-  
σερες: Xerxes, Achaemenes (7. 6), Hystaspes (64. 9), Masistes (82.  
7).—τῶν: H. 749; G. 175. 2; C. 423; on vi. 61. 31.

10-14. κατότι—ὅτι—ὡς—ὅτι: on vi. 75. 18.—εἴη: Causal clauses rarely have the opt., and then only after historical tenses when the cause is assigned emphatically on another’s authority.—πρὸς, “among;” cf. 5. 12, 139. 2; a development of the original mean-  
ing, “before,” “in the eyes of.” In Attic, παρά with the dat. is usual in this expression, as Xen. Mem. ii. 3. 15, iv. 4. 19-20.—ὁ  
κτησάμενος: on vi. 123. 6.—Πέρσησι: S. 39.

## VII. 3.

1-2. κω: S. 1.—κατὰ τῶντὸ τούτοις, “at the same time with these events.” See the fuller expression, 206. 8, and the note on vi. 14. 15.—τῶντὸ: S. 27.—ὁ Ἀρίστωνος: on 1. 2; cf. vi. 61-70.

3-4. Σοῦσα: on vi. 1. 4.—βασιλῆης: S. 6.—ἐπιβαλὼν: in con-  
sequence of the insult offered him; vi. 67.

5. ὦνῆρ: S. 27.—παίδων limits διαφορὴν: cf. 2. 2.

6-7. φάτις μιν ἔχει: on 5. 12, vi. 124. 4, 37. 10.—τοῖσι: S. 56.

9. ιδιώτῃ: somewhat in the same way in which Xen. calls the younger Cyrus δοῦλος: cf. Eur. Hel. 276, τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός. Darius belonged, however, to the royal family of the Achaemenidae, and in default of heirs of Cyrus became successor to the throne.—For the repetition of Δαρείω, see on vi. 7. 8, 23. 15.—οὔκων: S. 22.

10. οἰκός: Ionic for εἰκός.—εἴη dependent on ὥς, line 7.—τὸ γέρας, “the kingdom;” Homeric.

11. *ἰωντοῦ*: S. 54.—*ἐν Σπάρτῃ*: no such custom is otherwise known there; hence Grote doubts the whole story.

12. *οὕτω*: on vi. 10. 2.—*νομίζεσθαι*, though dependent on *ἐπεί*, is thrown into the inf. by the interposition and force of *ἔφη*, which should be parenthetical; cf. 150. 16, vi. 52. 25, 137. 14.

13. *ἔωσι*: subjunctive in a general supposition.—*πρὶν ἢ*: on vi. 22. 4.

14. *ὀψίγονος*: poetic, and pleonastic with *ἐπιγένηται*.—*τοῦ ἐπιγενομένου*: predicate gen. of possession after *γίνεσθαι*, "belongs to;" or cf. 148. 24, vi. 67. 1.

17-18. *δοκέει . . . Ξέρξης*: personal for impersonal construction; H. 944.—*ἄνευ* with its case supplies the condition for *βασιλεύσαι* ἄν of the unreal form.—*Ἄτοσσα . . . κράτος*: like Amestris under Xerxes (ix. 109), and Parysatis under Darius Nothus (Xen. An. i. 1. 1).

#### VII. 4.

2. *Ξέρξεα*: S. 37.—*ἀλλὰ γὰρ*: "but still;" cf. vi. 124. 1.

3. *ὕστέρῳ ἔτεϊ*: The battle of Marathon occurred on the 12th of September, 490 B.C. The three years of preparation (vii. 1. 10) for the expedition were 489-8-7; revolt of Egypt (1. 12), 486; death of Darius, 485 (according to Clinton, F. H., December 23, 486); reduction of Egypt (7. 4), 484; Xerxes' four years of preparation (20. 1), 484-3-2-1; Xerxes invades Greece, 480.

4. *συνήνεικε*: cf. vi. 22. 14, 38. 7.—*αὐτὸν*: in contrast to his son. Stein now brackets *Δαρεῖον*.—*βασιλεύσαντα*: the aor. is regular where a definite period is indicated; 56. 2.—*τὰ πάντα*, "in all;" marking an exact sum total; then *πᾶς* has regularly the attributive position; vi. 89. 12.—*τε καὶ*, connecting numbers, is rare in Attic; cf. vi. 27. 5, 36. 9, vii. 184. 7-12-26.

5. Cyrus reigned from 558 B.C. (549 according to Sayce, Hdt. p. 438) to 529; Cambyses, 529-22; Pseudo-Smerdis, the last seven months of 522; Darius, 521-485; Xerxes, 485-465. Darius was buried near Persepolis in a rock-cut tomb, still to be seen, containing an inscription which briefly records his exploits.

6. *οὐδέ*: on vi. 22. 6.—*ἀπεστεῶτας*: S. 3, 77. The characters of Darius and Xerxes, as depicted by Hdt., have been thus briefly summed up by Rawlinson: "Darius was the model Oriental prince, brave, sagacious, astute, great in the arts both of war and peace, the organizer and consolidator as well as the extender of the empire, a man of kind and warm feeling, strongly attached to his friends (vi. 30), clement and even generous towards con-

quered foes (vi. 20, 41, 119), only severe upon system where the well-being of the empire required an example to be made; Xerxes, the second and inferior form of the tyrant, weak and puerile as well as cruel and selfish, fickle, timid, licentious, luxurious, easily worked on by courtiers and women, superstitious, vain-glorious, destitute of all real magnanimity, only upon occasion ostentatiously parading a generous act when nothing had occurred to ruffle his feelings."

## VII. 5.

1. ἀνεχώρησε, "reverted;" ἀν- implies to the rightful heir; 205. 6, 154. 5.

2. Ξέρξην—Ξέρξης: on vi. 21. 7.—τοῖνυν, "now;" continuative.

5. μέγιστον with δυνάμενος: as ix. 9, Xen. An. ii. 6, 21; Lys. 30, 14; Isoc. 15. 136, 18. 23; Plat. Phaedr. 257 D; on vi. 66. 5.

6. Μαρδόνιος: vi. 43.—Ξέρξῃ—Δαρείου: cf. 82. 5-6.

7. τοιούτου: on vi. 10. 2; cf. 136. 9.—εἵχετο, "kept rehearsing."—δέσποτα: among Athenians denoting the relation of master to slave, and gods to mortals; cf. Xen. An. iii. 2, 13.

9. κακὰ Πέρσας: cf. Aesch. Pers. 236; henceforward Hdt. seems often to paraphrase that tragedy.—μὴ οὐ: on vi. 11. 12.—τῶν: H. 996; G. 153. 1; C. 597.—ἀλλ': on vi. 11. 13.

10. εἰ introduces a wish implying a mild exhortation, as Hm. Π 559, O 571. This use of εἰ alone is poetic. Stein's assertion that the opt. with imperative force is confined to the third person is disproved by Hm. Z 164, Γ 407; Eur. Med. 313, Alc. 734-6, where the second person occurs as here in connection with an imperative; cf. also Hm. δ 193; Luc. Tim. 6.—τὸ νῦν: on vi. 35. 4.

11. ἡμερώσας—ἐξυβρίσασαν: the metaphor is borrowed from the treatment of unruly animals.

12. ἵνα . . . ἀγαθός: a paraphrase of Hm. α 95: ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν: on 3. 6, vi. 4. 5.

13. καὶ . . . στρατεύεσθαι: cf. Hm. A 186, and Θ 515: ἵνα τις στυγέσῃ καὶ ἄλλος Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.—τις: on vi. 9. 14.

14. οἱ, "of his;" on vi. 103. 21.—τιμωρός, "for vengeance." Vengeance was his chief theme, but he also set forth the practical advantages that would accrue from the subjugation of Hellas.—τοῦδε: referring to the same thing as οὗτος, as Soph. Antig. 64, 189, 296, 673, 750, 1334.

15. *παρενθήκην*: cf. 171. 2, vi. 19. 4.—*ποιεέσκετο*: S. 58.—*τήνδε*: on vi. 139. 6.

16. *δένδρεα*: The fondness of the Persians for trees and parks meets us frequently, and kings and satraps prided themselves on their skill in planting them with their own hands; cf. 31. 8; Xen. Oec. 4; Cic. De Sen. 17.—For *φέρει* after *εἶη*, see on vi. 3. 2.

17–18. *ἀρετήν*: of productiveness.—*ἄκρη*: vi. 122. 3.—*ἀξίη*, “meet.”—*ἐκτῆσθαι*: S. 59. The middle or active is usual in this construction.

#### VII. 6.

1–2. *οἶα*: on vi. 5. 5.—*ὑπαρχος*: on vi. 42. 4.

3. *κατεργάσατό*, “he prevailed upon;” cf. vi. 2. 5.—*τε καὶ*: connecting synonymous words as vi. 67. 7, vii. 23. 19, 130. 8, 158. 22.—*ὥστε*: as vi. 5. 10.

4–5. “For other things also proving auxiliary co-operated with him towards Xerxes’ compliance.” See vi. 125. 6 for the fulness of expression.—*ἐς* with the article and inf. commonly denotes purpose; cf. Xen. Hel. vii. 1. 35, Cyr. i. 6. 22, viii. 1. 3, Rep. Lac. 4. 6, Anab. vii. 8. 20.—*Ξέρξην*: regular position for the subject of the inf. that has the article, and forming a strong close, parallel with *Ξέρξην* of the preceding clause.—*τοῦτο μὲν*: on vi. 44. 3.

7. *ἐπεκαλέοντο*: cf. vi. 22. 8; construed with the postponed *ἐπὶ τὴν Ἑλλάδα*.—*πάσαν . . . παρέχόμενοι*, “displaying the utmost zeal (towards him).”

8. The Aleuadae were a wealthy family of princes, deriving their pedigree from Hercules, and dwelling on the Peneus at Larissa; under their influence Thessaly had received a common system of national institutions, particularly an organization of its army. They might now look upon themselves as the head of the nation, and hope, by the aid of the Persians, to become actually what Hdt., with some exaggeration, calls them, “kings of Thessaly;” cf. v. 63; Thuc. i. 111. They were eager patrons of literature, and at this time were the friends of Simonides and Pindar.

9. *βασιλείες*: the plural, as often in the tragedians, of all the members of the ruling family.—*Πεισιστρατιδῶν*: on vi. 94. 4. Hippias either fell at Marathon, or died soon after at Lemnos.—*οἱ ἀναβεβηκότες*: supply *ἐπεκαλέοντο*.

11. *προσωρέγοντό οἱ*, “were urgent with him;” synonym of *προσεφέρετο*, line 27, which is resumptive after the usual manner of our author. For co-ordination with *partic.* see on vi. 13. 7.



12. Conspicuous among the measures which made the rule of the Pisistratidae so memorable was the careful recension of the Homeric poems. This was confided to a commission composed of Onomacritus, Conchylus, Zopyrus, and Orpheus of Croton, who are accordingly the first known editors of Homer. Onomacritus was a poet of some ability, a professional expounder of oracles (*χρησμολόγος*: cf. 142. 17, 143. 15), and the collector and arranger (*διαθέτης*) of the oracular verses which were current under the great but mythic names of Musaeus and Orpheus.

13-14. *Μουσαίου*: cf. Verg. Aen., vi. 667. — *τὴν*: proleptic use of the article, as if the matter were well known, followed by its explanation; cf. on vi. 40. 1, vii. 147. 10.

15. It was to Hipparchus that the literary fame of the house was mainly due, in consequence of his feeling and enthusiasm for poetry and art.

16. *ἐπ' . . . ἁλούς*: cf. vi. 72. 5, 137. 22; but here it is not so much the immediate detection in the act, as the irresistible proofs by which Lasus demonstrated the forgeries.—Lasus of Hermione was a lyric and dithyrambic poet of the highest repute, the instructor of Pindar and rival of Simonides. He is said to have composed poems from which *σ* was rigidly excluded.

17. *ἐμποιέων*: Pausanias thought that all the poems ascribed to Musaeus, except a hymn to Ceres, were forgeries of Onomacritus. A scholiast asserts that he interpolated Hm. λ 604.

18. The region about Lemnos, by reason of its volcanic nature, was peculiarly liable to sudden upheaval and subsidence.—*ἀφανίζοιτο*: S. 65. For the tense, see on vi. 82. 11.

19. *ἐξήλασέ μιν*: This incident is important as exhibiting the extreme care exercised by Hipparchus for preserving the purity of the poems gathered under his direction and superintendence, and the jealousy with which the work of the editors was watched by the contemporary men of letters.

20. *χρεόμενος τὰ μάλιστα*, "though on intimate terms with him."—*τὰ μάλιστα*: vi. 65. 5, 89. 8; in Hdt. chiefly with expressions of friendship or enmity.—*ὅκως*: on vi. 12. 3.

21-3. *λεγόντων σεμνοὺς λόγους*, "speaking in reverential terms," as of one endowed with a divine and prophetic instinct.—*σεμνοὺς* is an especial attribute of gods or things divine.—*χρησμών*: participative.—*ἐνέοι*: S. 82; opt., as in line 20.—*φέρον*: present, as in line 17; cf. on vi. 132. 3.—*τῶν*: demonstrative with *μέν*, which is resumptive of the preceding *μέν*.

24-8. ὁ δὲ: on vi. 3. 5. — Ἑλλήσποντον, like ἔλασιν, to be governed by ἐξηγεόμενος, "giving information about," according to the contents of the oracles. — ἀποδεικνύμενοι: sc. προσεφέροντο.

## VII. 7.

1-2. ἀνεγνώσθη: on vi. 50. 8. — δευτέρῳ ἔτεϊ: on 4. 3.

5. πολλὸν: S. 50. — ἐπὶ: on vi. 98. 6.

6. Ἀχαιμένει: on 2. 6. — The two appositives distinguish him as the full brother of Xerxes, whose half-brothers were numerous.

7-8. χρόνῳ μετέπειτα: on vi. 126. 1; cf. vii. 33. 6. — Inaros, king of the Libyans between Egypt and Cyrene, brought about the revolt of Egypt from the Persians, 460 B.C., and continued to maintain his authority there till 455, being assisted by an Athenian fleet of two hundred ships, which was finally destroyed by the Persians, and the revolt subdued. It was during this period that Hdt. is supposed by Rawl. to have visited Egypt; at all events, he saw the battle-ground at Papremis, where Achaemenes was defeated and slain in the first year of the revolt; iii. 12.

## VII. 8.

2-3. στράτευμα, "expedition," as often in Hdt. — τὸ ἐπὶ: on vi. 22. 3. — ἐπὶκλητον, "special." — ἀρίστων: the royal princes, the "Seven," the satraps and commanders in the provinces; cf. 8. 100, 19. 9, 26. 6. This council seems represented on a large amphora in the Naples Museum, discovered in 1854, and figured in Mon. Ined. dell' Inst. Arch. IX. L., and in part by Baehr, Hdt. vii. 3.

6. Dionysius of Halicarnassus distinguishes three distinct styles of composition, the austere or rugged, of which Pindar, Aeschylus, Antimachus of Colophon, Empedocles, Thucydides, and Antiphon are deemed the exponents; the smooth, or polished, represented by Hesiod, Sappho, Anacreon, Simonides, Euripides, and Isocrates; the middle, or mixed, represented by Homer pre-eminently, by Stesichorus, Alcaeus, Sophocles, Herodotus, Demosthenes, Democritus, Plato, and Aristotle. In discussing this subject (De Vi Dic. Demosth. 41) he turns the following speech of Xerxes entire into the Attic dialect to show that the style of Hdt. belongs to the middle, as the happy medium which appropriates their choicest beauties from both the others. As a study in dialectology we have printed this version of Dionysius side by side with the Herodotean text, in the right-hand column.

7–9. *κατηγήσομαι τιθείς*, “shall I be the first to establish.”—*νόμον τόνδε*: on 5. 15. The tenor of the custom is merely hinted in lines 12, 17, 22.—For *τε* after *οὐτ’*, see on vi. 73. 6.

12–13. *οὐδαμά κω*, “never as yet.”—*παρελάβομεν*, “won;” cf. Hm. 1, 211. 18.

15–17. *Ἀστυάγεα*: king of the Medes.—*αὐτοῖσι ἡμῖν*, “for us of our own choice,” in addition to what the deity prompts; cf. Hm. ζ 277.

18–19. *πολλὰ ἐπέπουσι*, “engaging in many undertakings;” cf. Hm. ξ 195.—*συμφέρεται*: impersonal; cf. 4. 4, 10. 21. — *τὰ*: relative.

21–3. *ἐμός*: note that Dionys. has *ὁ ἐμός*: see below, lines 45, 47, 57. — *κατεργάσαντο*: cf. 6. 3, 211. 4. — *ἐπισταμένοισι*: Hm. A 365; Aesch. Prom. 441.

25. *ἐπεῖτε παρέλαβον*: cf. line 13. The verb is repeated with altered bearing, as often in tragedy; cf. Soph. Antig. 163–7, and below 23. 4, 25. 6.

26–7. *ἐφρόντιζον*, “kept pondering;” cf. i. 125; Eur. Hip. 392; Aesch. Pers. 762.—*ὅκως . . .*: object clause in which the fut. opt. is rare.—*τῶν*: H. 749; G. 174.

28–31. *τιμῇ*: on vi. 21. 6; cf. Aesch. Pers. 762.—*φροντίζων*: on vi. 7. 8.—*ἄμα*: vi. 13. 6.

32. *τε*: on vi. 105. 4. — *προσγινόμενον*, “is added;” supplementary partic. after *εὐρίσκω*, as often. The magnificent self-assurance of the great king is well depicted by the present tense; cf. *ὑπολείπεσθαι*, line 88. What he has once decided upon is as good as accomplished, as if he were a god delivering oracle; on vi. 82. 11.

33–5. Note how all this is adapted from the arguments of Mardonius, ch. 5, as line 16 seems influenced by Onomacritus.—*τε*: “but.”

39–41. *ὑπερθέωμαι ὑμῖν*, “I may set before you.”—*ἐλάν*: the fut. and present are used indiscriminately after *μέλλω*; G. 202 3 n.

46–51. *ὠρᾶτε*: S. 61.—*ιθύοντα*, “eager.”—*ἐξεγένετο*: 4. 6.

54. *πρὶν ἤ*: Attic, *πρὶν ἂν*, *ἥ* being commonly omitted after *πρὶν*. See on vi. 82. 7.

56. For *οἷ* after *Ἀθήνας*, see on 1. 8.

57–8. *ὑπῆρξαν ποιεῦντες*: on vi. 133. 3; 119. 6.—*μὲν*, for *μὲν γάρ*, as 6. 5, 6. 23.

60–1. Aristagoras organized the expedition, but did not accompany it; v. 99.—*ἀπικόμενοι*, “on their arrival;” omitted by

Dionys., but such exuberance is characteristic of Hdt. Cf. Soph. Ant. 897-8; Hm. § 126-7, ρ 539, σ 198, 384, ψ 7, ω 237; Hdt. vii. 135. 3.

64-7. *ἡμέας*: on vi. 11. 7. — *τὰ*: demonstrative; rare; on vi. 61. 25.

68-71. *μέντοι*, "therefore;" apparently for *μὲν δὴ*: cf. 13. 8; on vi. 11. 13. — *ἀνάρτημαι*, "I am bound." — *ἐν αὐτοῖσι*, "therein;" in the enterprise.

72-6. *εἰ* — *καταστρεψόμεθα*: on vi. 9. 20. — *Πέλοπος* . . . *χώρην*: the Peloponnesus; on 11. 21.

78. *τῷ Διὸς αἰθέρι*: οἱ Πέρσαι τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέουσι, Hdt. i. 131; cf. Ζεῦ αἰθέρι ναίων, Hm. B 412. — *ἰμουρέουσιν*, "conterminous with." The sky was often conceived as a hollow hemisphere resting upon the earth at its utmost bounds.

82-4. *σφεας*: rarely of things; cf. 194. 18, 195. 5, vi. 82. 3. — Note the succession of dissyllabic words, usually avoided on the principle of variety (Hermogenes, 291). — *διὰ πάσης* . . . : on vi. 52. 32.

86-8. *τινὰ οὐδεμίαν*, "any whatsoever;" vi. 73. 4, 91. 9. — *ἀνδρῶν* — *ἀνθρώπων*: variety, rather than contrast, as 53. 10-12; cf. 210. 11.

89-91. *οἶόν τε*: on vi. 9. 7. — *ὑπεξαίρημένων*: S. 61.

92-3. *ἡμῖν αἴτιοι*: Homeric, as A 153. — *δούλιον ζυγόν*: Aesch. Per. 50.

94-7. *ἀνάτιοι*: on vi. 67. 12. — *ἐς τὸν*: vi. 88. 9.

99-101. *ὅς ἂν δὲ*: unusual order, as i. 138. 5; cf. iii. 72. 25; inscription from Phrygia, Journ. Hellen. Soc. iv. p. 402; regularly *ὅς δ' ἂν*, as Dionys. — *οἱ*: Homeric for *αὐτῷ* or *τούτῳ*.

102-7. *τὰ* . . . *ἡμετέρου*: ἵππον χρυσοχάλινον, στρεπτόν χρυσοῦν, ψέλια, ἀκινάκην χρυσοῦν, στολὴν Περσικὴν, Xen. An. i. 2. 27. — *ἐν ἡμετέρου*: illogical blending of two phrases, *ἐν ἡμῶν*, and *ἐν ἡμετέρῳ* (οἴκῳ). — *ποιητέα* . . . *δοκέω*: for the tone, see 101. 8-13; Hm. Δ 37. — *ἐς μέσον*: vi. 129. 7.

## VII. 9.

2. *εἰς*: S. 82. — *τῶν* . . . *ἄριστος*: illogical connection of superlative and gen.; Phaeacians, § 158. Mardonius alludes artfully to 8. 26-28. — *γενομένων*: vi. 63. 15.

3. *ὅς*: vi. 2. 5. — *τά* . . . *ἐπείκει*, "both in speaking of the other matters hast hit the mark;" cf. vi. 49. 7. With *ἐπείκει* Krüger would supply *αὐτῶν*: cf. Dem. 361. — *ἄριστα*: used adverbially.

4. καὶ: strictly for καὶ ὅτι, dependent on λέγων: "and in saying that."—Ἰωνας: some form of this word (Javan, Yaunâ, Yunan) was the current designation of the Greeks among the peoples of the Orient.

5. καταγέλᾶσαι: usually with gen. except in Hdt.—ἰόντας ἀναξίους, "worthless as they are."

9. βουλόμενοι: unexpected change to agreement with subject of ἔχομεν, after ἀδικήσαντα Πέρσας: on vi. 46. 6.—καταστρεψάμενοι . . . ἔχομεν: cf. πάντα κατέστραπται καὶ ἔχει, Dem. Phil. 1. 6; on vi. 12. 14.

10. οὐ: Even after expressions of emotion (G. 228) εἰ usually takes μή, but sometimes becomes so completely identified with ὅτι as to have οὐ: as here after δεινὸν ἂν εἴη, Thuc. i. 121; cf. on 16. 39, 46. 9.

11. τί δείσαντες: Such rhetorical questions impart greater energy to the diction, and give to the premeditated the appearance of spontaneity. Longinus, De Sublim. 18; cf. 21. 3-5.—κοίην: on vi. 1. 5.

12-13. χρημάτων δύναμιν: cf. 153. 13.—ἐπιστάμεθα μὲν — ἐπιστάμεθα δὲ: anaphora; on vi. 43. 18.—τὴν μάχην, "their mode of battle;" so 85. 8; Hm. B 823.

14. δέ, "for;" Homeric co-ordination; Phaeacians, § 6.—αὐτῶν παῖδας: descendants from their stock; cf. 51. 7, 150. 10.—τούτους οἱ: cf. vi. 65. 21, 59. 3, vii. 111. 5.

16. ἐπειρήθην ἐπελαύνων: on vi. 5. 7.—For the fact, see vi. 43-5.

18. ὀλίγον ἀπολιπόντι: the more common expression occurs 10. 31.

20. When γέ is not separated from καίτοι its force belongs to the whole sentence, not to a single word. The connection of thought is this: No one met me in battle, although they are wont to fight often, and that, too, in most foolish fashion.—Stein thinks there is an allusion to the policy of Pericles in the Peloponnesian war, which was that advocated by Mardonius, line 30; see on vi. 131. 10.

21. ἵστασθαι, "to wage;" 175. 3, 236. 18; Hm. ι 54.—ἀγνωμοσύνης: on vi. 10. 4.

24-6. ὥστε: on vi. 27. 8.—ἀρχήν: on vi. 33. 16.

28. καταλαμβάνειν, "to settle." For the time represented by the inf. after χρῆν, see G. 222 n. 2.—παντὶ, "by every means;" correlative to the idea of manner implied in the partic. διαχρεομένους: Phaeacians, θ 429.



30. *ἐκάτεροί*: postponed from its logical position as subject of *ἐξευρίσκειν*: cf. Eur. Med. 570. For the sentiment compare the lines of Eur. Tem. Fr. 9: τὸ δὲ στρατηγεῖν τοῦτ' ἐγὼ κρίνω, καλῶς γνῶναι τὸν ἐχθρὸν, ἢ μάλισθ' ἀλώσιμος.

33. *ἐς* . . . *μάχεσθαι*, "to a resolution of such a kind as to fight."

35. The attributives *ἐκ τῆς Ἀσίης* and *ἀπάσας*, though belonging to both clauses, are distributed one to each to preserve the balance; cf. v. 45. 10-11, vii. 10. 18; Hm. α 5.

36-7. *τοῦτο*, "such a pitch;" cf. 16. 32.—*πρήγματα*, "power."

39-41. *ὥς εἰμὲν*: the indic. after *ὥς* or *ὅτι* of indirect discourse regularly follows an opt. looking to the fut.—*δ' ὦν*: on vi. 76. 7.—*φιλέει*: on vi. 27. 1.—To close a set speech with a maxim is a favorite device, especially with Sophocles; see below 49. 21, 51. 15, 157. 23, 172. 17; Hm. A 218, Γ 109, ζ 182-5, π 294, τ 13, etc.

## VII. 10.

1. *τοσαῦτα*: cognate acc.—*ἐπιλεήνας*: The simple verb is used of smoothing rough surfaces, Hm. θ 260, and of mastication by the molar teeth, Xen. Mem. i. 4. 6; hence, to render palatable.

3-4. *προκειμένη*: on vi. 77. 3.—Artabanus is at once the Nestor and the Theoclymenus of our Epic, whose unheeded advice and warnings but render the ruin of Xerxes more sure and striking.

5. *τῷ* . . . *ἔων*, "and upon this very fact being reliant;" cf. v. 92, vii. 153. 15.—*μή*: the partic. is conditional.

7-10. *αἰρεόμενον*: on 175. 7, vi. 30. 1.—*αὐτὸν ἐπ' ἑωυτοῦ*: common juxtaposition for effect.—*παρατρίψωμεν ἄλλῳ χρυσῷ*, "when we rub it (on the touchstone) by the side of other gold." When fine gold was rubbed on the *βάσανος* or *λίθος Λυδῆς*, a red mark was left (*ἐρυθρὸν ἰδεῖν τριβόμενον βασάνῳ*, Theog. 450), but when adulterate gold, a dark streak (Theog. 451). The simile is a common one among the poets, with various application.

12-13. iv. 83.—*οὐδαμόθι γῆς*: H. 757; G. 182.

14. *τε οὐκ*: not *οὔτε*, because *οὐκ* belongs closely with *ἐπείθετο*: such separation is rare, however; cf. Xen. Mem. i. 2. 4.

18-19. *τε* usually follows the preposition, but has its exceptions as early as Hm. κ 68, π 140; see vii. 14. 4, 105. 1, 165. 10, 210. 5, 212. 7.—*αὐτοῖσι*: cf. 8. 71.

21. *καὶ δὴ καὶ συνήνικέ*, "well, then, (suppose) it actually happened;" for this use of *καὶ δὴ*, cf. Eur. Med. 386, 1107, Hel. 1059. In thought the speaker transports himself far into the future and conceives the misfortune as having already occurred.

24-27. **εἰ γε**: on 46. 8.—**οὐκων . . . ἐχώρησε**, "it did not then result successfully for them on both elements;" the tense as in line 21.—**τῇσι νηυσὶ ἐμβάλωσι**, "they attack our ships;" the dat. as viii. 84, 87, 92; cf. *ναὺς ἐν νηὶ χαλκῇρη στόλον ἔπαισεν*, Aesch. Pers. 408.

31. **οἶόν** = **ἐπεὶ τοιοῦτον**: on vi. 2. 5; or **τῷ πάθει οἶον**.

32. **Βόσπορον τὸν Θρηϊκίον**: Straits of Constantinople; iv. 85.

33-4. **παντοίοι ἐγένοντο**, "tried all manner of shifts;" in word and argument imitating the corporeal devices of Proteus (**πάντα γιγνόμενος**, Hm. 8 417), or of the gods (**παντοίοι τελέθοντες**, p 486).

36-8. **Ἰστιάιος**: on vi. 11. 7, vii. 43. 5.—**μηδὲ**: Attic **καὶ μή**: on vi. 22. 6.—**διέργαστο . . . πρήγματα**, "ruined would have been the power of the Persians."

39. **ἐπ'**, "in the power of;" Xen. An. i. 1. 4.—**γε**, like **τε**, usually after the preposition; but cf. 176. 8, vi. 124. 3.

42-3. **αὐτῖς**: (on vi. 75. 10.—**ἐπὶ σεαυτοῦ**, "by thyself;" as line 9.

44. **τὸ**: on vi. 32. 6.—**εὖ βουλευέσθαι**: a common saw; 157. 22; Theog. 633; see especially Dem. c. Aristoc. 113, and the use made of it by Longinus, De Sublim. 2. Aristotle observes (Rh. ii. 21) that age is prone to the use of maxims; a remark well exemplified by Artabanus.

46. **ἐθέλει** exhibits thus early (cf. Theog. 447) a tendency towards development into an auxiliary of the fut., which it actually becomes in modern Greek; see, however, on vi. 37. 10.

48. **ἐπίσποιτο**—**εὔρηκε**: mixed form of conditional period; as 101. 11, i. 32. The opt. marks the more remote possibility.

49. **βεβούλευται**: passive as above.—**ζῶα**: on vi. 41. 12.

50-52. **φαντάζεσθαι**, "to flaunt themselves."—**κνίξει**: on vi. 62. 1.—**τὰ τοιαῦτα**: variety for **τὰ μέγιστα**.—**ἀποσκήπτει**, "he hurls."—**φιλέει**: on vi. 27. 1. The peculiarity in the form of the Herodotean notion of divine nemesis (on vi. 75. 18) consists in his regarding mere greatness and good fortune, apart from any impiety or arrogance, as provoking the wrath of deity: **τὸ θεῖον πᾶν ἐὼν φθονερόν**, i. 32. Rawl.—But it was a common Greek maxim that prosperity was the mother of arrogance, **ὑβρις**: Sol. 4. 8-9, Theog. 153; cf. Hes. Op. 244, and below on line 55, and 16. 14, iii. 80.

55-7. **φόβον**: panic terror; on 42. 8.—**δι' ὧν ἐφθάρησαν**: tmesis; on vi. 38. 1.—**ἐφθάρησαν**: gnomic aor.; H. 840; G. 205.—**φρονέειν μέγα**, "to be proud;" cf. 24. 2, and **οὐχ ὑπέρφεν θνητὸν ὄντα χρῆ φρο-**

νεῖν. ὕβρις γὰρ ἐξανθοῦς' ἐκάρπωσε στάχυν ἄτης, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος, Aesch. Pers. 821.

57-8. ἐπειχθῆναι . . . πρῆγμα, "now, to hasten in any matter whatsoever;" subject of τίκτει.— For πᾶν, see 38. 6, vi. 88. 2, 125. 20.

60. δοκέοντα, ἐξεύροι: on vi. 13. 7; cf. i. 19, ix. 5, Eur. Alc. 936.

62-3. ματαίους: vi. 68. 8. — οὐκ ἐ. ἀξίων: cf. 9. 5. — φλαύρως ἀκούειν: on vi. 86. 14.

66. μή . . . γένηται: A prohibition in the second or third person is regularly in subj. if aor.

67. δεινότατον: such neuter predicates are especially common in maxims.

69-71. παρέοντι κατηγορέων: the dat. as 9. 5, instead of gen.— πρὶν ἢ: 8. 54. Note that the negative is contained in ἀδικέει.— ἐν αὐτοῖσι: 8. 71.

72-3. ἀλλ': on vi. 11. 13. — δεῖ γε πάντως: with covert reference to 9. 29.

75. παραβαλλομένων τὰ τέκνα, "staking (the lives of) our children on the issue;" the same figure in both Iliad and Odyssey.

76-8. ἐθέλεις—βούλαιο: variety.— ἀναβαίνει: cf. 234. 4.

81-2. εἰ οὐκ ἐθελήσεις: on vi. 9. 20.— σὺ δέ: on vi. 3. 5.

83-7. αὐτοῦ τῆδε: on vi. 30. 7. — ἐξεργασμένον and γνόντα are circumstantial participles, διαφορεύμενον the supplementary with Μαρδόνιον after ἀκούσεσθαί: on vi. 117. 10.— ὑπὸ κυνῶν τε καὶ ὀρνίθων: a purely Greek sentiment; Hm. A 4, Θ 379. Hdt. says (i. 140) that the body of a Persian is never buried until it has been torn by a dog or bird of prey, and this is supported by the whole tenor of the Avesta. Like his prototype, Homer, he sometimes forgets to speak in character; Phaeacians, η 50.— σέ γε: Homeric repetition of the subject in second clause (on vi. 3. 5) with sudden apostrophe.

#### VII. 11.

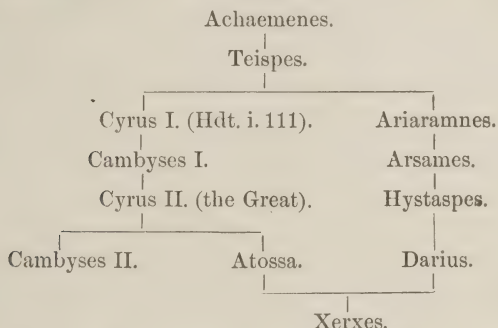
2. πατὴρ εἰς τοῦ ἐμοῦ: cf. vi. 23. 21, 33. 18.

3. μηδένα: II. 1029; G. 283. 6; C. 617; vi. 88. 2, vii. 149. 3, 194. 14.

4. καί, "still;" on vi. 89. 12. For the ambiguity of καί τοι, see on 149. 6.

7-10. μὴ εἶην γεγρονώς ἐκ, "may I not prove to have been born of;" G. Moods and Tenses, 82 R. 1; cf. i. 210. The perf. opt. in a wish is very rare, except as an actual present. Xerxes desires to emulate the glory of his ancestors (8. 27), but has yet to prove

himself no degenerate scion of theirs.—It had long been suspected that Hdt. had mingled both the maternal and paternal lines in this list of Xerxes' ancestors; but it remained for the decipherment of the inscriptions to give certainty to conjecture. The genealogy is now stated to be as follows:



Sayce (Hdt. p. 438) thinks it possible that while Cyrus I. and Cambyzes I. were ruling in Anzan (Susiana), Ariaramnes and Arsames governed the more unmixed Aryan part of the population of Persis. Cyrus the Great was king of Anzan before he set out upon his career of conquest.—*μὴ τιμωρησάμενος*, "if I take not vengeance on;" *ca.* vi. 57. 15.

12. *ἀλλ' οὐκ ἐκείνοι*, "yet will not they;" cf. Hm. A 82; Xen. An. ii. 5. 19; only in speeches, till a late period.—*καὶ μάλα*, "even a second time;" for *καὶ μάλ' αὖ*, as 186. 4.

13-15. *ὑπαργμένοις*, "undertaken."—*ἐξ*: on vi. 26. 10.—*οἱ*, "since they."—*Σάρδεις . . . Ἀσίην*: favorite Homeric order: cf. Hm. η 77; Phaeacians, § 9.

16-17. *ποιεῖν ἢ παθεῖν*: cf. Goethe's, "*Ambos oder Hammer sein*."—*ἄγών*, "alternative;" cf. Hm. O. 502, χ 65.—*τάδε πάντα*: with a gesture to his surroundings, and allusion to *παθεῖν*: similarly *ἐκείνα*, with allusion to *ποιεῖν*.

18. *τὸ . . . ἐστί*, "for middle ground is there none for our enemy."—*καλὸν*: emphatic position; with *γίνηται*.

19-20. *ἤδη*, "at once."—*τὸ δεινὸν . . .*: ironical reference to 10. 28.—*τοῦτο*: on vi. 108. 30; cf. vii. 16. 37.—*τούτους* = *τοιούτους*: so ii. 135, iv. 79, 95, 166, in each instance followed by the relative, and standing after the noun with article omitted; on vi. 21. 6; cf. vii. 9. 36, 102. 3. The relative tends to supply the place of the article; on vi. 13. 3.

21. **ὁ Φρύξ**: more strictly, **ὁ Λυδός**: but the confusion is common, especially among the poets.—**ἔων . . . δοῦλος**: This claim is founded on the mythic descent of the Persians from Perseus and Andromeda, daughter of Cepheus (vi. 54, vii. 150), while Cepheus was brother of Ninus, who appears from i. 7 to have been conceived as having extended the Assyrian kingdom to the west coast of Asia Minor. Hence the Persian dynasty proclaimed itself the rightful heir to the extinct Assyrian kingdom.

22. **ἔς τόδε**, "up to this time;" cf. 38. 12; **εἰς τόδ' ἡμέρας**, Eur. Alc. 9.

24. Note the dactylic close, as 9. 33. This, as well as a dactylic beginning (8. 58), should be avoided in prose, according to the rhetoricians; on 178. 9.

## VII. 12.

1-3. **ἐπὶ τοσούτο**, "to such a length."—**μετὰ**: on vi. 38. 1.—**εὐφρόνη**: poetic in conception and usage; 56. 3, 188. 7.—**τε καὶ**: on vi. 41. 5.—**ἐκνίξε**: 10. 51.—**νυκτὶ . . . διδούς**, "and to the night his counsels imparting;" making night the sharer of his counsels. This poetic expression appears founded on the idea of the proverb **ἐν νυκτὶ βουλή**. For the construction cf. Plut. Them. 26; Pind. P. iv. 115; Ovid. Met. xiii. 15.—**πάγχυ**: emphatic separation from **εἶναι**.—**εὔρισκέ** with inf. is rare; cf. on 8. 31.

5. **κατύπνωσε**: on vi. 23. 8.—**καὶ δὴ κου**, "and then mayhap;" vi. 98. 5.

6. **Ξέρξης**: for this form of epanalepsis see on vi. 107. 4.

7. **ἐπιστάντα**: Hm. B 20, ζ 21. Grote remarks upon the likeness of this passage to the opening of the Second Iliad. The vase mentioned on 8. 3 exhibits a figure inscribed ΑΠΙATH (cf. Aesch. Pers. 93), the **οὔλος** "Ονειρος of B.—**μέγαν τε καὶ εὐειδέα**: see Phaeacians, ζ 152, 161.—**μετὰ**, "with change of purpose;" in this sense of change, otherwise only in composition, whence the tmesis is all the more striking; cf. 10. 56.—**δὴ**: in indignant question, as 17. 6.

10. **ὁ συγγνωσόμενός**, "who will consent."—**πάρα**: usually taken for **πάρεστι**, and this accords with the Master's fondness for indirect allusion (cf. Hm. A 289, χ 67). Stein follows Freund in making it = **πάρεμι**. For the entire expression compare Hm. π 45: **πάρα δ' ἀνὴρ, ὃς καταθήσει**: on vi. 123. 7.

11-12. **ταύτην . . . ὁδῶν**, "continue in that path;" cf. 104. 4, vi. 129. 2, and on vi. 43. 13.



## VII. 13.

2. ἀποπτάσθαι: Hm. B 71.—ὀνείρου τούτου: on vi. 27. 10.

3. λόγον . . . ἐποιέετο, "took no account."—ὁ δὲ: cf. 6. 24.

4. συνέλεξε, ἔλεξε: for this peculiar form of epanastrophe (on vi. 21. 7), with compound and simple form, see 15. 7, 60. 12; cf. 210. 7-8; here heightening the contrast of meaning.

5. συγγνώμην: cf. vi. 86. 55.—ἀγχίστροφα: cognate acc.

6. φρενῶν τὰ ἐμ. πρῶτα, "the prime of my mental powers." For the position of ἐμευτοῦ, see on vi. 85. 3, vii. 143. 2. There may be something of exaggeration here for the purpose of the excuse, since Xerxes at this time (484 B.C.) must have been about thirty-five years of age, having been born soon after the accession of Darius, and the Greeks thought that a man became φρόνιμος at thirty (Xen. Mem. i. 2. 35). But see 18. 8, and the words of Darius in Aesch. Pers. 782: Ξέρξης ὦν νέος φρονεῖ νέα.

8-10. μέντοι: as 8. 68.—ἐπέξεσε: a Cinderella word; see 188.

9.—ἀεικέστερα ἢ χρεόν: the separation is made more striking by the interposition of πρεσβύτερον.

11-12. ὥς: on vi. 4. 3.—μεταδεδογμένον: acc. absolute; on vi. 72. 4.

## VII. 14.

1-6. προσεκύνεον: on 136. 4.—ὄνειρον: the neuter is the prevailing form in Hdt.—καὶ δὴ φ. ἀπειπ., "really then, hast thou openly renounced?"—τε: on 10. 18.—ἐν οὐδενὶ—λόγῳ: on vi. 52. 32. For the expression see 16. 35, 57. 2, 13. 3.—οὐδενός, "a mere nobody."

8. μέγας καὶ πολλός: Stein points out the seeming parody of this phrase in Aristoph. Birds, 488 (produced 414 B.C.), as also of i. 179. 5, 179. 12, ii. 127, 136, in the same play, lines 552, 1127, 1130, 1145 respectively; while i. 4, 133, and 192 are parodied in the Acharnians (produced 425 B.C.).

## VII. 15.

2-3. ἀνά τε ἔδραμε: cf. 10. 56.—καλέοντα: fut. of purpose.

4-5. τὸ παραυτίκα: cf. vi. 86. 48.—εἶπας ἐς σὲ: on vi. 69. 3.

6. εἵνεκα: position like that of πέρι, vi. 130. 7; even between article and noun, Hm. π 334 (τῆς αὐτῆς ἔνεκ' ἀγγελίης) and later.

8-9. οὓκων: on vi. 52. 12.—εἰμὶ: on vi. 36. 11.—τετραμμένῳ: cf. 16. 16, 18. 16, 13. 5.

12. οἱ ἐν ἡδονῇ ἔσσι, "it lies in his pleasure:" cf. 160. 12, 101. 4.

14-15. τοῦτο: on vi. 22. 10.—ὁμοίως καί: on vi. 21. 7.—ὧδε seems Janus-faced; compare οὕτω, 19. 11, vi. 111. 4; τοῦτο, 137. 6, 153. 17, 159. 4; on vi. 10. 2.—γινόμενα = γίνοιτο in direct discourse.

16-17. σκευήν: an elaborate state dress, consisting of a mantle, tunic, and trousers of purple, saffron-colored shoes, the distinctive upright tiara, with its fillet of blue spotted with white, gold earrings, bracelets, collar, and girdle supporting a short sword whose sheath was of a single precious stone. According to Plutarch, the entire dress was worth 10,000 talents.—Note the rhetorical repetition of the possessive pronoun.

#### VII. 16.

2-3. οἷα: on vi. 5. 5.—οὐκ ἀξιεύμενος: It was deemed an offence punishable with death for any other than the king to sit on the royal throne.—ὥς . . . κελευόμενον: cf. 17. 2.

4-5. ἐκείνο: prospective, with infinitive clause as appositive; cf. 237. 5.—παρ' ἐμοὶ κέκριται, "is esteemed in my judgment;" cf. iv. 64, v. 6. The perf. as below, 16. 20.—φρονέειν . . . πείθεσθαι: a favorite maxim; cf. Hm. I 100; Hes. Op. 293; Soph. Antig. 720; Babr. i. 13; Cic. Pro Cluent. 31; Livy, xxii. 29.

6-7. τά, governed by περιήκοντα, which agrees with σε the object of σφάλλουσι.—καὶ ἀμφότερα: 1. 14.—περιήκοντα, "having compassed," "attained;" cf. vi. 86. 14.—κακῶν ὁμιλίας: Aesch. Pers. 753; 1 Corinth. xv. 33.—κατά περ, "even as;" on vi. 54. 6.

8-9. πάντων . . . ἀνθρώποισι: compound attributive; cf. 26. 5, 169. 10, 219. 3, vi. 98. 6.—The thought appears in Solon, Fr. 12: ἐξ ἀνέμων δὲ θάλασσα ταρασσεται ἣν δέ τις αὐτὴν μὴ κινῇ, πάντων ἐστὶ δικαιοσύνη.

10. ἀκούσαντα: as vi. 86. 14.—πρὸς: on vi. 26. 10.

12-13. Observe the *homocoteleuta* (rhyming clauses) so much run after by Gorgias and his followers, so rare in Hdt., and here without the desired balance of clauses, as if unsought; cf. 10. 27, 50. 25, 158. 24, 162. 3, 236. 7, 46. 15.

13-16. Construe the infinitives after διδάσκειν in the order of the text.—For the thought see Theognis, 605-6: Πολλῶ τοι πλεονας λιμοῦ κόρος ὤλεσεν ἥδη ἄνδρας, ὅσοι μοίρης πλείον ἔχεν ἔθειλον.—τοιουτέων π. γν.: epianalepsis; on vi. 7. 8.—Connect ὅσον ὅτι, "as because."—ἀναιρέο: S. 71.

18-19. θεοῦ πομπῇ: Hm. Z 171, ε 32.—οὐδὲ qualifies θεῖα: cf. 52. 11, vi. 33. 16.

20–1. πεπλανημένα: gnomic perf., emphasized below by the addition of ἐώθασι.—σε ἐγὼ: common juxtaposition; 28. 11, 29. 8.—ἔτεσι . . . ἑὸν: like Nestor, A 259; cf. Odysseus to Achilles, T 219: ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα.

22–3. αὐται: assimilated from ταῦτα, and antecedent to τά: on vi. 36. 9.—τὰ . . . φροντίζει: For the thought, cf.:

“Stol’n away  
To dreamful wastes where footless fancies dwell  
Among the *fragments* of the golden day.”  
Tennyson, Maud, 18.

—πρὸ τοῦ: for πρὸ τούτου: on vi. 139. 3.

25. μετὰ χεῖρας: rare for ἐν χερσί: 5. 10, 47. 5; yet, so Thuc. i. 138; Xen. Ages. 2. 14. μετὰ (like παρά often) in such cases combines the ideas of rest and motion; cf. Hm. π 419, P 149, B 143, A 463.

26. διαιρέω, “explain;” so the active, 103. 7; middle, 47. 3, 50. 2.

27. συλλαβὼν, “succinctly;” referring to 15. 12–14.—γὰρ is explanatory, “that is to say.”

28–30. οὐδὲν μᾶλλον—ἢ οὐ: the second negative seems due to the predilection of the Greek for emphasizing by repetition of the negative; on vi. 56. 5, vii. 11. 3, etc. The idiom in this phrase is rare; iv. 118, v. 94, Thuc. ii. 62, iii. 36; Dem. Timoth. 1198, 1200, Polycl. 126.

31–3. ἅλλως, “at all;” cf. 176. 8, viii. 30.—ἐθέλει: 37. 11, ii. 13, 14.—ἐς τοσοῦτό γε εὐηθείης: 9. 36.—ὅ τι δὴ κοτέ: vi. 134. 13, 62. 9.—ὥστε: with ind.; vi. 27. 8.

34. εἰ, in the sense of “whether,” may be followed by οὐ or μή.

37–8. εἰ ἐπιφοιτήσει—φαίην ἄν: cf. 161. 17–18, 10. 48.

39–41. οὐκ: on vi. 9. 20.—φέρει: like the Homeric ἄγε, ἔθι.—ἐξ: vi. 26. 10.

## VII. 17.

2. οὐδέν: cf. 14. 6.—κελευόμενον: imperf. partic. denoting repetition; 16. 4, 18. 17, 30. 6, vi. 36. 1.

3–4. ἰζόμενος: cf. 18. 4, vi. 5. 14, 108. 20; Phaeacians, θ 250.—κοῖτον ἐποιέετο: periphrasis for ἐκοιμάτο: cf. 105. 2, 193. 14.

5. ὑπερστὰν: the regular Homeric expression; cf. 12. 7.

6–7. ἄρα: H. 1015; G. 282; C. 607.—κείνος ὁ ἀποσπενδών: cf. vi. 65. 21.—ὥς δὴ: on vi. 1. 6.

9–10. νῦν: pleonastic after τὸ παραυτίκα: cf. vi. 126. 1.—κατα-

προτξαι, "shalt thou escape scathless."—ἀποτράπων: S. 13.—τὸ: relative; sc. ἐστί.—Ξέρξην: on 10. 36.

## VII. 18.

2-3. ἐκκαίειν . . . ὀφθαλμούς: note the strong spondaic close.—καὶ δς: demonstrative (on vi. 2. 5), as occasionally in Attic.—ἀμβώσας: S. 21.

5. δεύτερά, "then," like ἔπειτα, after the temporal clause; 53. 2.

6-7. οἶα ἄνθ. ἰδών: cf. 46. 12, 50. 11.—πесόντα: on vi. 129. 21; cf. Aesch. Prom. 957.

9-11. μεμνημένος μὲν, μεμνημένος δὲ: anaphora; on vi. 43. 18.—στόλον: on vi. 41. 12.—ὥς ἔπρηξε: on vi. 45. 2.—τὸν ἐπ' . . . τὸν Καμβ.: cf. vi. 28. 8, vii. 20. 5-12; on vi. 46. 10.—συστρατευόμενος: impf. partic. depicting the length of the service; cf. 209. 22, 213. 8, 237. 6.

13. ἀτρεμίζοντά: cf. 8. 12.—πρὸς: as 16. 10; Plat. Phaedr. 256 C.

15. Mark the "Sophoclean irony;" Aesch. Pers. 102.—τις: on vi. 73. 4.

19-20. παραδιδόντος: causal; vi. 82. 8.—τῶν . . . μηδέν, "on thy part nought shall be lacking."

21-2. ἐνθαῦτα: cf. δεύτερά: 18. 5.—ὑπερετίθετο: 8. 39.

23-4. ἀποσπεύδων—ἐπισπεύδων: paronomasia.—ἐφαίνετο, φανερός ἦν: variety.

## VII. 19.

1-3. Ὀρμημένῳ: 1. 14, 22. 17.—ἔκριναν, "interpreted." The dream-interpreters formed a special class among the priestly Magi. To attend to dreams and require an interpretation from their priests was a general practice among Oriental nations.—φέρειν: cf. vi. 19. 3.

4-7. ἐστεφανῶσθαι, κείμενον τὸν στέφανον: a quasi κύκλος: on vi. 61. 10; cf. vii. 235. 13, vi. 42. 1-4; Hm. Δ 402. To the Greek the dream would proclaim the triumphal march of the king to Athens and the destruction of the sacred olive on the Acropolis (viii. 55); following which his fortunes were at once reversed.

8. Περσέων τε: effective change of construction from the genitive absolute.

10-11. ἐπὶ, "for the attainment of;" 146. 11.—οὔτω: on 15. 15.

## VII. 20.

1-3. τέσσερα: on 4. 3.—πέμπτῳ ἔτεϊ ἀνομένῳ, "in the course of the fifth year." The march proper is regarded as beginning from Sardis; cf. 147. 7.—χειρὶ μ. πλήθεος, "with an enormous body of forces." χεῖρ is used like *manus*, as 157. 15.

4. τῶν ἡμεῖς ἴδμεν: a favorite expression with our author; cf. 27. 11, vi. 21. 6.—πολλῷ δὴ μέγιστος: cumulation of emphasis; on vi. 21. 6.

6. παρὰ, "in comparison with."—μηδένα: cf. 14. 6, 17. 2.

7. The Cimmerians had been driven from their seats about the northern shore of the Euxine and passed southeasterly into Asia during the seventh century B.C.; cf. i. 103-6.

8. τὰ . . . Ἀσίης: Asia from Asia Minor (τὰ κάτω τῆς Ἀσίης) to the Indus; cf. ἀνά in ἀνάβασις.

9-10. ἐνέμοντο: 10. 13.—ἐτιμωρέετο, "sought to take vengeance upon them."—κατὰ τὰ λεγόμενα: in the "Catalogue of the Ships," Hm. B 494-760.

11. The fact that such tribal movements between Asia Minor and Europe by the Bosphorus and Hellespont took place in prehistoric times is supported by strong evidence, in kinship of language, names, and traditions. In Homer, Priam stands at the head of a confederacy in which the tribes of Asia Minor are leagued with dwellers on the Thracian coast as far as Macedonia, if not to the Peneus.

15. τὸ πρὸς μεσαμβρίας, "towards the south;" on 113. 6, 176. 12.

## VII. 21.

2. οὐδ' = καὶ οὐ: the negative through anticipation of the following οὐκ: cf. 101. 9-11.—γενόμεναι: sc. εἰσί: on 190. 10.

3-4. ἄξιαί, "comparable."—τί: on 9. 11.—Ξέρξης: on vi. 96. 4.—πινόμενόν, "when drunk of."

6-9. Note the ingenious variety of construction.—ἐτετάχατο: S. 66. The same phrase 81. 2, 86. 2, 96. 4, 119. 15, 203. 8.—ἅμα στρατευόμενοισι, "while serving at the same time," furnishing troops as well.—ἐς . . . παρέχειν: subject clause.

## VII. 22.

1-3. τοῦτο μὲν: on 6. 5. It has no proper correlative, but is reiterated in ταῦτα μὲν, 25. 1.—ὥς, "in consideration of the fact that."—τῶν πρώτων: naturally limited to the Persians (see



vi. 44), since *ὥς* embodies the thoughts of Xerxes, the implied subject of *προετοιμάζετο* following.—*περιπλεόντων περὶ*: on vi. 16. 7. Such repetition with this preposition is rare.—*ἐκ*: cf. vi. 109. 14, 84. 15.—*ἐς*, “against,” the mountain being personified as an enemy; cf. vi. 95. 14, and on vi. 96. 2.—*Ἄθων*: S. 41; H. 159.—*κου μάλιστα*, “very nearly,” limiting a number; also, 223. 2; more frequently *μάλιστά κη*: 30. 6, 109. 12.—Elaeus was on the Hellespont near the western extremity; 33. 10.

4. *Χερσονήσου*: on vi. 29. 3.—*ὄρμεον*, “were stationed.” The form is not Ionicized from the stem *ὄρμα-*, as *ὄρμεόμενοι* is. For similar contrast and juxtaposition see 23. 2–3, 13. 4, 235. 11–12.

5. *ὑπὸ μαστίγων*: cf. 56. 2, 103. 23, 223. 14; Xen. An. iii. 4. 25. This custom had descended to the Persians from the Assyrians. Rawl.

7–10. *Ἄρταχαίης*: see 117.—Athos rises more than 6400 feet above the sea at the extremity of the peninsula, and casts its shadow as far as the market-place of Lemnos, eighty-seven miles distant. It has been noted in modern days for the numerous monasteries on its summit, where many treasures of Greek literature were early preserved and have thence found their way into print. Traces of the canal are still visible.—*οἰκημ. ὑπὸ ἀνθρώπων*: in contrast with lofty mountains in general; cf. iv. 182.

11. *χερσονησοειδές*, “a peninsular district;” adj. as subst.; 23. 3, vi. 133. 14.

12–14. *τοῦτο*: assimilated to *πεδῖον*: 16. 22.—*θαλάσσης τῆς Ἄκ.*: the Strymonic Sinus, on the east side; *τὴν . . . Τορώνης*: the Singitic Sinus, to the west.

15–16. *Σάνη*: a colony from the island of Andros.—*οἰκῆται*, “dwells;” personification of the town, as in Hm. with *ναίω*, etc.; on vi. 96. 2; cf. vii. 165. 1, 23. 1, 26. 10. The perf. marks the present resulting condition of a remote action.—*αἱ δὲ*: sc. *εἰσὶ*.—*ἐκτὸς, ἔσω*: i. e. between Sane and the mountain proper. The standpoint is within Sane, looking southerly. See on vi. 44. 6.

18. *Δίον . . . Κλεωναί*: asyndeton, as 110. 4, 122. 9, 123. 12; cf. 122. 4, 123. 5.

#### VII. 23.

2–3. *κατὰ ἔθνεα*, “nation by nation.”—*κατὰ Σάνην*, “near Sane;” on 22. 4.—*σχοινοτενές ποιησάμενοι*, “having drawn a straight line;” on 22. 11.—*ἐγίνετο*, “was becoming.”

5. *αἰεὶ*, “for the moment;” so usually in this attributive position; cf. 50. 4, vi. 58. 18, 53. 11.

6-7. **βάθρων**: ladders, or perhaps stages or scaffolds at convenient intervals; Freund thinks these were cut in the sides of the canal.—**ἀπίκοντο**: sc. *οἱ παραδιδόντες*: properly this is said only of the soil.

10-12. **ἄτε**: on vi. 5. 5.—**ἐμελλέ**, “was likely;” Homeric usage.

14-15. **αὐτοῖσι ἐπέβαλλε**, “was wont to fall to them,” in such allotments.

16-18. **διπλήσιον ἤ**: on vi. 57. 4.—**τε . . . καὶ**: on vi. 41. 5, vii. 12. 2.

20. **πρητήριον**, “bazaar;” not occurring again till late (Plutarch).

21. **ἀληλεσμένος**: for this emphatic position of the partic. see 15. 14, 15. 3, 16. 4, 16. 28, 16. 34, 24. 6, 25. 11, 35. 8.

#### VII. 24.

1-2. **ὥς . . . εὐρίσκειν**: absolute use of inf.; on vi. 30. 2; cf. vii. 173. 22, 184. 3.—**μὲν**: on vi. 95. 14.—**μεγαλοφροσύνης**: on 4. 6, 10. 55.—**αὐτὸ**: cf. 23. 10.

3-4. **τε**: retracted from **δύναμιν**: on vi. 105. 4. This is especially the case when the governing verb of two clauses is placed before both, and it imparts a characteristic emphasis by exciting the expectation of repetition or variety which remains unfulfilled; cf. 197. 15; Thuc. iv. 10; Xen. Mem. i. 2. 14, iii. 5. 3.—**μνημόσυνα**: on vi. 19. 9, 109. 11.—**παρεὼν**: on vi. 72. 4.

5. **διειρύνσαι**: as the Greeks habitually did at the Isthmus of Corinth.—**διειρύνσαι, ὀρύσσειν**: strong chiasm.

6. **εὖρος**: as if *οὕτω εὐρέαν*.—**ὥς**: of result, with inf.; ii. 7, 135, iii. 146, iv. 184.

7. **τοῖσι δὲ αὐτοῖσι τούτοισι, τοῖσί**: a rather pronounced instance of consecutive rhymes; cf. 26. 14, 164. 10, 186. 4, vi. 69. 14.

8. The Strymon empties into the Strymonic Sinus, north of Athos.—**ζεύξαντας**, “by joining the opposite banks;” coincident partic.; vi. 29. 11.

#### VII. 25.

2. **βύβλινά**: ropes of Egyptian papyrus were known to the Greeks as early as Hm.; φ 391.—**λευκολίνου**: gen. of the noun co-ordinated with adj. The adj. *λενκολινής* appears later.

4. **καταβάλλειν**, “the storing;” rather loosely construed after **παρεσκευάζετο**, as parallel with **ὄπλα**: cf. 21. 9.

6. **ἵνα**, “wherever;” on vi. 12. 3. For the change in sense close after **ἵνα** (4), cf. 8. 25, 23. 3.—**ἐπιτηδεότατον**: S. 51.

8-11. **δὲ ὦν**: on vi. 76. 7.—**σίτον**, “corn,” while **ἄλλα** refers to

σιτία, "provisions" in general. This is Stein's conjecture for the MSS. *πλείστον*.—Leuce Acte was on the Propontis near the Chersonese, and Tyrodiza probably not far distant. Doriscus, Eion, and Therma in Macedonia were the next halting-places of the army to the west; so 113, 127.—*διατεταγμένοι*: on 23. 21.

## VII. 26.

3. Critalla, on the royal road to Susa, somewhere east of the Halys. Otherwise not known.—*τῶν ἐν*: for position, see 11. 2, 28. 7.

5-7. *κατ' . . . πορεύεσθαι*: on 16. 8.—*παρὰ β. ἔλαβε*: on vi. 41. 10.

10-13. *ὠμίλησαν*: on 22. 16.—*Καταρρήκτης*: Xenophon's Mar-syas; An. i. 2. 8. Here named from its falls.

15. Silenus, originally applied as a proper name to the oldest of the Satyrs, was used afterwards as a common appellation for these monsters generally.

16. *τὸν λόγος ἔχει* = *ὁς λέγεται*: hence *ὑπὸ Φρυγῶν*: cf. 3. 6.

## VII. 27.

2. *ὑποκατήμενος*, "establishing himself," to await the king. He came apparently from some town of Lydia. It has been conjectured that his father Atys was a son of Croesus, whose tragic fate is so graphically told by Hdt., i. 34-45. This would account for his colossal wealth, much of which would have descended to him from the private possessions of Croesus, since it was not then customary for conquerors to sequester these. But any such connection with Croesus was certainly unknown to Hdt. or he would have taken pains to mention it; and all antiquity appears to have been equally ignorant of it. Plutarch derives the wealth of Pythius from gold mines.

4-7. *ἐπαγγέλλετο βουλόμενος*: cf. vi. 139. 8.—*τίς . . . ἀνδρῶν*: Hm. a 170.

9. This gold plane-tree and vine with its grapes of smaragdus became famous as marvels of art. The artist was Theodorus of Samos, in the reign of Croesus. Antiochus, the spleenful Arcadian envoy to the court of Artaxerxes Mnemon, asserted on his return that the tree was not large enough to offer shade for a grasshopper. It was carried off and melted down by Antigonus.

## VII. 28.

2. *αὐτὸς*, "with his own lips," without the intervention of his

courtiers; cf. 203. 3, iv. 1, 134, viii. 67; Hm. θ 396. Schweighäuser would read αὐτὸν, Krüger, αἰθις.

4-6. Construe σε ἀποκρύψω οὐσίαν.—ἀτρεκέως καταλέξω: Homeric.

10-13. The stater was the only gold coin known to the Greeks generally, and had various names from place of coinage, as Attic, Doric, etc. Its value is estimated at \$5.33. Hence the gold and silver of Pythius amounted to nearly \$24,000,000.—ἀρκέων: on 190. 10.

## VII. 29.

2-4. ἐξήλθον τὴν: on vi. 134. 15; cf. vii. 58. 1; after the analogy of ἐκλείπειν: on vi. 12. 20.—ἐς τόδε: 11. 22, 38. 12.—ξείνια προθεῖναι: for the burden which this involved, see below 118-20.

6-11. σεῦ. σὺ: on vi. 21. 7; cf. vi. 86. 28.—παρ' ἐμεωυτοῦ, "from my own possessions."

13-16. ἀπαρτιλογίη, "exact sum."—ἐκτησό—ἐκτήσαο: on 8. 25, 19. 5. The tenses are strikingly contrasted.—ἐπίστασό, "be wise enough."—ἐς . . . χρόνον: cf. 17. 8.

## VII. 30.

1-2. ἐπιτελέα ποιήσας: cf. 11. 7.—τὸ πρόσω: 223. 15.

3. Salt is still obtained from this lake.

5-7. ἐς χάσμα: cf. vi. 76. 4.—διὰ: on vi. 118. 13.—μάλιστά κη: on 22. 3.—ἀναφαινόμενος: on 17. 3.—καὶ οὗτος: as well as the Marsyas; on vi. 51. 3. Such minute description of places is specified by Aristides (440) as lending beauty to the plain style (ὁ λόγος ὁ ἀφελής).

9-10. καταπεπηγυῖα, σταθεῖσα: note the difference of tenses: "long fixed, originally set."

## VII. 31.

3-5. ἐπὶ, "towards;" vi. 34. 13.—πορευομένων: on vi. 33. 2.—πᾶσα ἀνάγκη: as i. 137, ii. 35, iv. 179, v. 52; cf. vii. 10. 73.

6. δημοεργοί, "handicraftsmen," "confectioners."—μέλι: apparently a syrup or candy, as from the palm-tree, i. 193; "but how this could be made from the 'tamarisk' is hard to say" (Baehr).

8-9. πλατάνιστον: The planes of this region are still noted for their size and beauty.—κάλλεος εἵνεκα: on 5. 16.—μελεδωνῶ ἄθανάτῳ ἀνδρὶ, "to a man (to be) perpetual curator;" the office to be continuous, and successor appointed regularly at death of

incumbent; cf. 83. 5. For the position of ἀνδρὶ, see Hm. Δ 187, ξ 102, φ 199, ω 253: but the manifest desire for chiasm is to be considered; cf. *Πέρση ἀνδρὶ ἄνδρα Μακεδόνα*, v. 20.

## VII. 32.

3-7. αἰτήσοντας γῆν: on vi. 48. 4.—οὔτε ἐς Ἀθήνας: for the reason, see vii. 133.—ἐπὶ γῆς αἵτησιν: variety for αἰτήσοντας γῆν: 133. 2.—τῇ ἄλλῃ: on vi. 21. 9.—πρότερον: vi. 48.

## VII. 33.

1-4. ὡς ἐλῶν, "with the intention of soon marching."—οἱ δέ: 25. 3, 34. 2.—πόλιος μεταξὺ: for position of μεταξὺ, see on vi. 77. 2, 47. 5, vii. 124. 2, 183. 7, 85. 3, and Pope's, "The headlong lion-ess between and hound sagacious on the tainted green" (*Essay on Man*, 1. 7).

5. ἀκτὴ παχέα: a hilly projection of the coast covered with wood, the bays of Sestus and Coela on either flank.—Ἀβύδω καταντίον: the gen. is used, vi. 103. 17, 118. 11.

6-7. χρόνῳ: 478 B.C., when the Athenian fleet, after the victory at Mycale, had proceeded thither under Xanthippus.—ἐπὶ: on vi. 98. 6.—Ξανθίππου: cf. vi. 131. 9, 136. 4.

9-10. διεπασσάλευσαν: the preposition implies, "with outspread hands and feet."—Protesilaus was a Thessalian chief, the first to leap from the Achaean ships upon the shores of Troy, thus meeting his death at the hands of a Dardanian (Hm. B 698-702). He was afterwards worshipped as a hero on the opposite coast, and a tumulus there still bears his name. It was opened by Dr. Schliemann in 1882, and found to contain prehistoric remains of the same age as the lower strata at Troy.

## VII. 34.

2-4. τὴν μὲν: supply γέφυραν, from ἐγεφύρουν.—Αἰγύπτιοι: papyrus was mostly obtained from Egypt.—ἔστι στάδιοι: the so-called σχῆμα Πινδαρικόν: H. 605; G. 135 n. 5.

## VII. 35.

1-2. δεινὰ ποιούμενος: on 1. 5.—ἐπικέσθαι, "to visit;" construed with double acc. after the analogy of μαστιγοῦν: on vi. 12. 20.

3. πέλαγος: of the Hellespont at the bridges, as 54. 12; also called θάλασσαν and ποταμῷ: 35. 11 (54. 14).—ζεύγος, "a pair;" iii. 130. Aesch. Pers. 747 regards the bridges as the fetters: πέ-



δαις σφυρηλάτοις περιβαλὼν πολλὴν κέλευθον ἤγνυσεν πολλῷ στρατῷ.  
— ἥδη, “also;” so 55. 13, iv. 77, ix. 84.

4. The stream was to be punished as a rebellious, runaway slave; cf. 233. 16.

5. δὲ ὤν: on vi. 76. 7. Hdt. has his doubts about the branding, although he makes Themistocles speak of it (viii. 109) as if an assured fact. With the punishment inflicted we may compare that visited upon the river Gyndes by Cyrus for drowning one of his horses (i. 189; cf. ii. 111); while Cambyses orders the mummy of the dead Amasis to be flogged and otherwise insulted (iii. 16); cf. vii. 88. 11. Hermogenes (317) cites this passage as an example of that personification of inanimate objects which imparts a surpassing pleasure and charm to narrative.

6. ἀτάσθαλα: The conduct of Xerxes appears to Hdt. not childishness, but presumptuous impiety against the “sacred Hellespont” (Aesch. Pers. 745), certain to draw down its own punishment; see Phaeacians, η 58. — πικρὸν ὕδωρ: The Iranians despised the bitter water of the sea in comparison with the sweet and fruitful water of springs and streams.

7–10. τήνδε: cf. 8. 28. — πρὸς: on vi. 26. 10; cf. vi. 9. 8, 45. 6, 88. 1, 106. 7. — ἄρα, “after all;” correcting some erroneous impression; vi. 100. 6, vii. 130. 8. — θύει: on vi. 76. 8.

11. ποταμῷ: The swiftness of the current (three knots an hour) and its land-locked appearance make this appellation an apt one in one point of view, and it was observed by Hm. B 845, H 86, Ω 545. — τε δὲ, “not only then.”

## VII. 36.

3. τὰς δὲ: i. e. γέφυρας. — ἐξεύγνυσαν· ἐξεύγνυσαν: on vi. 21. 7.

5. τήν: γέφυραν. “I agree with Mr. Grote as to the construction and meaning of this difficult passage. Herodotus considers the shore-cables to be the real bridge (34. 2–3), and the ships to be only a support rendered necessary by the unusual width of the channel. He has in his mind the bridges over rivers, common in Persia (Xen. An. ii. 4), which gave the idea of this grand work, where, if the stream was narrow, the ropes passed from shore to shore required no support at all; if it was wider, they had to be sustained by boats, or some other contrivance. The ships sustaining the ropes were moored (he says) parallel to the stream of the Hellespont, and so *at right angles* with the Euxine, the longest direction of which he knew to be from east to west.

Triremes and penteconters were used indifferently in the work; the greatest number in the upper bridge, either because the channel was wider at that part, or because, to meet the full force of the current, greater strength was required." Rawl. Many points of this chapter are debatable, and editors are widely at variance in their explanations.

7. Πόντον: governed by ἐπικαρσίας as Ἑλλησπόντον by ῥόον.—κατὰ ῥόον, "along the stream," whether with head down or up.

8. ἵνα . . . ὅπλων, "that it might relieve the tension of the cables." The subject of the verb is ἡ σχεδία (line 22), or the structure formed by the ships placed side by side; and τὸν . . . ὅπλων, as line 23, = τὰ τεταμένα ὅπλα, the shore-cables when stretched.—συνθέντες resumes from line 4, but of course each vessel is brought into line and the anchors dropped separately.

10. τῆς ἐτέρης: sc. γεφύρης, limiting τὰς μὲν. Every ship would be anchored both stem and stern, but as the winds had destroyed the bridges before, the historian mentions those points specifically from which danger was to be apprehended.

11. τῆς δὲ ἐτέρης: brachylogy for τὰς δὲ τῆς ἐτέρης.

12-13. νότον: The direction of the Hellespont here is northeast and southwest.—διέκπλοον ὑπόφασιν κατέλιπον, "and for a passage through they left an opening of."

16-17. ὄνοισι, "capstans."—οὐκέτι χωρὶς: as they did before.

18-20. παχύτης: sc. ἡν.—κατὰ λόγον, "in proportion."—τάλαντον: on vi. 97. 14.

22-4. κόσμῳ: Hm. v 77.—ὅπλων: on vi. 68. 9.—ἐνθαῦτα αὐτῖς: on vi. 39. 12.—ἐπέξεύγνυνον, "fastened them on" to the cables in some way so that they should not slip from their support.—ῥλην, "brushwood," or, as some explain, "boards;" at all events, something to cover all cracks between the planks, and prevent the earth from escaping.

26-8. φραγμόν, "bulwark."—ὑπερορέοντα, "looking down from above upon."

#### VII. 37.

2-3. χυτοὶ, "breakwaters;" loosely explanatory of τὰ περὶ.—περὶ τὰ, as attributive of χυτοὶ, should have the article properly; its omission occurs mainly with prepositional phrases after verbal nouns; cf. 1. 1, 119. 14, 183. 12, 205. 3.—ῥήχης, "surf."

5. πεποιημένη: on vi. 69. 22.—ἔαρι: on 4. 3.

9-10. αἰθρίης: temporal gen.—ιδόντι, μαθόντι, synonyms; cf. 46. 3, 188. 12, 208. 10, vi. 13. 1; on vi. 61. 4.

11–14. τὸ θέλει: on vi. 37. 10.—ἥλιον . . . σφέων: note the alliteration. For the thought compare Quint. Curtius, iv. 10. 1, where an eclipse of the moon alarms the soldiers of Alexander, who are reassured by the soothsayers' declaration, *Solem Graecorum, lunam esse Persarum; quoties illa deficiat, ruinam stragemque illis gentibus portendi*. Among the Chaldaeans the moon took precedence of the sun, though the sun was an especial object of worship to the Persians.

## VII. 38.

2–5. ἐκ, as 37. 8; on vi. 22. 7.—τι σεῦ, with τυχεῖν: acc. cognate and gen. of source; cf. Eur. Med. 259, 338.—τὸ, “in which:” acc. cognate after ὑπουργῆσαι.

6. γενόμενον, “if obtained.”—πάν: on 10. 57.

7–10. τὸ: as τι, line 4, but usually gen. as below.—θαρήσας: like Calchas, Hm. A 92.—καταλαμβάνει: on vi. 38. 7.

12. τὸδε ἡλικίης: on 11. 22. If the son of Atys, he must have been about eighty years of age.

13. μοι: on vi. 103. 21. For this Ionic position of the enclitic dative between article and noun without attributive, see i. 31, ii. 108, iii. 3, 14, 63, 129, iv. 8, v. 95, vi. 41. 7; except here, after a conjunction; on vi. 34. 12, 41. 10.

16. Compare the prayer of Chryses for his daughter, Hm. A 18–20.

## VII. 39.

1. τε: on vi. 41. 5.—ἐθυμώθη: like Agamemnon, Hm. A 24–5.

5–6. σέο: the personal pronouns in the gen. regularly follow their regimen; if emphatic they may precede (49. 7, 51. 2, 30. 10), and are usually placed before the preposition; as here, Eur. Med. 144, Hippol. 1352.—πανοικίη: adverbial; “with household entire.”—αὐτῇ: on vi. 32. 8.

7–8. Candaules, for a different purpose, tells Gyges (i. 8) that the eyes are more convincing than the ears.—ἐμπιπλεῖ: S. 76.

10–12. ἕτερα τοιαῦτα: cf. 10. 52.—ἐς . . . ἐτράπευ: cf. 16. 16.

15. περιέχει, “you cling to.”—ζημιώσαι: on vi. 9. 22. When Darius was setting out upon the Scythian expedition Oeobazus begged that one of his three sons might be left behind. Darius tells him that all shall be left with him, and accordingly has them all put to death (iv. 84).

18. διαταμεῖν, διαταμόντας: on vi. 7. 8; cf. vii. 43. 7, 56. 2, 60. 12.

## VII. 40.

1. τούτων τούτο, ταῦτα: strong parechesis; on vi. 12. 15.

3-4. σύμμικτος, "continuous." — ἀναμίξ, "combined." — οὐ διακεκριμένοι: on vi. 96. 5.—The contingents of the several nations formed distinct and separate corps, but were not separated by intervals, marching without any regular order in a single body. Rawl.—τῇ, "(at a point of the line) where."

5. διελέλειπτο, "a space was left;" impersonal; cf. 41. 14, vi. 112. 1.

6-7. προηγύντο: before the king.—ἐκ . . . ἀπολελεγμένοι: on vi. 25. 5.

8. καὶ οὗτοι: on vi. 51. 3.—κάτω: in token of reverential obedience to the king, as the soldiers acknowledged the authority of Darius in the person of Bagaeus, iii. 128.

9. ἵπροι: sacred to the sun, Mithra; cf. Xen. Anab. iv. 5. 35. This breed of horses was as famous in antiquity as the Arabian in more recent times.

14. Διὸς: Auramazda, the creator and supreme god of light.

16-17. οὐδεὶς — ἀνθρώπων: impressive separation. — θρόνον = δίφρον: cf. Ἡὼς εὐθρονος, Hm. ζ 48, χρυσόθρονος, κ 541.

19. παρεβέβηκε, "stood beside;" Homeric; Δ 104, 522, N 708. "In battle and in hunting, the king and his charioteer were the only occupants of the chariot, and stood side by side; on occasions of state there was a third, an attendant who bore the royal parasol." Rawl.

## VII. 41.

2-5. μετεκβαίνεισκε: S. 58.—ὅκως: on vi. 12. 3.—ἀρμάμαξαν: Xen. An. i. 2. 18.—αὐτοῦ ὀπισθε: on vi. 77. 2.—κατὰ νόμον: i. e. ἄνω.

7-9. μύριοι: the "immortals;" 83. 4. — σφυρωτήρων: spikes at the butt-end.

11-12. εἶχον· εἶχον: on vi. 21. 7.—οἱ . . . τράποντες: 40. 8-9. The tense changes, to introduce the notion that it was their custom.

## VII. 42.

2. ποταμὸν: on vi. 76. 3.—Κάικον: cf. vi. 28. 9.

3. Κάνης ὄρος: this gen. is rare; usually the words are in apposition.

4-5. Θήβης: near the head of the Adramyttian Gulf; the native place of Andromache; Hm. Z 397.—Ἀντανδρον: cf. Verg. Aen. iii. 6.

7. This refers to some of its spurs; the true Ida is commonly thought to have been left considerably to the right, though Virchow maintains that the words of our author may be taken strictly.

8-10. **βρονταί:** cf. 10. 55, and Iliad Θ 75-7: *αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαυόμενον δὲ ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέους εἶλεν.* Horace calls Ida, *arvensa*, C. iii. 20. 15.—**τινα συχρὸν**, “very considerable;” on vi. 73. 4.

## VII. 43.

3-4. **ἐπέλιπε:** cf. 21. 4-5.—**ῥέεθρον:** acc. of specification.

5. **ἐπὶ . . . Ξέρξης:** the beginning of the sentence is resumed chiasmatically and with changed subject and construction.

6. **τὸ Πριάμου πέργαμον:** the acropolis of Ilium, which the excavations of Schliemann have fixed beyond cavil upon the height of Hissarlik, about three miles from the Hellespont; see Phaeacians, pp. 265-6.

7-8. **ἐκείνων:** the Trojan myths of the Iliad.—**Ἀθηναίη:** Homer (Z 297) places her temple on the acropolis near the palace of Priam, and in the historic period she also had a famous temple there, in which Alexander the Great, like Xerxes, offered sacrifice upon landing in Asia.—**χοῶς:** libations to the dead of the Troic period. In such sacrifices the Persians followed the customs of the district; cf. 113. 9, 191. 7, vi. 97. 14.

11. **ἀπέργων**, “keeping;” so, 110. 2, 112. 5; usually of rivers, etc.

12. These places lay along the Hellespont.

## VII. 44.

2-3. **καὶ γὰρ:** on vi. 5. 6.—**λίθου λευκοῦ:** marble, as often.

5-7. So Darius sat viewing the passage of the Bosphorus (iv. 88), and Xerxes, again, witnessing the battle of Salamis (viii. 90); cf. vii. 212. 2.—**ἄμιλλαν:** see 196. 5.

## VII. 45.

2-4. **ἀποκεκρυσμένον:** on vi. 129. 21; cf. vii. 44. 7, 46. 4.—**ἐπίπλεα:** sc. *εὔντα*. The supplementary participle is rather rarely omitted; on vi. 112. 7.—**ἐδάκρυσε:** inceptive aorist.

## VII. 46.

2-3. **οὐ συμβουλευών:** 16. 18, 17. 7.—**φρασθεῖς:** on 37. 10.

4-5. In the following conversation Herodotus is regarded by



Hermogenes (396) as reaching the height of sublimity in the expression of moral sentiment and portraiture of character.—*ὥς . . . νῦν*, “how much at variance with one another were your acts just now.”

7. *γάρ*, “why,” “yes, for.”—*με*: cf. vi. 125. 22.—*κατοικτεῖραι*, “a feeling of pity;” subject of *ἐσῆλθε*: cf. Eur. Med. 931: *εἰσῆλθέ μ’ οἶκτος εἰ γενήσεται τάδε*.—*ὥς*: after *λογισάμενον*.

9. *οὐδέεις*: When the phrase *εἰ γε* approaches the meaning of “since,” it has a tendency towards construction with *οὐ* instead of *μή*, as *εἰ καὶ* v. 78, *εἰ* v. 97; on 9. 10.

10. *παρὰ*: temporal; on 1. 10.—*πεπόνθαμεν*: gnomic perfect.

11–12. *οὐτω*—*εὐδαίμων*: for the separation see on 40. 17.—*τῷ*: A negative antecedent is usually followed by *ὅστις* instead of *ὅς*, as 29. 3, 49. 2, 49. 6; but as here, 54. 7, 145. 19, 203. 11.

13. *οὐ* is the regular negative in rel. clauses of result with the indicative, especially if the antecedent is negative.—*οὐκὶ ἄπαξ*: on vi. 96. 5.

14–15. *προσπίπτουσαι, συνταράσσουσαι*: on 16. 12.—*καὶ*, “even though.”

17. This melancholy view of life frequently appears throughout Greek poetry; cf. Hm. Ω 525–33, Theogn. 425, Bacchil. 3, Soph. O. T. 1186, O. C. 1225, Aj. 125, etc. The opposite view is maintained Eur. Suppl. 195–200. The tone of Hdt. is commonly one of cheerfulness, but at times his narrative is overcast by gloomy shades, which imply that he was no stranger to the evils of life and the prevailing sentiments of the age. See i. 32.—*καταφυγή*: So the gods showed to Cleobis and Biton that it was better to die than to live (i. 31), and the Thracian Trausae lamented at a birth but rejoiced at a death (v. 4).

18–19. *γλυκὴν . . . αἰῶνα*, “though giving a taste of life in its sweetness.”—*γλυκὴν*: observe the predicate position.—*φθονερός*: 10. 55.—*ἐν αὐτῷ*: on 8. 71. The momentary glimpse of happiness vouchsafed is granted that the quick following misfortune may be felt the more keenly: *ὑποδέξας ὄλβον ὁ θεὸς προρρίζουσ ἀνέτρεψε*, i. 32.

## VII. 47.

2–3. *λέγων*: on vi. 67. 9.—*διαίρει*: on 16. 26. For the form see H. 409 D. b., and cf. 50. 2–3, 52. 3, 52. 11.—*πανσώμεθα*, “let us have done;” cf. ii. 136. Artabanus’s tone is too melancholy by far to suit the pleasure-loving Xerxes.

4–5. *μεμνώμεθα*: H. 465 a; G. 118. Note the dactylic rhythm.

—*χρηστὰ . . . χερσί*: when in prosperity; cf. *τὰ χρηστὰ μὴ σοι λυπρὰ φαιέσθω ποτέ, μηδ' εὐτυχοῦσα δυστυχῆς εἶναι δόκει*, Eur. Med. 601.

8. *μετέστης*: cf. 15. 7, 18. 16. — *φέρει . . . εἰπέ*: compare the Homeric, *ἀλλ' ἄγε μοι τόδε εἰπέ, καὶ ἀτρεκέως κατάλεξον*.

11-12. *ἐντὸς ἑμωυτοῦ*: on vi. 12. 12. — *ἐπιλεγόμενος*: on vi. 9. 8.

## VII. 48.

2-7. *δαιμόνιε ἀνδρῶν*: Hm. § 443. — *κοῖα ταῦτα*: H. 1012 a. — *κότερὰ, ἦ, ἦ*: disjunctive particles in direct question; H. 1017; G. 282. 5. — *πολλαπλήσιον*: on vi. 57. 4. — *ἔσσεσθαι*: H. 986.

9. *τὴν ταχίστην*: adverbial; not with *ἄγεσιν*.

## VII. 49.

1. *στρατὸν τοῦτον*: When the demonstrative is deictic, with gesture to something close at hand, Hdt. is prone to omit the article with the noun; cf. 130. 3, 8. 28. See especially v. 49, where Aristagoras is pointing out objects on a map.

5. *οὔτε* has its correlative in changed form, line 13.

7. *σευ*: on 39. 5. — *φερέγγυος*, "securely competent." The anxiety was vindicated twice, off Pelion (vii. 188), and southern Euboea (viii. 13).

8. *ἓνα αὐτὸν*, "one only;" cf. vi. 134. 2.

11. So i. 32: *πᾶν ἐστὶ ἄνθρωπος συμφορῇ*. Contrast Tennyson, Enid: "Man is man and master of his fate."

13. *ἔρχομαι ἐρέων*: an easy, conversational development of a common idiom, and mainly Herodotean; 102. 9, vi. 109. 20.

14-16. *εἰ θέλει*: 10. 45. — *κλεπτόμενος*, "beguiled," by lack of opposition.

17-19. *πληθώρη*, "surfeit." Aesch. Ag. 1331: *τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν πᾶσι βρότοισιν*. — *καὶ δῆ*, "well, then." — *ὥς*, "supposing that." — *χώρην . . . χρόνῳ*: chiasmic for closer juxtaposition of the adjectives. — *χώρην*, "distance," from their base of supplies. — *λιμὸν*: The argument is from Aesch. Pers. 792, where Darius says, *αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει . . . κτείνουσσα λιμῷ τοὺς ὑπερπόλλους ἄγαν*.

20-2. *οὔτω*: since the dangers are so great; with reference to 47. 4. — He closes with an aphorism; on 9. 40. — *ἐν . . . εἷη*: cf. Hm. η 51.

## VII. 50.

3-7. *πάντα, πᾶν, τὸ πᾶν, πάντα, πᾶν χρῆμα*: variety; on 2. 10.

—ἐπὶ . . . πρῆγματι, "upon every successive event that occurs." ἐπὶ, in this temporal sense, mostly poetic, Herodotean, and late prose: 187. 12.—ποιήσεας . . . οὐδέν: cf. Chaucer's "Unhardy is unseely," and "Naught assayeth, naught achieveth."—κρέσσον—μᾶλλον ἢ: on vi. 12. 19. For the thought compare Eur. Herc. F. 105: οὗτος δ' ἀνὴρ ἄριστος ὅστις ἐλπίσι πέποιθεν αἰεὶ· τὸ δ' ἀπορεῖν ἀνδρὸς κακοῦ: and, "It's best to hope the best, though of the worst affrayed" (Spens. F. Q. 4. 6).

8. Note παθεῖν after πάσχειν: the negative prefers the aorist.—εἰ: on vi. 11. 10.—ἐρίζων πρὸς, "objecting to."

9-10. ἐν αὐτοῖσι refers to ἐρίζων: on 8. 71.—ὁμοίως καὶ: on vi. 21. 7.—τοῦτο: the singular, as ἐκεῖνο, 16. 4, though referring to the two.—ἴσης: on vi. 21. 2.

11. εἰδέναι . . . βέβαιον: observe the emphatic arrangement, and see on vi. 11. 7.—χρῆ, "is it possible;" cf. 11. 13; Theoc. 15. 45.

12-13. μὲν, *solitarium*: on vi. 95. 14.—ὥς τὸ ἐπίπαν: on vi. 46. 13.

14-15. οὐ μάλα: on vi. 3. 4.—ἐθέλει: for variety after φιλέει, as σφεα after αὐτά, 19-20.—ἐς δ: cf. 9. 36.

19. προελθόντα: on vi. 129. 21.—νῦν: introducing an established fact in opposition to a mere assumption; 139. 21; on vi. 30. 3.—κινδύνους ἀναρριπτόντες, "by running risks," as in dicing, "taking the dicer's risks." The simple expression κύβον ἀναρριπτεῖν intensifies to κίνδυνον ἀναρριπτεῖν, in order to include the hazard attending the game; then especially of the risks of warfare.

21-22. καταίρεσθαι, "to be gained."—ὁμοιούμενοι: S. 74.

25-27. τοῦτο—τοῦτο: on vi. 27. 3.—ἐπιβέωμεν: S. 7, 81.

28. οὐ νομάδας: like the Scythians; 10. 13.

## VII. 51.

2. σὺ δέ: on vi. 3. 5, and vi. 16. 3; Hm. I 301.—μευ: on 39. 5.

4. πλεῦνα . . . ἐκτείνειν, "to prolong argument to a very great length."

5-7. εἶναι: on vi. 20. 7.—μηχανῇ, "means."—πατέρας: cf. 150. 10.

10-13. μητρόπολιν: on vi. 21. 12.—δηλήσασθαι: as at Mycale (ix. 103).

14. ἐς . . . βαλεῦ: cf. ἐνὶ φρεσὶ βάλλεο σῆσιν, Hm. A 297.

15. τὸ: the article to substantivize the whole following clause; 143. 8. For the thought, see Solon, 13. 65-6.

## VII. 52.

2–3. γνωμέων—ταύτην: cf. 12. 11.—δε: on vi. 2. 5.—φοβέαι: on 47. 3.

4. γνῶμα, “proof.”—τῶν, i. e. πηγγμάτων implied in γνῶμα.

6–7. ἐπὶ . . . ἐγένετο: on 10. 39. For the fact see 10. 32–35.

10. ἐπιλέγεσθαι: sc. ἡμᾶς. With the infinitive as 49. 21.

11. οὔτω: vi. 86. 63.—μηδὲ: on 16. 19.

12–13. Note ἐμὸν, ἐμήν, ἐμὰ.—ἐκ πάντων: on vi. 27. 9.—σκήπτρα: the plural, as often in tragedy.

## VII. 53.

2–4. δεύτερα: as 18. 5.—χρηίζων: with double genitive; cf. 38. 4.

6–8. εἰς . . . ἔχωμεν: construction altered from infinitive, for more direct appeal.—προθυμίην ἔχωμεν: periphrasis for προθυώμεθα: cf. 6. 7.—ξυνὸν: S. 1.—ξυνὸν . . . σπεύδεται, “for that is eagerly desired as a good common to all.”—τοῦτο: i. e. to acquit themselves bravely and worthily; cf. Tyrtaeus, 12. 15.

10–12. πυνθάνομαι: 10. 16–25.—τῶν: on vi. 2. 5; vii. 10. 5.—οὐ μή: H. 1032; G. 257.—ἀνθρώπων: cf. 8. 87.

13. λελόγχασι, “are allotted to preside over.” The allotment of special districts to different deities is a common idea among the Greeks from Hm. down (Hm. O 190; Aesch. Pers. 197, etc.); its existence among the Persians is doubtful. Cf. St. George in England, St. Denis in France, etc.

## VII. 54.

4. καταγίζοντες, “burning as sacrifice;” cf. vi. 97. 14.—μυρσίνησι . . . ὀδόν: When the news reached Susa that Xerxes had arrived at Athens, incense was burned and the roads strewn with myrtles (viii. 99). The myrtle was used in sacrifice also by the Greeks; Aristoph. Wasps, 861; Eur. Alc. 172.

5. The Persians were sun-worshippers.—σπένδων: according to i. 132 no libations were in use among the Persians; hence Xerxes would be following a custom of the region (on 43. 8), and κρητήρα (below, 10) is accounted for.

7–8. ἥ: on 46. 12.—παύσει, with inf. is rare, and marks the hinderance as more complete than with the partic.—πρότερον ἥ: without ἄν, as πρὶν ἥ, 8. 54. The preceding negative is contained in μηδεμίαν, which influences the whole sentence.

11. τὸν: attracted in gender to the predicate noun.

#### VII. 55.

3-4. πρὸς τοῦ—πρὸς τὸ: mere variety; see 36. 9-11. The gen. is less common.

7-8. ταύτην . . . οὗτοι: cf. 188. 7.

13. ἀνήγοντο . . . ἀπεναντίον, "set sail for the opposite shore."—ἤδη: on 35. 3.

#### VII. 56.

6. Ζεῦ: Longinus (De Subl. 3. 2) censures Gorgias as unpardonably turgid in using the expression *Ξέρξης ὁ τῶν Περσῶν Ζεύς*: see below 220. 21, and contrast 203. 9.—*εἰδόμενος*: see vi. 69. 5.

8. πάντας: 9. 35, 157. 8; Aesch. Pers. 718.—καὶ with *ἄνευ*, as 51. 7.

#### VII. 57.

2-3. ἐν . . . ἐποιήσατο: 14. 5, 57. 10.—λαγόν: S. 41.

5-6. ἀγαυρότατά: especially used of horses.—ὀπίσω with *ἤξειν*.—περὶ ἑωυτοῦ, "for his life." *λαγὼς τὸν περὶ τῶν κρεῶν (δρόμον) τρέχει* was a Greek proverb.

8-10. He goes forth like a man, but flies back like a woman.

#### VII. 58.

1-4. τὸν Ἑλλήσποντον: on 29. 2.—τὰ . . . πεζοῦ, "pursuing a course counter to the land force." τὰ ἔμπαλιν is regularly adverbial in Hdt.; hence supply *κέλευθον* with *πρήσσω*, as found in Hm.—*ἔπλεε*: westward through the Hellespont, and then northward.—ἐπὶ . . . ποιούμενος ἄπιξιν, "making its destination at."—Sarpedon was the promontory at the northwest extremity of the gulf Melas.

5-6. πρὸς . . . ἀνατολὰς: after the Homeric *πρὸς ᾧ τ' ἡελίον τε*.

7. τάφον: near Pactye.—τῆς Ἀθάμαντος: for position, see on vi. 85. 3, and for the story, vii. 197. 4.

8-9. διὰ . . . πόλιος: on vi. 52. 32.—τῇ . . . ἔδον: 26. 13.—Ἀγορή: so-called, probably, as Freund suggests, because it lay on the boundary between the Chersonese and the Thracians, and became a neutral market-ground; see vi. 36.

11-13. οὐκ . . . ἐπιλιπόντα: see 43. 3, vi. 96. 5.—ποταμόν: epanalepsis of *Μέλανα ποταμόν* above.—ἐπ', "from;" often in Hdt. for *ἀπό* in this phrase; 40. 11, 74. 2, 83. 4, 178. 12.

15. Στεντορίδα λίμνην: near the mouth of the Hebrus.—ἐς 3: S. 56.



## VII. 59.

3. **τείχος**—**τοῦτο** τὸ : cf. 9. 14.

8. **ἐποίεε**, "he proceeded to do;" 100. 3, 128. 9.—**τὰς πάσας**: on vi. 47. 10.

11-13. **τελευτᾷ δὲ αὐτοῦ**, "and its extremity is."—**αὐτοῦ** is governed by the noun implied in the verb (**τελευτῇ ἐστι**).—**ὀνομαστή**: in the story of Orpheus, who was here torn to pieces by Thracian women.—**τὸ παλαιὸν**: Here Odysseus lands first after leaving Ilium, Hm. i 39.

14. **ἀνέψυχον**, "refreshed;" as if wearied and heated by the run; a personification of the ships; cf. on vi. 16. 4.

## VII. 60.

1-3. **ἐς ἀριθμόν**, "for muster."—**πρὸς**: on vi. 26. 10; cf. vii. 61. 11, 63. 7.

5-7. **τρόπον**: cf. below, line 12.—**ὥς μάλιστα εἶχον**: on vi. 139. 10.

## VII. 61.

The following enumeration includes 61 tribes, and comprises 4 groups of infantry: 1, from the Tigris to the Indus (61-68); 2, those of the South (69-71); 3, those of Asia Minor and Armenia (72-80); 4, those of the coast and islands of the eastern Mediterranean (in the fleet; 89-95).

2-3. **τιάρας**: predicate after **καλομένους**. The tiara was a round cap, projecting at the top a little over the brow, and called **ἀπαγέας**, "soft," in contradistinction from the stiff upright tiara worn only by the king; Xen. Anab. ii. 5. 23.—**κιθῶνας**: S. 2.

4-5. **λεπίδος . . . ἰχθυοειδέος**, "with the appearance of iron scales like those of a fish." Since the **κιθῶν** is distinguished from the **θώραξ** by Hdt. (ix. 22), it is supposed that some words have dropped out of the text before **λεπίδος**, perhaps **ὑπὸ δὲ θώρακας πεποιημένους**.

6. **ὑπὸ**: under the shield when worn, as usual, around towards the back.

8. **δεξιὸν** : contrary to the ordinary Greek habit.

9. **ἄρχοντα παρέιχοντο**, "they proudly presented as their leader."

11. **Κηφῆνες**: on vi. 54. 2.

16-17. **ἄπαις γόνου**: poetic; cf. 205. 4; Eur. Suppl. 810, Alc. 735.

## VII. 62.

2. τὴν αὐτὴν ταύτην: sc. στολήν: so 72. 6, 84. 2.

6. After murdering her children at Corinth, Medea fled to Athens, and became the wife of Aegeus, by whom she had a son Medus; detected in plotting against Theseus, she escaped to Asia with her son, who became the eponymous hero of the Medes. Paus. ii. 3. 8.

8. ὧδε: on vi. 10. 2.—Κίσσιοι: these dwelt about Susa.

10–11. μίτρηφόροι: on 90. 4.—Υρκάνιοι: on the southeast coast of the Caspian.—ἐσεσάχατο, “were equipped;” S. 66.

## VII. 63.

3–5. εὐαπήγητον: S. 3; “easy to be described.”—τετυλωμένα, “knotted.”

8. The Chaldaeans are called priests in i. 181, and μεταξὺ is strangely used for ἐν or μετά: hence the brackets.

## VII. 64.

1–4. ἀγχοτάτω: cf. 73. 2, 80. 4.—κυρβασίας = τιάρας, but higher and pointed.

6–7. σαγάρις: S. 46.—Σκύθας Ἀμυργίους belong together.

## VII. 65.

2. ἐνδεδυκότες: cf. 89. 5, 91. 5.—ἀπὸ ξύλων, “of cotton.” τὰ δὲ δένδρεα τὰ ἄγρια αὐτόθι (India) φέρει καρπὸν εἴρια καλλονῇ τε προφέροντα καὶ ἀρετῇ τῶν ἀπὸ τῶν οἴων· καὶ ἐσθῆτι Ἰνδοὶ ἀπὸ τούτων τῶν δενδρέων χρέονται (iii. 106).

## VII. 67.

1. Κάσπιοι: on the west coast of the Caspian Sea.—σισύρνας, “skins.”

5. Σαράγγαι: The writer returns again to the east of Media.

## VII. 69.

1–2. ζειράς, “long cloaks.”—παλίντονα: bent back when unstrung.—πρὸς δεξιὰ, “on the right side;” contrary to the usual custom.

6–10. σφρηγίδας, “seals;” commonly used by the Greeks in seal-rings, by the Ethiopians as money.—γύψ . . . μίλτω: for contrast with their natural blackness.

13. τὴν: construed with the nearer participle; 58. 4, 146. 12, 170. 19.

14. σφυρήλατον: beaten out with the hammer, instead of being cast; cf. 84. 4.

## VII. 70.

3-5. The historian seems to be identifying the two divisions of the Ethiopians made by Homer (α 23), those of the setting and those of the rising sun. A remnant of the ancient people may be recognized in the black Brahûi of Beloochistan.—ἐτέροισι: the dat. as ii. 16, iv. 28, where the genitive is usual.—φωνήν, "language."

9-13. προμετωπίδια, "scalps."—προβλήματα, "a protection."

## VII. 73.

4-7. Whether the tradition is here reversing the real direction of tribal movement, which many think was rather from Armenia to Phrygia, and thence into Europe, is beginning to be doubted by some. Sayce maintains that the Armenian tongue was not Indo-European.

## VII. 75.

2. ἄλωπεκέας, "fox-skins." The Thracians of Europe had the same costume according to Xen. Anab. vii. 4. 4. With the migration of these Bithynians into Asia we may compare that of the Galatians in the third century B.C.

9. ὑπὸ Τευκρῶν: see 20. 11.

## VII. 76.

1. εἶχον: The name of the nation has been lost. Wesseling first conjectured "Chalybians," and most editors have followed him. Stein suggests "Pisidians." The correspondence between their rather unique armature and that of the warriors figured on a vase discovered by Schliemann at Mycenae is striking (Mycenae, p. 133).

2. λυκιοεργέας, "of Lycian manufacture;" cf. 77. 6. The Caba-lians and the Milyans were neighbors of the Lycians.

## VII. 80.

3. νήσων δέ, "of the islands I mean;" resumption of νησιωτικὰ: 121. 4, vi. 127. 13.—ἀνασπάστους: cf. vi. 9. 24.

6-7. δευτέρῳ ἔτει: 479 B.C.—τούτων: on vi. 46. 1.

## VII. 81.

3-6. οἱ διατάξαντες οὗτοι ἦσαν: on vi. 123. 6.—ἀποδέξαντες, "appointed."—οἱ μυριάρχαι: sc. οἱ ἀποδέξαντες ἦσαν.

## VII. 83.

2-6. τούτων: on vi. 22. 10.—ἀραίρητο: S. 61. The honor of promotion to this chosen corps was a high one, and the candidates were previously designated.

8-10. διὰ: as vi. 63. 15.—αὐτοῖς: opposed to κόσμον.—πολλὸν καὶ ἄφθονον, "abundant and rich;" the same collocation, Hes. Op. 118; Xen. An. v. 6. 25.

## VII. 85.

2-3. καὶ, "likewise;" not merely in descent.—μεταξὺ: on 33. 4. 5-6. οὐ νομίζουσι, "are not wont."—σειρήσι, "lassoes."

8-12. μάχη: on 9. 12.—τύχη: on vi. 119. 16.—ἐν . . . ἐμπαλασσόμενοι, "entangled in the toils."

## VII. 86.

3-4. εἶχον: belongs to principal clause (Μῆδοι), as well as relative; cf. 190. 1.—τῇ αὐτῇ καὶ, "the same as;" 84. 2. 86. 7-10-11.

5. ὑπὸ ἄρμασι: the yoke is considered a constituent part of the vehicle; see Phaeacians, § 73.

9-10. ὥς δ' αὐτως: the separation is Homeric; Phaeacians, § 166.—ὁμοίως: pleonastic after ὥς δ' αὐτως: cf. 119. 1-2, vi. 62. 5-6.

## VII. 87.

4-5. ἄτε: on vi. 5. 5.—The cavalry of Croesus turned to flight in terror when Cyrus brought up his camels to confront them (i. 80).

## VII. 88.

3. σφι: with συνίππαρχος.

4-5. ἐπὶ . . . περιέπεσε: cf. vi. 17. 1.—ἀνεθέλητον: as 133. 9; cf. 190. 10; on vi. 2. 8.

8-9. φθίσιν, "consumption."—αὐτίκα κατ' ἀρχὰς: 148. 6, 220. 12.

## VII. 89.

6-8. ἐχούσας εἶχον: cf. 129. 8; on vi. 12. 15.—Ἐρυθρῇ: the Persian Gulf.

13-14. χηλευτά = πλεκτά (79. 2).—μεγάλας: cf. 46. 18.

## VII. 90.

4. *μίτρησι*, “turbans;” easily recognized on many statuettes and vases of the Cesnola Collection.—*οἱ βασιλείες*: The island contained several important cities, each of which had its own king.

6. *εἰσι*: on vi. 41. 21.—*ἀπὸ Σαλαμῖνος*: led by Teucer when banished by his father on his return from Troy. He founded a Salamis on the east coast of Cyprus.

7. *ἀπ’ Ἀρκαδίας*: Many peculiarities of the Arcadian dialect have been discovered in the recently deciphered Cypriote inscriptions.

8. *ἀπὸ Αἰθιοπίας*: what is meant by this is sheer conjecture.

## VII. 93.

1–7. *οἱ ἐκ*: on vi. 22. 7.—*οὔτοι*: emphatic position.—*πρότερον ἐκαλέοντο*: Leleges; i. 171.

## VII. 95.

2–4. *τοῦτο* = *οὔτοι*: attracted to *ἔθνος*.—*ὔστερον*: in their mother country.—*ἐκλήθη*: cf. 10. 60, 82. 6.—*κατὰ . . . λόγον*, “on the same grounds;” i. e. they came from Athens and celebrated the Apaturian festival; i. 147.

## VII. 96.

1–6. *Ἐπεβάτευν*: cf. 184. 9.—*ἐξέργομαι*, “I am compelled;” cf. 139. 1.—*ἐς . . . λόγον*, “for the subject-matter of my history.”

9. *ὥς οὐ*: instead of *οὐκ ὥς*, to separate *δὲ οὐ*: cf. 229. 19, vi. 52. 14, 75. 9.

10–11. *οἱ . . . κράτος*: for such interlacement see 229. 19; on vi. 41. 10.

## VII. 97.

6–8. *θυγατρός*: on 2. 6.—*ἀπ’ ἀμφοτέρων*, “on both sides;” father and mother.—*οἱ δύο*, “the other two;” Prexaspes and Megabazus; on vi. 41. 6.

## VII. 99.

1–3. *οὐ παραμένημαι*: on vi. 41. 10.—*θῶμα ποιεῦμαι* (*θωνμάζω*): for such circumlocutions see vi. 101. 7, 105. 8, vii. 105. 2, 157. 9.

4. *ἦτις*: on vi. 2. 5.—*αὐτὴ τε ἐχούσα*: on vi. 46. 6.

5. *παιδὸς*: probably Pisindelis, whose son Lygdamis was tyrant of Halicarnassus in the next generation, and banished Herodotus.



8-9. τὰ πρὸς πατρός, "on the father's side."—τὰ μητρόθεν: cf. vi. 125. 1.

13. For these opinions of Artemisia see viii. 68-9, 101-3. While Thuc. mentions but three women by name in the whole course of his narrative, Hdt. seizes every opportunity to introduce portraits of female character, more or less carefully drawn, that of Artemisia being the most elaborate. Elsewhere we have the Spartan Gorgo (v. 51, vii. 239), and Nitocris (i. 185-7) the Oriental, as Tomyris (i. 205-214) the barbaric, and Amestris (ix. 109-13) the vindictive queen. For less prominent characters, see i. 10-11, 31, 110-113, ii. 134-5, iii. 124, iv. 154, v. 92.

15. ἀποφαίνω, "I declare;" as a Halicarnassian by birth.

#### VII. 100.

4. ἀπέγραφον: Hdt. is supposed to have had access to such royal records in compiling the foregoing account of the nations of the host.

6. ἐπεποίητο: the rare plupf. after a temporal conjunction; on vi. 110. 3; cf. 55. 2, 193. 4, vi. 112. 1; Frohberger on Lys. 12. 53; Hm. p 359.

11-12. ἀπογραφόμενος, "having it recorded."—ἀνεκώχεον: vi. 116. 7.

13-15. μετωπηδόν, "with close front."—ἐντὸς προρέων καὶ αἰγιαλοῦ: true for both from the standpoint of Xerxes; cf. 22. 16.

#### VII. 101.

2-3. Δημήρην: see 3. 2, vi. 67-70.—καλέσας: on vi. 29. 9.

4-5. νῦν: after seeing in detail the mighty force.—ἡδύ τι = ἡδονή: cf. 15. 12, 160. 12, vi. 138. 16.—θέλω: below, 12-13; cf. 8. 4; Eur. Alc. 281.

7-8. νῦν ὦν: on vi. 11. 7.—ὑπομενέουσι: with supplementary parte. as 209. 19, a construction which reappears again among the late writers.

10-12. οἱ λοιποὶ οἱ: on vi. 46. 10.—συλλεχθείησαν—εἰσι: on 10. 48.—Note the weighty tripling of the negative, οὐ . . . οὐδ' . . . οὐκ.—μὴ ἔόντες: conditional.—ἄρθμοι: vi. 83. 6.—τὸ ἀπὸ σεῦ, "thy opinion;" explained by ὁκοῖοί.

14-16. ὑπολαβὼν: vi. 129. 23.—χρήσωμαι: cf. vi. 52. 19.—ἔσεσθαι: supply αὐτόν referring to Demaratus. For such omission, see Phaeacians, θ 518.

## VII. 102.

3–4. ταῦτα . . . ἀλώσεται, “by telling you such things as one shall not hereafter be detected by you to be falsifying.”—ταῦτα τὰ = τοιαῦτα οἷα: cf. 9. 36. Hence μὴ is used because the relative involves the notion of characteristic, as i. 32, ii. 135, iv. 166. 5; Isocr. 4. 89, and often in Soph.—After the causal clause something like ἀτρεκέως ἀγορεύσω (Hm. α 214) is desiderated, as often in Hm.; cf. α 231.—αἰεὶ κοτε: vi. 86. 23.

5. σύντροφος, “inbred,” “native.”—ἀρετὴ ἑπακτός: The principle which Hdt. here lays down as settled was much debated by the philosophers of his day and later; cf. Eur. Suppl. 914.—ἀπό: on vi. 98. 10.

9–15. λέξων: on 49. 13.—δοι—ὥς: variety; on vi. 75. 18.—λόγους: cf. vi. 13. 3.—τὰ σὰ φρονέωσι, “accede to thy wishes;” cf. 145. 3, vi. 100. 8.—μὴ πύθῃ: on 10. 66.—έόντες: cf. 27. 7.

## VII. 103.

2. οἶον . . . ἔπος: cf. the Homeric ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, α 64.

5–8. μάλα: on vi. 3. 5.—τὸ πολιτικόν: for the concrete οἱ πολῖται.—τὸ διπλήσιον: with reference to the double portion of the kings; vi. 57.

10–13. δέ: on 159. 8.—δίξημαι, “I look to.”—ὀρθοῖτ’ ἄν, “would be correct;” cf. vi. 68. 6.—παρὰ: on vi. 26. 10, 54. 2.—μεγάθεα: a rare plural.

14–16. μάτην κόμπος, “as bootless bravado;” on vi. 30. 13.—εἰρημένος ἦ, “may prove to have been spoken;” G. 202. 2.—ἐπεὶ, “for.”—ἴδω . . . οἰκότι, “let me look at the matter in all reasonableness;” cf. 167. 2, 239. 7.

19–20. περὶ: as if each Spartan were to fight singly.—πέντε: see 234. 10.

22. παρὰ . . . φύσιν: instead of the gen. after the comparative; H. 648.

24–5. οὐκ ἄν: ἄν is usually not repeated after the first of a series of co-ordinate clauses except for emphasis.—οὐδέτερα: the pl. is a favorite with neuters; vi. 86. 7–14–24, vii. 53. 2.

27–8. τοῦτό: the bravery to fight with overpowering numbers; 102. 16.—γε μὲν, “still.”

## VII. 104.

4–6. τοὺς ἀληθεστάτους: on vi. 43. 13, 129. 2; cf. vii. 108. 13.

τὰ κατήκοντα, "what is incumbent on." — ὥς, "that." — τὰ . . . ἔστοργῶς, "to be content with my present condition here." — ἐκείνους seems governed by something lost, as δὲ μισέων: cf. 239. 8.

7. τιμὴν τε καὶ γέρεα, "royal rank and prerogatives;" cf. vi. 56.

9-10. βίον . . . οἶκον: cf. vi. 70. 11, 41. 20. — εὐνοίην φαινομένην, "kindness shown."

12. ἐκὼν τε εἶναι, "and voluntarily;" cf. 143. 16; H. 956 a; G. 268 n.

13-17. τις: on vi. 73. 4. — οἱ Ἑλλήνων—τριῶν ἄξιος: Note this form of juxtaposition of the contrasted words. — οἱ ἑκαστός φησι: the verb takes the number of the nearer ἑκαστός. — ὥς δὲ καὶ: cf. 106. 4; on vi. 14. 16. — κατὰ ἓνα, "singly." — κακίονες, "inferior."

19. ἔπεστι . . . νόμος: at iii. 38 Hdt. quotes from Pindar, νόμον πάντων βασιλέα.

20-3. γῶν: S. 22. — ἀνώγη· ἀνώγει: on vi. 21. 7. — οὐκ . . . ἀπόλλυσθαι: so Tyrtaeus repeatedly enjoins; x. 15-18, 31-2, xi. 2-6, 21-28, xii. 16-20. For an example, see the conduct of Amompharetus in Hdt. ix. 53; cf. vii. 220. 4. — ἀλλὰ: sc. κελεύων: 143. 17.

#### VII. 106.

1-2. ἄνδρα . . . τῷ, "having (since then) proved himself a man of such merit that to him." The time of the participle here is not determined by κατέλιπε, but by the thought in the mind of the writer who transports himself to his own day.

4-5. ἀνὰ: cf. vi. 57. 7. — Μασκαμείοισι: such adjectives are poetic.

8. ἐκ: as 107. 3 and 14; on vi. 22. 7.

#### VII. 107.

4-5. αὐτοῦ ἐν Πέρσῃσι: on vi. 72. 5.

6-7. ἐπολιορκέετο: B.C. 470. — παρεὼν: on vi. 72. 4.

12. Observe the effect of the repetition of the article and conjunction, and the deliberate circumstantiality of all that follows; cf. vi. 75. 13-17.

14-16. ἔσπειρε: to render its recovery impossible. — δικαίως: Hdt. is ever prompt to give his praise to a noble deed, whether of friend or foe, Hellene or Persian. In this he presents a marked contrast to the most of his countrymen, whose contempt for "barbarians" made them blind to their every merit.

## VII. 108.

3–4. *πρότερόν*: v. 1 seq., vi. 44–5. — *ὑπὸ*: with acc. implying the idea of motion in the original subjugation; usually the dat.; on vi. 137. 7.

9–11. *ἔχεται*: vi. 8. 5. — *σφεων*: on 8. 56. — *ἀντέσχε*: 58. 11.

14. *καὶ αὐτῇ*: as well as Doriscus (59. 13) and Maronia (109. 3; cf. Hm. i 197).

## VII. 109.

2–3. *πόλις . . . τάσδε*: For the omission of the article here, see 78. 5, 109. 4, 122. 8.

6. *Ἰσμαρίδα*: named from the Ciconian town Ismarus of Hm. i 39.

9–10. *ποταμόν*: sc. *διέβη*, from *παραμείψατο*: cf. Hm. θ 107. — *ἰών*: vi. 30. 1.

11–12. *ἐν*, “near;” as vi. 74. 12. — *ὥσεί . . . μάλιστά*: cf. 30. 6, and on 22. 3.

13. *ἰχθυώδης*, “abounding in fish.”

## VII. 110.

2–7. *ἀπέργων*: 43. 11. — *δι’ ὧν χώρας*: on vi. 68. 9. — *οἱ αὐτῶν οἰκέοντες*: on vi. 57. 27.

## VII. 111.

2–6. *τὸ*: on 113. 6. — *Ἰδησί*, “forests;” hence used as proper name of wooded hills and mountains. — *ἄκροι*: 5. 17. — *οἱ . . . ἐκ-τημένοι*: on vi. 75. 19. — *μαντήιόν*: mentioned by Eur. (Hec. 1267; Rhes. 972), and consulted by the father of Augustus (Suet. Aug. 94).

8–9. *οἱ προφητεύοντες*: i. e. those from whose number the prophet of the time was chosen. The *προφήτης* expounded signs or dreams, and arranged or versified the ecstatic utterances of the *πρόμαντις*: on vi. 34. 8. — *ἱεροῦ*: gen. governed by the noun implied in *προφητεύοντες*. — *πρόμαντις*: cf. 141. 11, vi. 66. 8. — *χρέουσα*: on vi. 19. 7. — *καὶ οὐδὲν ποικιλώτερον*, “and she prophesies nothing more enigmatical.” This appears intended to correct some erroneous ideas among the Greeks in relation to this distant oracle.

## VII. 113.

5. *πρότερον τούτων*: cf. *δεύτερα τούτων*, 112. 2. — *λόγον*, “mention.”

6. *τὰ*: on vi. 35. 4. The article is used adverbially as well

with prepositional phrases as with adverbs proper; 20. 15, 111. 2, 126. 5.

9. ἐκαλλιέροντο: as 167. 6; on vi. 76. 8, vii. 43. 8.

#### VII. 114.

1. φαρμακεύσαντες . . . ποταμὸν, "having performed these magic rites to propitiate the river;" cf. 191. 6-7.

2. Ἐννέα: colonized by the Athenians in 437 B.C., and named Amphipolis.

7. Περσικὸν: Cambyses buried alive twelve noble Persians head downward (iii. 35). Perhaps this was the fate of Orontes (Xen. An. i. 6. 11).

10-11. θεῶ: Ahriman among the Persians.—ἀντιχαρίζεσθαι, "to express her thanks in turn," for his forbearance; infinitive of purpose.—κατορύσσουσιν: supplementary partic. after πυνθάνομαι.

#### VII. 115.

1-2. Strictly the primary clause here should exchange with the subordinate; "he advanced where;" cf. vi. 43. 11.—ἐν τῷ: on 69. 13.

3-5. αὐτῇ: sc. ἡ γῇ.—ἐπὶ, "by," "near." Pliny mentions Posidium as a town with a bay in this locality (H. N. iv. 10).

6-10. Στάγειρον: birthplace of Aristotle.—ἔχων: on vi. 75. 19.

13. συγχέουσι: 225. 16.—Livy mentions this road as still used in 185 B.C., calling it *vetus via regia*.

#### VII. 116.

2. ξεινίην προεῖπε, "made proclamation of guest-friendship;" proclaimed them his guest-friends; cf. 29. 9.

3-5. Μηδικῇ: the official dress of the highest in rank, and bestowed by the king only. The Persians adopted the dress and ceremonial of the conquered Medes.—τὸ ὄρυγμα ἀκούων, "hearing about the canal;" the acc. as 146. 7; Hm. a 287; Aesch. Prom. 272; usually περὶ τοῦ . . .

#### VII. 117.

4. μεγάθει τε μέγιστον: cf. vi. 44. 12.—πέντε . . .: about 8 ft. 2 in. Rawl.

6-10. φωνέοντά τε μέγιστον: compare 18. 3, and the Homeric βοὴν ἀγαθός.—ὥστε: on vi. 18. 6.—συμφορὴν: vi. 61. 17.—ἐξενεῖ-καί: the technical term for bearing forth with full ceremony to the tomb.—ἐπονομάζοντες, "invoking."



## VII. 118.

3–5. *πάν*, “the extremity.”—*ὥστε*: on vi. 27. 8.—*ἔκου*, “since.”

7–9. *ἀραιρημένος*, “chosen therefor.”—*ἴμοια*, “equally;” adverbially employed; 120. 9.—*τῷ μάλιστα*: sc. *δοκίμῳ*: cf. 129. 10, 141. 4.—*ἀπέδεξε*: when he rendered his accounts; cf. 119. 3.—*τετελεσμένα*, “spent.”

## VII. 119.

4–5. *οἶα*: on vi. 5. 5.—*ποιευμένων*: on 138. 4.—*τοῦτο μὲν—τοῦτο δὲ—τοῦτο δὲ*: on vi. 114. 1.

8–9. *ἐπὶ*: on 1. 10.—*τιμῆς*, “at a high price.”

16–18. *ὅκως*: on vi. 12. 3.—*ἔσκε*: S. 82.—*ἔσκε πεπηγυῖα ἐτοίμη*: a more exact development of the plupf. with the addition of the iterative idea.—*ὥς*: rare for *ὅκως*.

## VII. 120.

6–7. *ἡμίσεα*: on vi. 23. 20.—*τῶν . . . χάριν*, “and to feel exceedingly thankful to them for the past;” on vi. 125. 21.

8–11. *ἐνόμισε*, “was accustomed.”—*παρέχειν ἄν*, “it would remain;” impersonal use as viii. 8, 30, 75, 140.—*διατριβῆναι*: cf. vi. 37. 11.

## VII. 121.

3–4. *στρατὸν*: subject of *ὑπομένειν*.—*πορεύεσθαι*: on vi. 20. 7.—*Θέρμη δὲ*: on 80. 3.

6. *ταύτη*, “in this direction;” straight to Therma.

9. *δασάμενος*: with object and cognate accusative; H. 725 b; G. 164.

12–15. *μεσόγαιαν, τὸ μέσον*: acc. cognate.

## VII. 122.

1–3. *ἀπείθη*: as 121. 4.—*διέχουσιν*, “stretching across.”

4. These towns are on the west coast of the Singiticus Sinus.

5–6. *ἀπιέμενος*, “now released,” from following the coast.—*ἐς*, “for.”

9–10. *Τορώνην . . . Ὀλυνθον*: on 22. 18.—*Σιθωνίη*: between Athos and Pallene.

## VII. 123.

3. *τὸ*: referring loosely to *ἄκρην*.—*ἀνέχει*, “juts out.”

8–10. *νεμόμεναι*: on 22. 16.—*τὸ προειρημένον*: i. e. Therma; cf. line 18.—*Παλλήνη*: on vi. 85. 3.

15. *ἤδη*: on vi. 76. 6.

## VII. 124.

1-2. αὐτοῦ: as 107. 4.—μεταξὺ: on vi. 85. 3; cf. iv. 49.

3-9. ἐστρατοπεδεύετο: cf. 181. 10, 236. 10.—τὴν . . . ὁδοῦ, "cutting a course straight through the interior." The idiom is strange in connecting μεσόγαιαν ὁδοῦ, instead of saying τάμνων μέσῃν ὁδόν, or μέσῃν γῇν.—ἐκ . . . ἀρξάμενος: cf. 127. 4, vi. 126. 12.

## VII. 125.

5-9. οἱ δὲ: on vi. 3. 5.—ἄλλων: with ἀπεχομένους: emphatic position.—The lion has great liking for the flesh of camels.—μήτε: in conditional relative clause.—αὐτοῦ: on vi. 123. 5.

## VII. 126.

3-7. φοιτέοντα: in trade.—τὸ πρὸς: on 113. 6.—ἐμπροσθε: "an indication that this part of the work was written in Asia." Rawl.—ἄν is usually retracted to a negative at the head of the clause.

## VII. 127.

2-10. ἐπέσχε: as 19. 6.—συμμίσγοντες: From 350 B.C. to 140 A.D. each river had a separate embouchure; now the Lydias joins the Axius. The whole plain is alluvial.—τούτων: on vi. 22. 10.—οὐκ ἀντέχρησε: 58. 11.

## VII. 128.

2-4. Ossa is some seventy miles distant from Therma.—ὁδόν: cf. 173. 7.

5-7. πλώσας: So Darius took ship at the Bosphorus and sailed out to see the Pontus (iv. 85).—κατύπερθε: about the upper valleys of the Haliacmon, in Elimia.—ἔστε: only here in Hdt. as preposition, and otherwise rare.

14. ἐνέσχετο: intransitive, where we should translate passively.

## VII. 129.

1-3. εἶναι: imperfect infinitive.—ὥστε: on vi. 5. 5.—αὐτῆς: on vi. 57. 27.

4-8. συμμίσγοντα: on vi. 19. 16.—ἐστὶ ἐοῦσα: cf. 89. 6, 176. 10, iv. 47.

12. μὲν νυν: resumptive after the gen. absolute, as i. 85.

13. ὀνομαζόμενοι, "with names of their own;" as separate rivers.

16–17. ἤδη: on vi. 76. 6.—εἶναι: on vi. 20. 7.—This sentence is involved and obscure. The writer means that five rivers of sufficient importance to have names of their own flow from the mountains into the plain, and are finally merged into a single stream, which retains the name Peneus in preference to the rest.

20–1. βοιβηίδα: northeast of Pherae, and communicating with the Peneus.—ὀνομάζεσθαι: They were then only mountain torrents hastening to the central sea.—τε, “but.”

25–6. γῆν σείειν: hence the epithets, ἐνοσίχθων, ἐνοσίγαιος.—τὰ διεστέωτα, “the chasms opened.”—κἂν = καὶ ἂν: καὶ in apodosis, as 128. 9.

## VII. 130.

1–4. οἱ κατηγεόμενοι: cf. 128. 15, 197. 1.—τούτῳ: on 49. 1.—αὐτῇ, “alone,” as vi. 134. 2.

7–9. ταῦτ’ . . ἐφυλάξαντο, “against this, then, some time before did they take precautions;” 176. 23.—ταῦτ’: the configuration of their land.—ἄρα: on 35. 10.—πρὸ πολλοῦ, “some time before;” a rare use of πρὸ until a late period. Xerxes relies upon the representations of the Aleuadae. The facts were somewhat different; 172–3.—γνωσιμαχέοντες, “repenting;” properly, quarrelling with one’s former opinion on a subject.—καὶ τᾶλλα, “both for other reasons;” his own great power.—πρῆγμα . . . μούνον, “it would have been necessary simply;” 12. 3.

11–15. δι’ ὧν ῥέεθρων = τὰ ῥέεθρα δι’ ὧν.—ἔξω, “except.”—γενέσθαι: on vi. 109. 24.—ἔχοντα ἐς: on vi. 2. 2.—δοκέων ὁ Ξέρξης: added loosely, as appositive, for greater clearness.

## VII. 131.

4–5. κήρυκες: cf. 32.—κεινοί, “empty-handed.”

## VII. 132.

3–8. οἱ Φθιώται, “of Phthiotis,” in southern Thessaly.—ἐπὶ, “against;” on vi. 74. 5.—καταστάντων σφι εἶ: cf. vi. 105. 11.

## VII. 133.

3–5. πρότερον: vi. 48.—οἱ μὲν: the Athenians.—βάραθρον: π pit at Athens into which criminals were thrown.

8–9. ταῦτα ποιήσασι τοὺς: cf. 5. 8.—ἀνεθέλητον: 88. 5.—οὐκ ἔχω εἰπαί: Pausanias says that, as Miltiades was mainly responsible for the act, he was the one punished in the calamities which befel him and his family; on vi. 75. 18.

## VII. 134.

1. δὲ ἄν: on vi. 76. 7.—Ταλθυβίου: cf. Hm. A 320.

4. κηρυκῆαι: cf. vi. 60.—ἐκ: because the public embassies to foreign states are especially had in view.

5-6. ταῦτα: the murder of the heralds.—καλλιεργῆσαι: vi. 76. 8.

7-8. συμφορῇ χρεομένων: 141. 2, 117. 7.—During the continuance of unfavorable omens public business had to be suspended.

12-13. ἀνήκοντες: as 13. 6.—τίσαι: the future inf. is regular after verbs of promising, but the aor. and pres. occasionally are found; cf. 215. 2, vi. 2. 5.

## VII. 135.

4-6. Ὑδάρνης: on vi. 133. 7.—σφεας ἰστία, "entertained them."

10-12. ὑμεῖς: as vi. 11. 7.—πρὸς: on vi. 26. 10.—ἐκαστος: not ἐκάτερος, because all the Spartans are meant.—ἄρχοι, "would hold some command in;" an intentional exaggeration, but compare the promises of Cyrus, Xen. An. i. 7. 6-7.

13. οὐκ ἐξ ἴσου, "not well balanced," one-sided. Hydarnes has had experience of one only of the two phases to be considered.

14. ἡ . . . τείνουσα, "which relates to us;" cf. vi. 109. 27.

19. καὶ πελέκεσι, "even with the woodman's axe;" cf. 225. 14.

## VII. 136.

1. ἀμείψαντο: with double acc.; usually acc. and dat.; 161. 3.

4-7. προσκυνέειν: This consisted in prostrating themselves before the king (προσπίπτοντας) and kissing the earth.—ὠθεόμενοι ἐπὶ κεφαλὴν, "though thrown headlong;" cf. Plat. Rep. 553 B.—κατὰ, "on account of;" vi. 44. 19.

9-12. ἐχόμενα: cf. 5. 7.—μεγαλοφροσύνης: cf. 24. 2, and on 4. 6.

15. τὰ ἐκείνοισι ἐπιπλήσσει, "which he stigmatizes in them."

## VII. 137.

1-2. οὕτω . . . καὶ ταῦτα ποιησάντων: for such parallelism, cf. 164. 7-8, 230. 1-2.

4-6. κατὰ, "during;" on 1. 10.—ἐν τοῖσι θεϊότατον, "most clearly by divine ordinance."—ἐν τοῖσι: as if ἐν τοῖσι γενομένοισι: a phrase used to strengthen the superlative, frequently in Thuc.; H. 652.

7. ἀγγέλους, "heralds;" since this was the province of Talthybius; but there must have been many families of the Talthy-

biadae, so that the chances were many that the wrath would fall elsewhere rather than on the families of Bulis and Sperthias, who must also have been Talthybiadae, as may be seen by comparing 134. 4 with 137. 15. Hence the guiding hand of Providence is clear, in accordance with the law that children may suffer for the father; on vi. 75. 18; cf. vii. 197. 21.

8–9. ἐξῆλθε: cf. vi. 82. 6. — ἔφερε, “tended;” cf. vi. 110. 4, 19. 3. — Note the parallelism of the constructions τὸ συμπεσεῖν and ὅτι κατέσκηψε (above); hence the inf., though articular, is really *past*.

12. εἶλε: some time between 463 and 445 B.C. — τοὺς ἐκ: Halieis was a small seaport on the southern point of Argolis and founded from Tiryns.

14–17. ἐκ: causal. — οἱ: demonstrative; on vi. 61. 25. — πεμφθέντες: 430 B.C. Sitalces was an ally of Athens, and the Spartan envoys strove to win him over to their own alliance, but were unsuccessful. Nymphodorus was brother-in-law of Sitalces and a proxenus of the Athenians.

## VII. 138.

1–4. οὔνομα: cf. 157. 9–10. — κατίετο, “was directed.” — πρὸς: 130. 7. — οὐκ ἐποιεῦντο, “did not regard it;” for this sense in the middle, arising from transference to the mental field, see vi. 6. 6, 13. 12, vii. 14. 5, 117. 7, 181. 8. — οἱ μὲν, “some.”

5–6. ὡς, “in the belief that.” — ἄχαρι, “untoward;” cf. vi. 9. 17. vii. 50. 25.

8. ἀξιωμαχών: 157. 16, vi. 89. 4. — τὸν ἐπιόντα: cf. 139. 30, 157. 6.

## VII. 139.

1–2. ἐξέργομαι: as 96. 6. — ἐπίφθονον, “invidious.” — πρὸς: on 2. 11. — πλεόνων: This was written about the beginning of the Peloponnesian war, when so large a part of Greece was arrayed against Athens.

4–5. ἐπισιχήσω: sc. γνώμην ἀποδέξασθαι. — ἐξέλιπον: on 143. 17.

7. ἐπειρῶντο: with partic., as 148. 8, 172. 18; on vi. 5. 7.

9–10. ἄν: on vi. 124. 5. — τειχέων κιθῶνες: the wall repels the enemy as the cloak repels the cold. The expression is poetic: cf. λάινος χιτῶν, Hm. Γ 57. — ἐλλημένοι: on vi. 137. 8. — διὰ, “across.” This wall was built with great despatch directly after the battle of Thermopylae (viii. 71).

11–12. προδοθέντες, “abandoned.” — κατὰ πόλιν, “city after city.”



15. While describing with unsparing rigor the selfishness and duplicity of the Spartan character, Hdt. makes their martial prowess the subject of his highest eulogy.

15-17. *πρὸ τοῦ*: on 16. 23.—*ἄν—ἄν*: repetition as lines 21-22.

18-19. *ἀμφότερα*: as 10. 23.—*ὀφελίην*: prolepsis; on vi. 41. 12.

20. *ἂν ἦν*, "it would have been;" unreal form; cf. 168. 24. For the thought see c. 235.

21. *ἄν*: appended to the most emphatic word, instead of the *partc.* as usual.

22. *ἁμαρτάνοι* with acc. is rare, but see on vi. 12. 20.

23-27. *ὀκότερα*: on vi. 86. 26, vii. 103. 24.—*ῥέψειν*, "to preponderate."—*μή*: on vi. 94. 7.—*οὔτοι . . . ἐπεγείραντες*: on vi. 123. 6.—*μετά γε θεοῦς*: cf. 168. 21, 144. 16, viii. 109.

30. *ἀνέσχοντο*, "made bold;" usually construed with *partc.*, not inf.

#### VII. 140.

1. *θεοπρόπους*: sacred envoys to the oracle; *θεωροί* in Attic; cf. vi. 57. 13. It may be gathered from c. 145 that this embassy occurred about 482 B.C.

3-4. *ἱρὸν*: on vi. 19. 15.—*τὰ νομιζόμενα*: These rites consisted especially of purifications and sacrifices.—*μέγαρον*: also called *ἄδυτον* (140. 16), where stood the statue of the god, and, back in its shadowy recesses, the tripod over the fissure in the rock.—*Πυθίη*: on vi. 34. 8.

5-6. *ὦ μέλει*: on vi. 19. 8.—Connect *λιπὼν δώματα*.—*τροχοειδέος*: referring to the circular form of the city wall.

7-8. Observe the personification of the city.—*πόδες νέατοι*: Hm. B 824.—*οὔτ' ὦν*: cf. Hm. A 115, θ 168.

9. *ἄζηλα* = *ἄδηλα*, "annihilated."—*κατὰ*: with *ἐρείπει*, as adverbial preposition, with object of verb between; often so in Hm.

10. *Συριηγενές*: no more than eastern.—*διώκων*, "driving;" Aesch. Pers. 84.

11-13. *κοῦ* = *καὶ οὐ*.—*πou*: why not *κου*?—*ἰδρῶτι*: Such appearances foreboded ill. Here what is usually predicated of the statues is transferred to the entire temple, and so more terrifying.

14. *ὀρόφοισι*: the dat. instead of gen., as Hm. Γ 10, Υ 282.

15. *αἶμα*: Compare the vision of Theoclymenus before the Suitors, Hm. υ 354.

16. *ἵτον* determines the number of the envoys; see line 5.—*κακοῖς . . . θυμόν*: oracularly vague and ambiguous; "Brood on

the ills that await you," Rawl.; "Offer a bold heart to your ills," Schw. At all events, the tone of the oracle throughout is utterly hopeless, and is so regarded by the envoys.

## VII. 141.

2–5. ἐχρέοντο, "were in a state of;" cf. 134. 8. — προβάλλουσι . . . αὐτοὺς, "and giving themselves up for lost;" this meaning results from the custom of flinging one's self on the ground in despair; cf. Hm. δ 538–41. — ὅμοια: on 118. 8. — ἰκετηρίην, "the suppliant olive branch." — δεύτερα αὐτίς: Homeric exuberance. — ἐλθόντας after σφι: cf. 136. 5, 95. 8.

10–11. αὐτοῦ . . . τελευτήσωμεν: so Orestes declares, Eur. Iph. Taur. 974. — ταῦτα δὲ: epianalepsis; cf. 136. 8–11.

13–14. Παλλὰς: as the patron goddess of Athens. — πυκνῇ, "firm."

15. πελάσσας: sc. αὐτό (ἔπος); "bringing it nigh unto," "making it firm as." It is Apollo who speaks.

16–17. Κέκροπος οὔρος: Attica. — κευθμών, "covert." — Ζαθέοιο: Cithaeron was a favorite haunt of Bacchus and his followers.

18–19. Τριτογενεῖ: why Athene was so called is only conjectural. — εὐρύοπα, "wide-voiced." — ἀπόρρητον: cf. 161. 20.

20–22. μένειν: on vi. 86. 30. — τοί, "look you." — κἀντίος = καὶ ἀντίος.

23–4. δὲ is in its prevailing position with an invocation or address, especially among the poets. — ἥ . . . συνιούσης, "either perchance when the seed is scattered or gathered in." The battle of Salamis occurred on the 20th of Sept., about the time of the autumn sowing. — Δημήτερος: by metonymy, as *Cererem corruptam undis expediunt*, Verg. Aen. i. 177.

## VII. 142.

1–5. γὰρ: on vi. 5. 6. — συγγραψάμενοι: so the envoys of Croesus, i. 48. — ἐς τὸν δῆμον: on vi. 69. 3. — διζημένων, "inquiring into the meaning of." — συνεστηκυῖαι, "antagonistic;" cf. vi. 29. 3.

8–13. ῥηχῶ, "by a thorn hedge," like that about the courtyard of Eumaeus (Hm. ξ 10). — κατὰ: as 142. 16, vi. 44. 19. — τὸ, "the said," hence its use in the predicate. — ἔσφαλλε, "staggered."

17–19. χρησμολόγοι: on 6. 12. — ταύτῃ is prospective; on vi. 10. 2. — δεῖ: on 2. 3. — παρασκευασαμένους: conditional; "in case they should . . ."

## VII. 143.

2. *τις*: on vi. 37. 12; observe the extrusion of *ἀνὴρ*: cf. 13. 6. — *νεωστὶ*: He had been archon as early as 493 B.C.; but his father was a man of no reputation, and his mother not a native Athenian, so that he could have obtained citizenship only through the enfranchisement made by Clisthenes.

3-4. *δὲ*, "but." — *ἐκαλέετο*, "he was usually called," according to a common custom in Greece; on vi. 88. 3. — *ὠνὴρ*: S. 27.

5-6. *εἰ . . . ἐόντως*, "if the line had been spoken really with reference to the Athenians." — *εἶχε εἰρημένον* nearly = *εἶρητο*: see on vi. 12. 14 and 2. 2. — *μιν* = *ἐωυτόν*.

8-9. *τοῦ*: on 51. 15. — *ἀμφ'*: on vi. 62. 6. — *ἀλλὰ γὰρ*: naturally, "but since," with *παρασκευάζεσθαι . . .* as apodosis; but this is broken by the writer's return there to direct discourse.

10-11. *συλλαμβάνοντι*: on vi. 33. 2. — *κατὰ τὸ ὀρθόν* = *ὀρθῶς*.

15-18. *ἔγνωσαν*, "judged;" so usually with the infinitive. — *μᾶλλον*: on vi. 12. 19. — *οὐκ ἔων*, "sought to dissuade." — *τὸ σύμπαν εἶναι*, "in short." *εἶναι* is added pleonastically as in *τὴν πρῶτην εἶναι* (i. 153), *τὸ νῦν εἶναι*: see on 104. 12. — *ἀλλὰ*: as 104. 22. — *ἄλλην*: Siris, near Heraclea, in Southern Italy, was the place to which they were looking (viii. 62).

## VII. 144.

2-4. *ἔμπροσθε*: on vi. 89. 12. — *ἐς καιρὸν*, "opportunistically," like *ἐς δέον* below; cf. vi. 89. 4. — *ἡρίστευσε*, "prevailed;" cf. vi. 101. 8. — For *Ἀθηναίοισι* instead of *Ἀθηναῖοι*, see on 69. 13. — *ἐν τῷ κοινῷ*, "in the public treasury." — *τῶν ἀπὸ*: on vi. 22. 7. The silver mines of Laurium were on the peninsula above Cape Sunium, and belonged to the state, though farmed out to individuals for one twenty-fourth of the income.

5. Hdt. estimates the Athenian citizens at 30,000 (v. 97), which would make the sum about fifty talents, an amount too small to build two hundred ships. This was probably not the annual income from the mines, but the result of an accumulation.

7-9. *χρημάτων*: gen. of price. — *λέγων*: as vi. 99. 7. — *συστάς*, "having arisen;" cf. vi. 87-93. — *ἐς τὸ τότε*: merely a more resonant phrase for the usual *τότε*, swelling the alliteration.

11-13. *ἐχρήσθησαν*: this passive also Dem. 520. 1. — *ἐγένοντο*: on vi. 13. 1. — *ὑπὴρχον*, "were ready."

## VII. 145.

2-4. ἐς τὸν τόπον: the Isthmus (172. 5), as a central point where all the land and sea routes crossed each other. Here the deputies remained assembled as a permanent council of war until their decrees were carried into effect.—περὶ τὴν Ἑλλάδα belongs with φρονεόντων, as shown by 172. 7; for its position see on vi. 85. 3. Normally, the article is not repeated with the partic. when so construed, and many editors cancel it here; but τὰ δέ μοι παθήματα τὰ ἔόντα (St.), i. 207, presents a parallel.—διδόντων . . . πίστιν, "taking counsel with one another and giving pledges."—διδόντων . . . λόγον: explained by βουλευομένοισι, as vi. 138. 16.—σφίσι: on vi. 12. 10.

5-6. πρῶτον . . . πάντων: *primum omnium*.—κατ', "among."

7. ἦσαν . . . ἐγκεκλημένοι, "now they had been sharply pushed in the case of some others also."—καὶ: intensive, as in similar phrases; cf. 142. 4; Xen. Anab. ii. 6. 8, i. 3. 15.—ἐγκεκλημένοι: cf. vi. 75. 6.

14. Κέρκυραν: also Κόρκ., whence Corcyra; off the west coast of Epirus.

15-16. εἴ πως: on vi. 52. 17.—συγκύψαντες . . . πρήσσοιεν, "might engage in the same undertaking in concert."

18-19. πρήγματα, "power," as often.—οὐδαμῶν . . . μέζω, "(nay) far greater than every Greek power." The double negative is equivalent to an affirmative; H. 1031.—Grammatically, οὐδαμῶν is gen. by inverse attraction to τῶν, from οὐδαμὰ ἦν: H. 1003; G. 153 4; τῶν governed by μέζω.—For τῶν = ὅτεων, see on 46. 12.—μέζω: S. 10.

## VII. 146.

3-4. καταμαθόντες, "having carefully taken note of."—ἐπαίστοι: as vi. 74. 1.—βασανισθέντες, "having been examined;" on 10. 10.

6-8. κατεκέκριτο, "had been decreed."—τινας: on vi. 37. 12.

9-12. ζῶντας, περιέοντας: variety.—ὄψιν, "presence."—τὸ ἐνθεῦτεν: cf. vi. 14. 4.—ἐπ', "for," of purpose; 156. 16; cf. 193. 11.—σφεας: on 69. 13.

13-15. ἐπιδέκνυσθαι: as Fabricius with the spies of Pyrrhus, and Scipio with those of Hannibal.—ἀσινέας: note the emphasis of position.

## VII. 147.

1-4. ἐπιλέγων, "adding."—λόγου μέζω, "past description."—ἑσίναντο: for change of subject, see on vi. 30. 3.

7-10. τοῦ γινομένου, "which was in preparation;" on 20. 3.—σφέας: on vi. 46. 3.—πρήγματα ἔχειν, "to have the trouble."—τῇ: on 6. 14.

11. ἐκ τοῦ Πόντου: The regions about the northwest coast of the Euxine were noted in ancient as in modern days for the production and export of grain (cf. Hdt. iv. 17), and upon this source the Athenians especially depended for their supplies.

15. ἐσβλέποντες ὁκότε παραγγέλει: cf. πατέρα προσδέρκετο δέγμενος ὁππότε μνηστήρσι χεῖρας ἐφήσει, Hm. v 385; with opt., B 794, I 191, Σ 524.

16. εἶρετο αὐτοὺς, "asked regarding them," the sailors; similarly, 100. 10; Aesch. Prom. 226; see on 116. 4. The sailors were not in his presence.

20. The tone is that of 8. 32; they are as good as his subjects already.

#### VII. 148.

3-4. ἐπὶ: on vi. 74. 5; cf. vii. 235. 19.—δεύτερα: as 18. 5; referring to 146. 2.

6. γὰρ: proleptic, and properly belonging after πέμψαι . . . : cf. 53. 10, 162. 8.

8. σφέας παραλαμβάνοντες, "to ally them;" cf. 150. 16, 157. 5, 168. 3, 169. 2.

10-11. ὥς: on vi. 37. 10; with ποιέουσι, "how acting;" cf. 169. 5; Soph. Antig. 271.—νεωστὶ: about 494 B.C.; see vi. 75-82.

12-14. καὶ: on vi. 108. 8.—ἀνελεῖν: as vi. 52. 22.

16. τὸν . . . ἔχων, "with couched spear."—πεφυλαγμένος, "on guard."

17. κεφαλὴν: the ruling class; σῶμα: the people; on vi. 83. 1.

18-19. ὡς ἐλθεῖν: on vi. 52. 25.—ἐς δὴ τὸ, "to the above-mentioned."

20. τοὺς δὲ: the members of the council, βουλευτήριον.

22-3. σπεισάμενοι: conditional.—ἡγεόμενοι: "Argos never forgot her claim or relinquished her hopes of the hegemony. The claim rested in part on the fact that Argos (Mycenae) was the seat of government under the Achaeen kings, in part on the supposed choice of Argolis for his kingdom by Temenus, the eldest of the Heraclidae. The hope determined the policy of Argos at all periods of her history." Rawl.

#### VII. 149.

3-4. μὴ: on 11. 3.—σπουδὴν ἔχειν, "they were eager."



6-8. μὴ δὲ: on 197. 11.—πταῖσμα πρὸς: modelled after πταίειν πρὸς τι: cf. vi. 45. 10.—μὴ, "lest," after ἐπιλέγεσθαι, "they were apprehensive."

9. ἀγγέλων: The embassy would be composed of delegates from Sparta, of course, and also from Athens, if not others; cf. 153. 2, 161. 2.

10-13. ἐκ, "by."—ἀνοίσειν ἐς τοὺς πλεῦνας, "they would refer the matter to the people;" i. e. to the general assembly of the Spartan citizens, by whom matters of peace and war were always decided, and it was the question of leadership in war which was now at issue.—αὐτοῖσι . . . λέγειν, "it had been enjoined upon them to answer, and accordingly they reply." They had come armed with instructions upon a point easily anticipated.

14-15. ἔνα: The Temenidae had already been deprived of their governing power, but appear to have been left in possession of their rank and sacerdotal rights.—οὐδέτερον: for the negative, compare 11. 15, 104. 22, 170. 8.—παῦσαι, "deprive."

20-21. δύντος: on vi. 98. 3.—περιέψεσθαι: passive; on vi. 9. 23.

## VII. 150.

6-9. Such attempts to show a common descent between Persians and Argives were intended to put a gloss on the medizing action of the latter, by enabling them to avail themselves of the immense influence of mythological descent.—ἀπόγονοι: cf. 11. 21, 51. 7.

12-13. ἡσυχίην ἔχοντας, "remaining quiet."—ἄξω, "I shall hold."

14-15. πρῆγμα ποιήσασθαι: cf. vi. 63. 9.—παραχρῆμα: vi. 11. 8.—οὐδὲν . . . μεταίτείν, "promising nothing (in aid of the Greek cause), they demanded nothing (for their assistance);" they simply followed the advice of the Persians and the oracle, and remained quiet. The negative belongs to both participle and verb, as v. 39; a rather rare usage; cf. on 190. 1.

## VII. 151.

1-2. συμπεσεῖν: as vi. 18. 6.—λόγον, "occurrence;" hence, γένόμενον.

3. While rejecting the identification of Memnon as an Egyptian king (ii. 106), Hdt. accepts the story that he was the founder of Susa, and ruler of the eastern Ethiopians.

4. πρήγματος: This is reasonably supposed to be the negotia-

tion of the "Peace of Cimon" which followed the victories in Cyprus, B.C. 449, by the terms of which the Asiatic Greeks were to be free, and no Persian army was to come within a given distance of the coast. For Callias, see on vi. 121. 4. He married the sister of Cimon.

6-7. **τούτων**: on vi. 27. 7.—**καὶ τούτους**, "likewise;" on vi. 51. 3.

8-9. The subject of **ἐμμένει** is incorporated into the relative clause.—**ἐθέλουσι**, "as they desired."—**νομιζοῖατο**: on vi. 3. 2.

#### VII. 152.

1-10. This is a curious passage, in which our author tries to give the Argives the benefit of a doubt, and wrap in some studied obscurity his own opinion of their guilt, which he does not hesitate bluntly to express at viii. 73, when speaking in more general terms of the medizing Peloponnesians; cf. vi. 13.—**εἰ πάντες . . . ἐσηνείκαντο**: A sentiment which is attributed to Solon by Val. Max. (vii. 2. 2), and applicable to the ordinary fortunes of mortals (cf. Hor. S. i. 1. 15-19), is here transferred to wicked actions, with the sharp advice to carping critics, "let him that is without sin cast the first stone."—**ἐς μέσον**: cf. 8. 107.—**οὐκ αἰσχιστα**: i. e. not more shameful than the Thebans, Thessalians, or perhaps some others whose boasts were now blatant enough.

11-13. **ὀφείλω λέγειν . . .**: a statement reiterated at ii. 123, iv. 195, and all-important to remember in criticising our author.—**γε μὲν**: as vi. 129. 22, vii. 103. 28.—**ἐς πάντα τὸν λόγον**, "for my whole history."—**ταῦτα**: for **τάδε**.

16. **πάν . . . πρὸ**: cf. vi. 12. 17-18.

#### VII. 153.

2-5. **συμμίξοντες**: as vi. 23. 6.—**Τριοπίῳ**: the promontory south of Halicarnassus, on which Cnidus was situated.

7-8. **ἐλείφθη**, "did not remain behind;" a medial passive; cf. vi. 22. 13. Gela was founded 690 B.C.—**χθονίων**: on vi. 134. 5. The hierophant performed the initiatory rites in the mysteries, and displayed the sacred vessels and statues to the view of the initiated.

9. **ἐνός τευ**: as vi. 91. 9; cf. vii. 8. 86-7, 53. 6.—**προγόνων**: a return to Gelon in thought.

14-17. After **ἡ** supply **εἰ** from **ὅθεν**.—**τούτο δὲ**: on vi. 16. 4.—**τούτοις . . . κατήγαγε**: compare the way in which Pisistratus returned to Athens; i. 60.—**ἐπ' ᾧ τε . . . ἔσονται**: on vi. 65. 3.—**τούτο**: on 15. 15.

19–21. *πρὸς*: on vi. 26. 10.—*γίνεσθαι*: on vi. 13. 1.—*πρὸς τῆς Σ. τῶν*: on vi. 68. 9.

## VII. 154.

3–4. *ἐτυράννευσε*: for the tense see 4. 4.—*ἐπτά*: 505–498 B.C.

8–9. For the position of *μετ'*, see on vi. 130. 7.—... *ὅς*: the lacuna is to be filled by *Θήρωνος δὲ πατὴρ* or simply *νίεος*.

12–13. *Καλλιπολίτας* ... *Συρηκοσίους*: inhabitants of towns on the eastern coast of Sicily.—*καὶ πρὸς*, “and furthermore.”

16. *τουτέων*: epanaleptic after the attracted relative; cf. vi. 108. 30.—*πέφευγε*: probably wrong reading for *διέφυγε*: vi. 45. 6.

19. *καταλλάξαντες*: coincident participle, as 157. 20, 161. 2; on vi. 29. 11.

## VII. 155.

1–2. *τυραννέσαντα*: 498–491 B.C.—*κατέλαβε*: as vi. 38. 7; cf. vii. 4. 4.

8–9. *εὔρημα*: as 10. 48.—*γαμόρους*, “landholders.” In Samos also the highest class of citizens were so called. At Athens the *Geomori* were a middle class.—*ἐκπεσόντας*: as passive of *ἐκβάλλω*.

10. *Κυλλυρίων*: originally native Sicels, probably, and on the same footing in the state as the Helots of Lacedaemon.

12. *ἔσχε*, “became possessed.” He ruled here from 485 to 478 B.C.

## VII. 156.

1–2. *παρέλαβε*: on 8. 13.—*ἐπικρατέων*: supplementary partic. depending on the phrase *λόγον ἐλάσσω ἐποιέτο*: cf. Eur. Med. 454.

3–4. *ὁ δὲ*: on vi. 3. 5.—*πάντα*, “all in all.”

5. *ἀνά τ' ἔδραμον*, “sprang up;” on vi. 114. 3.—*τοῦτο μὲν*: vi. 27. 3.

8–10. *τῶν ἀστῶν*, “his fellow-citizens.”—*τῶντ' οἱ τοῖσι*: on vi. 14. 15.—*Μεγαρέας*: see the construction of *μιν*, vi. 30. 3.—*ἐς ὁμολογίην προσεχώρησαν*: compare the various phrases, vi. 99. 9, vii. 139. 17, 172. 13.

11. *αὐτῶν*: the partitive genitive between article and adjective, as i. 53, 177, iii. 113, iv. 167; on vi. 57. 27.—*παχέας*: as vi. 91. 2.

15–16. *καὶ τούτους*: as 151. 7.—*ἀπέδοτο*, “he sold.”—*ἐπ'*: as 146. 11.

18–19. *διακρίνας*: the people from the aristocracy.—*συνοίκημα*, “fellowship;” abstract for concrete.

## VII. 157.

5-6. παραλαμφομένους: 148. 8.—ἐπιόντα: proleptic; on vi. 41. 12.

8-9. πάντα . . . : 9. 35.—πρόσχημα: on 138. 1.

11. δυνάμιός: gen. of quality with μεγάλως: so with other adverbs construed with ἤκω: i. 30, 149; on vi. 116. 1.

12. γὰρ, "since."

13-19. μέτα = μέτεστι: on vi. 86. 51.—ἀλῆς, "united."—χείρ: 20. 3.—τὸ ὑγιαῖνον, "the sound part;" cf. vi. 100. 7.—τοῦτο δέ: on vi. 16. 4.—ἥδη, "at once."—δεινὸν: as 10. 29.—γίνεται: on vi. 109. 26.—ἐλπίσης: on 10. 66.

21-23. βοηθέων . . . τιμωρέεις: chiasm.—εὖ βουλευθέντι: 10. 44.—ὡς τὸ ἐπίπαν: as 50. 13. For the maxim here, see on 9. 40.

## VII. 158.

1. πολλὸς ἐνέκειτο, "attacked them sharply;" on vi. 78. 7.

2-4. πλεονέκτην, "selfish."—αὐτοῖ: unusually emphatic position.

5-8. συνεπάσασθαι, "with your assistance to attack."—Note the succession of participial clauses, which are broken by ὅτε . . . for variety.—πρὸς . . . συνῆπτο: on vi. 94. 1.—ἐπισκήπτοντός, "pressing upon you."—Dorieus, disappointed and chagrined at his failure when expecting to succeed to the kingdom at Sparta through the incapacity of his elder brother Cleomenes (on vi. 75. 4), led an expedition into Libya, and afterwards to Sicily, where he met his death at the hands of the Egestaeans.—ἐκπρήξασθαι, "to avenge."—ὑποτείνοντός, "promising."—τὰ ἐμπόρια: the ports of western Sicily, which were then in the hands of the Carthaginians, but appear to have been freed of them by these efforts of Gelon.

10. βοηθήσοντες: Hdt. more commonly has the pres. partic. of βοηθέω in this construction; on vi. 23. 14.

11-12. τό τε κατ' ὑμέας, "but so far as you are concerned."—τάδε ἅπαντα: as 11. 16.—νέμεται: as 23. 1.—ἀλλὰ γὰρ: as 4. 2.

13-16. καὶ is corrective; "nay, even."—οὐκ . . . ὑμῖν: Xerxes' tone, 136. 12.

18-19. Note the effect of the anaphora and polysyndeton.—ἵπποδρόμους ψιλοῦς, "light horsemen," Rawl.; or, "light infantry interspersed with the cavalry," in order to support them, like those described by Caesar B. G. i. 48, and the ἄμπποι of Thuc. v. 57; Xen. Hel. vii. 5. 23; so Arnold, Stein, Abicht. The word is not used elsewhere.

20-4. διαπολεμήσωμεν: observe the force of the preposition.—τάδε: retrospective.—οὐτ' . . . πέμπαιμι: a close with exact ἰσόκωλα and ὁμοιοτέλευτα, admirably conceived in sound and sense.

## VII. 159.

1-2. ἡνέσχετο: double augment, as in Attic.—ἦ . . . Ἀγαμέμνων: imitation of Nestor's exclamation, Hm. H 125. In what does it fail of being an hexameter line?

5. μνησθῆς, "mention." — ὅκως = ὥς: this is mainly Herodotean and dependent on a negative assertion; 161.5, 237.5.

8.  $\sigma\delta\epsilon$ : on 10. 82. For the construction of these conditional alternatives compare 103. 8-14, 160. 11-13, 163. 12-14, vi. 52. 29, 109. 15-26.

VII. 160.

2-3. ἀπεστραμμένους, "hostile."—τὸν . . . λόγον, "gave utterance to this final proposition to them." For the position of σφι . . . ἐξέφαινε, see on vi. 41. 10.—τόνδε: intruded as i. 212, ix. 60.

4-5. *ὄνειδα* . . . : compare 39, 7-9. — *κατόντα* — *ἐπανάγειν* : observe the contrasted prepositions. — *ἀποδεξάμενος* : from *ἀποδέκνυμι*.

6-8. ἀσχήμονα: for, ὀργῇ δὲ φαύλῃ πόλλ' ἔνεστ' ἀσχήμονα (Eur. Fr. 261).—ἔκου: as 118. 5.—περιέχεσθε: 39. 15.—Construe μάλλον ὑμέων together.

10. **προσάντης**: like **ἀπείστραμμένους**, but with different figure.

## VII. 161.

6-7. οὐ προφαίνεις: after the analogy of οὐ φημι.—ὥς, with finite mode, instead of infinitive alone, after γλίχεσθαι, δέισθαι, βούλεσθαι, is rare.—ἕσπον: temporal.

9-11. τοῖσι: on vi. 84. 10. — ἀπολογούμενος: supplementary partic. after the phrase ἱκανός . . . ἔσσεσθαι, analogous to ἀρκέσει.

12-13. οὕτω ἔχει τοι: as vi. 1. 9.—ἐπίη: S. 76.

17-19. εἶημεν—συγχωρήσομεν: on 16. 37.—παρεχόμενοι: on 61. 9.

20. οὐ μετανάσται: their common claim of autochthonous origin.

21. Ὀμηρος ἔφησε: B 552, of Mnestheus.—Connect τῶν ἀνδρῶν ἀριστον τάξαι, "a hero of whose, the best to array."

## VII. 162.

4-5. οὐκ . . . ἀπαλλασσόμενοι, "you could not be too quick in departing home again with all speed."

6-7. ἐκ τοῦ . . . : Pericles, in a funeral oration, applied the same



expression to the youth of the state who had fallen in war (Arist. Rh. i. 7, iii. 10).—*οὗτος*: prospective.—Many commentators bracket all the rest of the chapter from *οὗτος*, as unworthy of Hdt. Stein is satisfied with all but *τὸ ἐθέλει λέγειν* (cf. vi. 37. 10, iv. 131).

8-9. *γάρ*: on 148. 6.—*στρατιήν*: sc. *εἶναι*: on vi. 105. 7.

10-11. *στερισκομένην . . . εἰκάξε ὥς εἰ*, “accordingly he thought Hellas deprived of his force the same as if.” The more usual idiom is *εἰκάζειν τί τι*.

#### VII. 163.

2-3. *πρὸς ταῦτα*, “in consequence of this.”—*μὴ οὐ*: as vi. 9. 5.

7. *ὁδόν*: this rare acc. after *ἡμέλησε* also Eur. Ion, 439; after the analogy of *εἶασε*: on vi. 12. 20.—*ὁ δὲ*: as 156. 3.

9. *Σκύθῳ*: probably the same Scythes whose expulsion from Zancle by the Samians and sojourn at the Persian court are detailed vi. 23-4. He appears to have been made ruler of Cos by Darius, but afterwards to have withdrawn in favor of his son, who in time followed his father's example in laying down his authority there, and, having emigrated to Sicily, succeeded in recovering Zancle from the Samians. Scythes' journey to Sicily (vi. 24) may have been made for the purpose of assisting Cadmus in this undertaking.

10. *ἐς Δελφοῦς*: because the oracle inclined towards submission to Xerxes, as may be seen from its utterances at this time; 140, 170, 220.—*φιλίους*: to Xerxes, with whom he might be expected to have influence from the friendship of their fathers (vi. 24).

13. *τῶν*, “(in behalf of those) over whom.”

#### VII. 164.

3. *εὖ βεβηκυῖαν*, “firmly established.”—*ἐκὼν τε εἶναι*: as 104. 12.

6. *ἔσχε*: as vi. 23. 8.—*κατοίκησε*, “recolonized.” Anaxilaus (vi. 23. 5) played the important part in this according to Thuc. (vi. 4), who does not even mention Cadmus. The latter was probably soon removed by Anaxilaus, or he would not have been employed by Gelon, the declared enemy of the tyrant of Rhegium (165. 11).

9-11. *τὴν . . . ἐοῦσαν*, “which he personally knew to be his, otherwise.”—*αὐτὸς ἄλλην*: from his personal knowledge of him in Sicily.—*ἐπὶ*, “in addition.”—*τοῖσι . . . τοῖσι*: on 24. 7.—*ἐλίπετο*: cf. vi. 109. 12.

13–15. **παρεὼν**: acc. absolute as vi. 72. 4.—**οὐκ ἠθέλησε**: compare the conduct of the Spartan Glaucus, vi. 86.—**καὶ δὴ καὶ**: as 1. 4.

16. **ἀπὸ**: with **ἄγων**: the only case in Hdt. of wide tmesis; on vi. 114. 3.

## VII. 165.

2. **ὅμως** emphasizes **καὶ** by its presence as well as by its position, which is usually after the partic.; cf. vi. 120. 4; Eur. Med. 280, Alc. 936.

6–8. **ὑπ'**: as vi. 2. 3.—**αὐτὸν . . . τοῦτον**: note the unusual order; on vi. 27. 7.—**Ἰβήρων . . . Κυρνίων**: Iberians of Spain, Ligurians of northwest Italy, Helisuci of southern Gaul, Sardinians, Corsicans.

10. **βασιλέα**: i. e. Suffes, habitually called **βασιλεύς** by the Greeks. They were probably two, and elected for life from the noblest families.—**κατὰ . . . ἑωυτοῦ**, “both through his own hospitable relations with Hamilcar.”—**Τήριλλος ἀναγνώσας**: an epianalepsis which enables the author to prolong one of the longest sentences he attempts; cf. vi. 13. 1–13, vii. 158. 2–12.

16. **τὸν Γέλωνα ἀποπέμπειν**: dependent on **λέγεται**, but with changed construction, as 167. 10.

## VII. 166.

3–9. The alliance of Gelon and Theron was cemented by marriage, Gelon having wedded Theron's daughter Demarete, and Theron Gelon's niece.—**πρὸς πατρός, μητρόθεν**: as 99. 8–9.—**οὔτε ζῶντα**: cf. the stories of Empedocles' death.—**τὸ πᾶν . . . διζήμενον**: cf. *Ἡρακλῆα δίζησθαι πάντα τῆς χώρας ἐπεξελθόντα*, iv. 9.

## VII. 167.

2–5. **οικότι**: sc. **λόγῳ**, as found iii. 111.—**ἐλκύσαι**, “dragged on;” intransitive.

6–7. **ἐκαλλιερέετο**, “kept seeking favorable omens.”—**ὄλα**: With the Phoenicians as with the Jews it was originally customary to burn the entire body of the victim; but later, as with the Greeks, this was reserved for great occasions.

10. **ἀφανισθέντι**: on 39. 18. According to Diodorus, Hamilcar was slain by the cavalry of Gelon at the beginning of the battle.

11–14. **ὥς . . . Συρηκόσιοι**: bracketed as incorrect, since the Carthaginians are the same as the Phoenicians, and the Syracusans did not know the manner of his death (166. 8).—**τοῦτο μὲν**:

as 156. 5.—οἱ: on vi. 46. 1; cf. vii. 197. 3.—θύουσι: such hero-worship was unknown to the Phoenicians. Movers conjectures that this statement arose from a confusion of the names A-milkar and Melkarth, the Phoenician deity whose worship was widespread among the colonies.—ἐν αὐτῇ . . . Καρχηδόνι: on vi. 52. 32.

## VII. 168.

1. ἀπὸ nearly equals περὶ, but involves the idea of motion; 195. 8.

6–8. οὐ σφί περιοπτῇ ἐστὶ ἀπολλυμένη, “must not be suffered by them to perish.”—σφεῖς . . . δουλεύσουσι, “nothing remains but that they shall themselves be slaves;” sc. γίνεται.—σφεῖς: the indirect reflexive in emphatic position; on vi. 11. 7.—ἡμερέων: on vi. 43. 13.

11–16. μόγισ, “after much ado.”—προσέμιξαν: on 26. 10.—καὶ οὔτοι: as well as Gelon; 163. 11.—κατακρατήσαντα πολλόν: vi. 11. 16.

18. παραλαμβάνοντων: conative, as 168. 3, 169. 2, 150. 16.

21. παρασχόντες ἂν, “though we could have furnished;” H. 987 b; G. 211; C. 595. 2.—μετά γε: as 139. 27.

22–4. ἀποθύμιον: Homeric, as Ξ 261.—τι . . . οὔσεσθαι: 213. 3.

25–30. ἐπεποίητο, “had been prepared.”—ἐτησιέων: on vi. 140. 4. Malea was from the earliest times proverbially difficult to weather. The Etesians are at their highest from the last of July to the end of September, on the 20th of which month the battle of Salamis was fought.—λειφθῆναι: on 153. 7.

## VII. 169.

1. οὔτοι οὔτω: on 40. 1.—διεκρούσαντο, “eluded.”

2–5. ἐπὶ: as 146. 11.—κοινῇ: The island was divided into a number of independent states.—τιμωρέουσι: cf. ποιέουσι, 148. 10.

6–8. ἐπιμέμφεσθε ὅσα δακρύματα, “ye complain of the tears which.”—ἐκ . . . τιμωρημάτων, “in consequence of your liberal assistance to Menelaus.” For the plural, see on vi. 19. 9.—Μενέλεω: the dat. in attributive position with implied participle, as Soph. O. C. 1026; Pind. Isth. i. 14; similarly a prepositional phrase, Hdt. vi. 54. 2, vii. 158. 7.—Μίνως . . . δακρύματα: for the iambic line, see on 178. 9.—μηνίων: especially of the wrath of gods and heroes.—οἱ μὲν: Menelaus and followers.

9–10. γενόμενον: for position, see on vi. 85. 3.—δὲ, “while.”—ἐκ . . . βαρβάρων: on 16. 8.

11. ταῦτα . . . ἤκουσαν : as i. 66, 158, 160, v. 89. — ἔσχοντο, “withheld themselves from.” They understood the oracle to declare that they would be punished now as before for aiding the Greeks of the mainland.

## VII. 170.

1–3. Δαιδάλου : cf. Verg. Aen. vi. 14 seq. — θανάτῳ : Daedalus had taken refuge with the Sicilian king Cocalus in Camicus, where Minos was hospitably entertained by the king, but murdered at the bath by the king's daughters, who had become partisans of Daedalus. Sophocles made this the subject of a play, now lost.

4–5. The people of Polichna and Praesus probably belonged to the primitive pre-Hellenic population of the island, and naturally took no concern in avenging Minos.

6–8. κατ' ἐμὲ, “in my time;” cf. vi. 42, 12, 119, 21. — συνεστέωτας, “hard pressed;” cf. vi. 29, 3.

9–10. Ἰηπυγίην : southeastern part of Italy. — γενέσθαι : on vi. 14, 3. — ὑπολαβόντα : cf. vi. 27, 6.

12–13. κομιδὴν, “conveyance.” — μεταβαλόντας : sc. τὸ οὔνομα : 164, 7.

15–16. ἀντὶ εἶναι : on vi. 32, 6. — ἡπειρώτας : cf. 22, 17. — τὰς : on 69, 13.

19–22. αὐτῶν . . . explains Ἑλληνικὸς with greater particularity and admits the introduction of the Rhegians. — οἱ . . . οὔτῳ, “Since those of the citizens who were compelled by Miccythus, son of Choerus, and came as allies to the Tarentines, perished, 3000 in number, so.” Resolve οἱ into ἐπεὶ and the article οἱ to be construed with the participles, the relative being more closely connected with these than with the verb; on 69, 13, 171, 9. — οὔτῳ : emphatic in its rare position at the end of a sentence; as here 223, 4; Hm. σ 222; cf. οὗτος, vi. 107, 11. — οὐκ ἐπὶ ἄριθμός, “no numbering was possible;” so 191, 2. — The battle took place in 473 B.C.

24–6. ἐκπεσόν : This does not agree with Diodorus, who says that after nine years' regency (476–467 B.C.) he was called to an account by the heirs, but acquitted himself so honorably that they begged him to continue his guardianship. He refused, however, and withdrew to Tegea. — οἰκήσας : as vi. 33, 11. — τοὺς : the well-known. Fifteen of these are named by Pausanias as still standing (about 150 A.D.) at Olympia, others having been removed to

Rome by Nero. They were dedicated in payment of a vow for the recovery of a son who was ill with a wasting malady. Among the fifteen, besides other deities, Aesculapius and Hygeia were represented, as well as Homer, Hesiod, and Orpheus. Fragments of the bases of two of these dedications, with the remains of their inscriptions, were discovered in the recent excavations at Olympia. Arch. Zeitung, xxxvi. p. 139, xxxvii. p. 149, seq.; Roehl, I. G. A. 532, 533.

## VII. 171.

2. **παρενθήκη**, "episode;" cf. iv. 30: *προσθήκας γὰρ δὴ μοι ὁ λόγος ἐξ ἀρχῆς ἐδίζητο*.

4. **ἄλλους**: for the acc. see on vi. 137. 14, 54. 6, 105. 7.

5. **τρίτη**: on vi. 126. 1. Idomeneus, who led the Cretans to Troy, was grandson of Minos; Hm. N 451, τ 178.—**τελευτήσαντα**: on vi. 98. 3.

7-8. **ἀπὸ τούτων**, "in consequence of this."—**λιμόν τε καὶ λοιμόν**: an alliterative phrase from Hesiod, Works, 243. For the fact, see Verg. Aen. iii. 137-9.

9. **ἔστε** belongs in thought mainly with the partic. (on 69. 13, 170. 19, 190. 9); until Crete was deserted a second time, and now a third Cretan people, etc.

## VII. 172.

1-2. **ὑπὸ ἀναγκαίης**, "under compulsion." Contrast 174. 4.—**ὡς διέδεξαν**, "as they clearly showed."—**Ἀλενάδαι**: 6. 8.

5. **ἄλισμένοι**: on 145. 2. No Attic classic but Xenophon uses this word; Rehdantz on Anab. ii. 4. 3.

9-11. **φυλάσσεσθαι τὴν ἐσβολὴν**, "that the pass be guarded;" 223. 10, vi. 52. 36; Xen. Mem. iii. 6. 11.—**ἧ**: on vi. 41. 10.—**ἐν σκέπη**, "under safe shelter from;" cf. Hm. ζ 210.

13. **ὥς**, "since."—**εἰ πέμψετε**: on vi. 9. 20.—**ἐπίστασθε**, "rest assured;" in this sense often construed with acc. and inf. in Hdt., though rarely in Attic.

16-18. For **οὐ** with **βουλόμενοι**, though conditional, see on 10. 81.—**ἀναγκαίην**: compulsion (cf. 132. 5) to resist the enemy single-handed.—**οὐδαμὰ . . . ἔφν**, "for never is compulsion stronger than inability;" cf. viii. 111; Theog. 140.—**ἔφν**: gnomic; on 10. 56.

## VII. 173.

2. **πρὸς ταῦτα**, "in view of these representations;" 160. 1.

4-5. **Εὐρίπον**: the strait between Euboea and Boeotia.—



**Ἀχαιῆς**: in southern Thessaly.—Halus was on the west shore of the Pagasaean Sinus; mentioned by Hm. as one of the cities of Achilles (B 682).

8. **κάτω**: along the coast, as opposed to the interior, line 24.

11. **κατὰ**: on vi. 44. 13.—The Spartans, in the time of Xen., had six polemarchs, the highest officers in the army next to the kings; on vi. 109. 4-7.

15-16. **ὀλίγας**, "only a few."—**Ἀλεξάνδρου**: king of Macedon and a proxenus (on vi. 57. 11) of the Athenians, to whom he was sent as envoy by Mardonius after the retreat of Xerxes, when he urged much the same arguments as here (viii. 140). He also gave the Athenians warning of the determination of Mardonius to join battle at Plataeae on the following day (ix. 45).

18-19. **μηδὲ καὶ μὴ**.—**σημαίνοντες**, "recounting."

22-5. **δοκέειν**: on 24. 1.—**Γόννον**: just behind Tempe, to the west.—**τῇ περ δὴ καὶ**, "by which very route actually;" cf. 168. 25.

## VII. 175.

2-3. **στήσονται**: on 9. 21.—**νικῶσα**: cf. vi. 101. 8.

6. **ἀγχοτέρῃ . . . ἐωντῶν**, "both nearer to their own land."—The lacuna assumes that some epithet with **καί** correlative to **τε** has fallen out of the text. Some editors bracket **τε**.

7. Note the alliteration.—**ἤλωσαν οἱ ἀλόντες**: cf. 10. 7, 220. 26; Xen. Mem. i. 6. 6, ii. 2. 9; Plat. Phaedr. 253 C; on vi. 12. 15.

8. **οὐδὲ ἤδεσαν**: like the pass behind Tempe.—**πρότερον ἢ**: 2. 5.

10-12. **παριέναι**, "to let pass."—**Ἰσθμιαῖώτιδος**: in northern Euboea, not in Thessaly. The gen. is chorographic.—**ταῦτα**: **Θερμοπύλαι καὶ Ἀρτεμίσιον**.

13-14. **τὰ . . . ἐόντα**, "what was taking place in the vicinity of either force."—**οὕτω**: prospective.

## VII. 176.

1. **τοῦτο μὲν**: as vi. 27. 3, but with **δὲ αὖ** as correlative in line 6.—**τὸ Ἀρτεμίσιον**, "as to Artemisium;" used in careless summation of the following description, like the common **τεκμήριον** δέ, **τὸ δὲ μέγιστον** (cf. vi. 128. 8), etc.; cf. Dem. Phil. i. 28.

2. **Θρηκίου**: the northern part of the Aegean.—**ἐξ**: repeated with the attributive for effect in contrast to **στεινὸν**, something like the article duplicated with attributives, ix. 25, 81. A complete parallel is Plat. Rep. ix. 578 A: **ἐν ἀνδρὶ δὲ ἡγεῖ τὰ τοιαῦτα ἐν ἄλλῳ τινὶ πλείω εἶναι**.—**συνάγεται** has **πέλαγος** as subject.

5. Εὐβοίης: chorographic gen. with τὸ Ἀρτεμίσιον.— ἦδη, "at once."—δέκεται, "receives you;" as you come from the strait of Sciathus. For this use of δέκομαι, see line 15, and expressions such as vi. 33. 2.—αἰγιαλός, "a coast district."—The region takes its name from a temple of Artemis; there was no town.

6-7. Τρηχῖνος: about the head of the Maliacus Sinus.— ἡμί-πλεθρον: fifty feet.

8. κατὰ τοῦτό, "in that place."—τῆς χώρας τῆς ἄλλης, "of the whole region;" cf. 199. 3. See Phaeacians, § 158, and compare Shaks. Mids.-Night's Dream, v. 1: "This is the greatest error of all the rest."

10. ὀπισθε: as one stands at the defile and faces westerly.—έόντας έούσα: on 129. 8.—έούσα άμαξίτος: appositive to τὸ στεινό-τατον, the partic. agreeing with the predicate.

12-13. τών . . . έσπέρης, "to the west of Thermopylae:" on 20. 15. Hdt. makes the mistake of supposing the coast to run north and south as usual, instead of east and west, as it does here.

15. θάλασσα καὶ τενάγεια: an Homeric hysteron proteron. The marshes were formed by the alluvium of the Sperchius and other streams, which have produced such changes since then that the Malian coast has been advanced some four miles eastward, the other streams have become tributaries of the Sperchius, and the mouth of this river has been thrown from the north-western to the southern shore of the gulf, and advanced some eight miles from its old position. Over this marshy, new-made ground it is practicable in summer to cross into northern Greece, avoiding the Pass altogether.

16. θερμά: hence Θερμο-πύλαι.—Χύτρος, "the Caldrons;" so called not only from the shape of their basins, but because in cool weather a strong vapor arises from the water, which is hot to the hand, and salt.

17. έπ', "near." Hot baths in general were sacred to Hercules, for whose refreshment they were said by the myth to have been produced by Athena. This region, too, was the scene of his sufferings and death, and Sophocles localizes his play of the Trachiniae at Trachis.

20. Θεσπρωτών: The name of the people is frequent for the country; cf. 173. 25, 196. 5, 198. 9, vi. 34. 12. Thesprotia was in Epirus. The tribal movements here referred to occurred some sixty years after the Trojan war, according to Thuc. i. 12. The Thessalians, passing over Pindus, drove the Boeotians southward

into Boeotia, and settled in the district thenceforward called after them.

21. Αἰολίδα: Thessaly.—ἐκτέαται: S. 59.—ἄτε: on vi. 5. 5.

23–4. τοῦτο: on 130. 7.—ἄν after ὥς, ὅπως (ὄφρα), with opt. in final clauses, is rare and mainly confined to Hm. and Hdt. As here, also i. 152, v. 37, ix. 22, 51. P. Weber (Entw. der Absichtssätze, s. 131–2) gives the following statistics of the use of the conjunctions of purpose in Hdt.: ἵνα, 107 times, 78 with subj., 24 with opt., 5 with both; ὅπως, 12 times, 7 subj., 5 opt.; ὅπως ἄν, 5 times, 1 subj., 4 opt.; ὥς, 16 times, 10 subj., 5 opt., once both; ὥς ἄν, 11 times, 6 subj., 5 opt.

26–8. ἐκ: on 22. 2.—ἔκειτο, “lay prostrate.”

#### VII. 177.

1–2. οὔτοι: Artemisium and Thermopylae. — προσκεψάμενοι: The writer probably had ἐβουλεύσαντο in mind when beginning this clause, but changed to σφι ἔδοξε in line 4, producing an anacoluthon; cf. viii. 87; Xen. Anab. iii. 2. 12, Cyrop. iv. 2. 3, etc.

#### VII. 178.

1–2. διαταχθέντες, “in two divisions.”—Δελφοί: perhaps some of the more patriotic citizens, like Timon (141. 3; cf. 189. 2); on 163. 10.

9. ἐξαγγείλαντες . . . κατέθεντο: a complete hexameter, which Stein imagines to be due to a reminiscence of some poetic account of the event. But as Cicero says (Or. 56), “Versus saepe in oratione per imprudentiam dicimus (quod vehementer est vitiosum: sed non attendimus, neque exaudimus nosmet ipsos): senarios vero, et Hipponacteos effugere vix possumus.” And Hermodenes (395) says of Hdt.: οἱ πλείστοι τῶν ῥυθμῶν αὐτῷ κατὰ τε τὰς συνθήκας καὶ τὰς βάσεις δακτυλικοί τε εἰσι καὶ ἀναπαιστικοί, σπονδειακοί τε καὶ ὅλως σεμνοί. Cf. on 11. 24.

11. The position of the place Thyia is unknown. The heroine Thyia first established the orgies of Dionysus and gave her name to the Thyiades. The connection of the name with θύω, θύελλα, suggests the reason for their choosing this glebe for the altar.

12–13. ἐπ': on vi. 47. 3.—μετήισαν: cf. vi. 69. 2, 68. 10.

#### VII. 179.

2–5. ὁ στρατὸς: somewhat loosely expressed; only ten vessels start out till the passage is reported clear; 183. 10.—ἰθὺ: on vi.

17. 5.—**ἐνθα**: not to be taken strictly; they were probably some distance to the north of Sciathus.—Troezene was in Argolis.

## VII. 180.

5-6. **διαδέξιον . . . κάλλιστον**, "deeming it a good omen that the first of the Greeks that they took was also very handsome." Sacrifice of prisoners of war was common among the Phoenicians, and these were Phoenician ships (96. 2, viii. 92). Cf. Tac. Ger. 10.

7. **τάχα . . .**, "and perhaps he might in some measure have his name also to thank for it" (besides his beauty, if we could get at the truth of the matter); i. e. as **Δέων**, he received the fate of a lion when captured. The Greeks were fond of such play upon names, and were extremely superstitious about them; cf. vi. 50. 14, ix. 91; Longin. De Subl. 4. 3; Cic. De Div. i. 45; Tac. Hist. iv. 53, Aesch. Theb. 578, Eur. Phoen. 639.

## VII. 181.

1-2. **τινά**: on 42. 9. — **ἐπιβατεύοντος**, "serving as marine;" on vi. 12. 5.

4-5. **ἐς τοῦτο ἐς δ**: an emphatic **ἐς δ**, in its temporal sense.—**κατεκρεουργήθη ἅπας**, "he was all chopped to pieces," as meat by a butcher (**κρεουργός**); on vi. 75. 17.

8-9. **σινδόνης βυσσίνης**: sometimes used of cotton, but Hdt. applies the term to the mummy cloths of Egypt, which have been proved by the microscope to be fine linen.

10-11. **ἐκπαγλεόμενοι**, "with great admiration." — **περιέποντες**: vi. 44. 12. Pythes was recaptured by the Greeks at Salamis, and returned in safety to Aegina (viii. 92).

## VII. 182.

1-3. **αἱ**: on vi. 41. 6. — **Πηγελῶ**: If they were as far north as this at the start (which seems improbable) there is no difficulty. The passage has given much trouble and does not seem free from objections in any view.

5. **οὔ**: as vi. 67. 10.

## VII. 183.

5. **ἡμεροσκόπους**, "watchmen." As often in poetry, one part of the compound has little force.

7. **τὸ ἔρμα**, "the sunken rock," just below the surface, and now known to the Greek sailors as *Leftari*. — **μεταξὺ**: for position, see on 124. 2.

8-9. Μύρμηκα, "The Ant."—κομίσαντες, "having brought it," on purpose. This was the main reason for sending this division in advance.

10-11. αὐτοί, "the main body."—ὥς . . . καθαρόν, "since the obstacle (to their advance) was out of the way."

12-13. παρέντες: cf. 175. 10.—ἐξέλασιν: see 128. 6.—κατηγήσατο: on vi. 135. 6.—ἐν πόρῳ μάλιστα, "exactly in the strait."

14-16. ἐξανύουσι: on vi. 139. 14. The distance is above one hundred miles.—τὸν μεταξὺ . . . : as 188. 3. —Sepias promontory is the southern extremity of Magnesia.

## VII. 184.

1. At this point, just before the first catastrophe to Xerxes, the writer checks the flow of his narrative with consummate art, in order to picture still more vividly to the reader the immensity of the host that seems certain to tread Hellas under foot by sheer force of numbers. The effect of the impression is greatly enhanced by the prolix method with which he expresses his numbers.

2-6. καὶ πλῆθος . . . , "and, as I find by computation, was then still, as regards the number of those on board the ships from Asia, which were 1207—(I find, I say) the original contingent of the several nations to be," etc. The sentence is confused and irregular.—τῶν μὲν is opposed to τοῦ πεζοῦ, line 20.—ἐκ: on vi. 22. 7.—At τὸν μὲν ἀρχαῖον the construction is changed so as to depend on εὐρίσκω; see on vi. 137. 13.—ἀρχαῖον indicates the native crew of each ship originally furnished before the Persian and other marines were placed on board; see 89. 2 seq., 96. 1.—ἐόντα: on 8. 32; for its position, see on vi. 41. 10.—πρὸς: adverbial, as often below.

7-8. ὥς, "on the supposition that."—ἀνὰ, "severally;" used distributively with numbers, as line 14; here emphasized by ἐν ἐκάστη νηί; cf. 187. 11.—λογιζόμενοισι: on vi. 33. 2.

10-11. τριήκοντα: see on vi. 12. 5. The number of native marines is not known; cf. ix. 32.—οὔτος: on vi. 21. 6.

14. ὃ τι . . . ἔλασσον, "whatever there was more or less of them."

16. πρότερον: 97. 10.—ἤδη ὦν, "consequently then;" vi. 53. 9, ii. 144.—ἀν εἶεν: cf. on 180. 7.

23. καμήλους: on vi. 85. 3.—τοὺς τὰ ἄρματα: supply the preceding partic.

28-9. τοῦτο, "herein;" H. 695 a.—ἐξαναχθέν: on vi. 85. 3.



## VII. 185.

2-4. **προσλογιστέα**: for the plural, see on vi. 13. 7. — **δόκησιν λέγειν**, "make a guess." — **ἀπὸ — ἐκ**: variety; on vi. 46. 9.

7-11. **Παῖονες — Μακεδόνες**: tribes belonging to Macedonia; **Περραιβοὶ — Ἀχαιοὶ**, to Thessaly. — **ἐθνέων**, resumes **πεζοῦ**.

13-14. **αἱ πᾶσαι . . . μυριάδες**: fuller explanation of the preceded **μυριάδες**. — For the repetition of the article with attributive, see vi. 46. 10. The sum total is composed as follows: on the triremes, 241,400; marines, 36,210; on the penteconters, 240,000; infantry, 1,700,000; horse, 80,000; camel-drivers etc., 20,000; Thracian naval force, 24,000; Thracian foot, 300,000. These numbers, as well as the following, are supposed to be much exaggerated.

## VII. 186.

3-6. **καὶ μάλα**: as 11. 12. — **ἅμα τῇ**: on 124. 2. — **οὐ . . . ἀλλὰ**: on vi. 96. 5. — **καὶ δὴ**: on 10. 21.

8-11. **ἴσας — ἐκείνοισι**: on vi. 85. 3. — **Ἡέρξης ὁ Δαρείου**: on vi. 14. 13.

## VII. 187.

1-6. **τοῦ — τοῦ**: as 185. 14. — **οὐδ' ἄν — οἶδεῖς ἄν**: the repeated **ἄν** emphasizes the repeated negative; 139. 16.

7-9. **θῶμα — θῶμά**: rhetorical reiteration. — **παρίσταται**: cf. 46. 13. — **προδοῦναι**: cf. 21. 5. — **ἔστι τῶν**, "some;" H. 998; G. 152 2; C. 603.

10-11. **χοίνικα**, "quart." — **τῆς ἡμέρης**, "per day;" temporal gen., varied below in **ἐπ' ἡμέρῃ ἐκάστη**.

12. The medimnus contained forty-eight choenices; hence Hdt. has made a mistake in his calculation; for  $5,283,220 \div 48 = 110,067 \frac{1}{2}$ . Our author was not much of a mathematician; at all events, in his text we find many errors of calculation. In this connection, the following remark is interesting from a criticism on "The Register of the Bishop of Durham, 1314-16," in *The London Academy*, Dec. 12, 1874: "In a minute inventory of effects the adding up of the money is faulty in more places than one. This is frequently the case in mediæval accounts, and it is marvellous that with so pretentious an assumption of minuté accuracy there should be so many blunders in documents of this kind." — **ἐπ'**: on 50. 4.

16. **κἀλλεός τε καὶ μεγάλθεος**: cf. 12. 7; and for such estimate of beauty, see vi. 61. 17, vii. 180. 3, 31. 8.

17. ἀξιονικότερος, “more worthy as victor (in a contest for beauty);” cf. ix. 26, 27. The Greek mind loved to dwell upon contests.

## VII. 188.

2–5. κατέσχε ἐς: cf. vi. 101. 2, 99. 4. — ὄρμεον: on 22. 4. — πρὸς γῆ, “on shore.” — ἐπ’: as 176. 17. — ἐπ’ ἀγκυρέων, “at anchor.”

6. πρόκροσσαι, “in rows.” — ὀρμέοντο: mere variety for the active above.

7. ἐπὶ: as vi. 111. 14. — εὐφρόνην: 12. 1. — ταύτην . . . οὕτω: cf. 55. 7, vi. 140. 1.

8–10. Observe the strong sigmatismus. For this reason ζεσάσης is selected for censure by Longinus (De Subl. 43. 1) as diminishing the sublimity of the description (διὰ τὸ κακόστομον). On the contrary, it may be said that the phrase τῆς θαλάσσης ζεσάσης was purposely chosen to contrast with the soft liquids and vowels preceding. For ζέειν of the sea in commotion, see Apol. Rhod. iv. 953, and compare Verg. G. i. 327; Job xli. 31. Hermogenes (221) quotes Aristides’ description of the storm at the battle of Arginusae: ἄρτι μὲν γὰρ συνιούσης τῆς ναυμαχίας ὤδινεν ἡ θάλασσα καὶ κατέβαινεν Ἑλλησποντίας λαμπρός. — ἀπηλιώτης, like ἀντήλιος, ἱππαρμυστής, λεύκιππος, etc., does not aspirate even in Attic. It is Boreas to the Athenians; 189; on vi. 44. 11.

12–15. οὕτω ὄρμου: cf. vi. 116. 2. — οἱ δ’: cf. vi. 16. 4. — ἀνασπᾶσαντες: on vi. 65. 9. — Ἴπνους, “Ovens.”

18–19. Μελίβοιαν: a city of Philoctetes (Hm. B 717); cf. Verg. Aen. v. 251. — χρῆμα: H. 729 g; used periphrastically to denote conspicuous magnitude; vi. 43. 18.

## VII. 189.

3. ἄλλου: besides those of 140, 141.

6–9. κῆδος, “marriage.” — ὥρμηται, “runs.” — ἡ καὶ πρὸ τούτου: cf. vi. 52. 14. — ἐθύοντό, “strove to propitiate by sacrifices.”

11–13. πρότερον: vi. 44. — εἰ . . . εἰπεῖν: for the sentiment, cf. 129. 24–7, 191. 8–9. Contrast Xen. An. iv. 5. 4. — δ’ ὦν: on vi. 76. 7.

15. ἱρὸν: in Plato’s time it was only an altar (Plato, Phaedr. 229). — ἀπελθόντες: cf. vi. 105. 11. — It was beside the Ilissus, which runs just south of Athens, that Orithyia was carried off by Boreas as she was plucking flowers in spring-time. See this subject exquisitely engraved on a signet-ring from Curium in the Cesnola Collection.

## VII. 190.

1. *πόνω*, "struggle," with the winds; cf. vi. 114. 2.—*λέγουσι* belongs with the principal, as well as subordinate clause; cf. 150. 15.

5-7. *μεγάλως* — *χρηστή*: emphatic separation. — *θησαυρούς*, "treasure-chests."

9. *ἀλλ'* belongs rather to the partic. where the main thought lies; on 171. 9. The thought runs, "But though he became very rich by his finds, he was not fortunate in other respects;" cf. 233. 13.—*μέγα*: as vi. 24. 7.

10-11. *ἦν λυπεῦσα*: for such periphrases, see vi. 86. 24-28, 128. 14, vii. 16. 26, 28. 13, 150. 2, 209. 15, 214. 2, 235. 5; with aor. partic., 206. 9; with perfect partic., vi. 33. 4, 44. 7, vii. 119. 16, 196. 4.—*καὶ τοῦτον*: as well as the rest of mankind. "There is a skeleton in every closet;" on 46. 17.—*παιδοφόνος*, "of killing his son;" the word is poetic and somewhat vague, but seems to intimate that Aminocles had unwittingly killed his son. The whole conception here is imitated by Dion. Hal. Arch. iii. 21, of Horatius who slew his own sister. Cf. Hdt. i. 35.

## VII. 191.

2-4. *ἐπὴν*: on 170. 22.—*κεκακωμένοισι*: vi. 26. 10.

6-7. *καταείδοντες γόησι*, "singing incantations by the aid of conjurers." For such attempts to control the wind, see Hm. 8 360-473; Aesch. Ag. 1417; Empedocles, in Diog. Laer. viii. 2; Xen. Anab. iv. 5. 3; Verg. Aen. ii. 116.

9. *ἐκόπασε*: Longinus (De Subl. 43) stigmatizes this word as undignified and low; as if we should say, "was quite beat;" this is from the standpoint of the Attic purist.

11. *ἄρπασθείη ὑπὸ Πηλέος*: to become his bride. Among the Protean forms she took to escape his grasp was that of the cuttlefish, whence the name of the promontory; on vi. 77. 3. The story is related by Apollodorus, iii. 13. 4, Ovid Metamorph. xi. 229-65, and is a frequent subject in vase paintings.

## VII. 192.

3-7. *ὁ χειμὼν ὁ πρῶτος* naturally means "the first storm," as if each day were regarded as a separate storm, or the author were thinking of the later storm which also brought disaster to the Persian fleet (viii. 12, 13); but *τὸ πρῶτον* would be more natural. —*ὀλίγας τινάς*: on vi. 73. 4.

## VII. 193.

3–4. νομίζοντες, “employing.”—Note *ὥς* followed by both aor. and plupf.; cf. Thuc. iii. 98. 1; Lysias xii. 53, xiii. 5; Plat. Prot. 310 C; on 100. 6.

6–7. ἄκρην: not Sepias, but farther west, near the entrance to the gulf. It was sometimes called Tisaion.—ἐπὶ: 31. 3.

9. Pherecydes says that Hercules was left at Aphetæ, because the Argo declared that she could not bear his weight. According to the prevailing legend he was left in Mysia, as he was searching for his friend Hylas, who had been carried off by the nymphs.

11–12. ἐπὶ, “for;” vi. 16. 12.—τὸ: the golden.—ἀφήσειν: S. 3.

## VII. 194.

2–5. πως, “by chance.”—Κύμης: sometimes Cyme, sometimes Magnesia, is mentioned as the capital of the first or Ionian satrapy; on vi. 42. 4.

8. For a similar charge Cambyses put Sisamnes to death, flayed off his skin, and had it stretched upon the judge’s seat; then he appointed Sisamnes’ son judge in his place and told him to remember the seat he sat on (v. 25). The Persians taught their children three things only (i. 136), *ἰππεύειν καὶ τοξέειν καὶ ἀληθίζεσθαι*: cf. i. 138.

9–12. ἄδικον δίκην ἐδίκασε: noticeable parechesis.—λογιζόμενος: on vi. 30. 10.—ταχύτερα ἢ σοφώτερα: when the two objects of comparison are adjectives both are put in the comparative; H. 645.

14–16. μὴ: cf. 11. 3. The more usual expression is seen vi. 45. 6.—ἔμελλε: for the sentiment see iii. 43: *ἐκκομίσαι ἀδύνατον εἶη ἀνθρώπῳ ἀνθρώπων ἐκ τοῦ μέλλοντος γίνεσθαι πρίγματος*.—*διαφυγὼν ἔσεσθαι*: a poetic periphrasis for the future perf. of attainment; cf. Soph. Antig. 1067, O. T. 1146; on 190. 10.

## VII. 195.

4–8. Πάφου: in western Cyprus.—τὰς: on vi. 41. 6.—ἀπὸ: on 168. 1.

## VII. 196.

1–5. δ—δ: on 185. 13.—καὶ δὴ = ἤδη.—τριταῖος, “on the third day,” after entering Thessaly; on vi. 106. 3.—Μηλιάς: on 176. 20.

10–11. πινόμενος: 21. 4.—ὅστις: on vi. 13. 14.

## VII. 197.

3. οἱ after *Ξέρξη*: as 167. 12. — *Λαφυστίον*, "gluttonous," an epithet derived from the human sacrifices demanded by his worship.

4. Athamas, king of Boeotian Thebes, had two children, Phrixus and Helle, by his first wife, Nephele, whom he at length divorced in order to marry Ino. The stepmother became jealous of the elder children, and, in order to get rid of them, produced a famine in the land by having the seed-corn secretly parched before sowing, and then contrived to procure an oracle that the god must be appeased by the sacrifice of Phrixus and Helle. This was prevented by their being supplied by Nephele with the golden-fleeced ram, which conveyed Phrixus safely to Colchis, Helle having fallen on the way and perished in the Hellespont. Later, Athamas removed to Thessalian Achaea, and was demanded as a sacrifice and purification of the land from plague by the Laphystian Zeus, but was rescued by a son of Phrixus, just arrived from Colchis, where his father had married and prospered. The wrath of the god is mollified, and the political death (*ἐργεσθαι τοῦ πρυτανίου*) of the eldest of the ruling family is substituted, under certain conditions, instead of actual death. Such seems to be the meaning of the following obscure account.

5-6. ὥς, "how;" as lines 4, 11, 15, 16. — *ἀέθλους*, "tasks."

8-11. *πρυτανίου*: on vi. 103. 15. — *ὅκως ἔξεισι*: cf. 102. 11. — *πρὶν ἢ*: on vi. 82. 7. — ὥς τ': for similar ambiguity see *καί τοι*, 11. 4, *μὴ δέ*, 149. 6.

12. *οἷχοντο*: No doubt their escape would be connived at. At Athens the defendant in a murder case before the Areiopagus could withdraw into banishment after the first speech.

14-15. *κατελθόντες*, "in case they returned." The outlawed often so returned after a lapse of time, relying upon various hopes; cf. 213. 9. — *ἐστέλλοντο*, "they were conducted." — *ἐξηγέοντο* resumes *ἐλεγόν*, line 2.

16. *ἐξαχθείς*: sc. *θύεται*. This seems the simplest way of resolving this perplexed passage.

22-25. *ἐνέβαλε*: on 137. 7. — *ἄλσος*: the *ἱρόν* of line 3. — *ὁμοίως καὶ*: as 86. 10.

## VII. 198.

1-4. *Ταῦτα τὰ*: cf. vi. 13. 1. 123. 6. — *ἄμπωτίς*, "ebb." The word is derived from some such idea as that of Charybdis, Hm.



μ 105–6: *τῖς μὲν γάρ τ' ἀνίσω ἐπ' ἡματι, τῖς δ' ἀναρωβδεῖ δεινόν.* The tides in the Mediterranean seldom rise more than one or two feet. The flatness of the coast in this region would make them unusually perceptible.—*ἀνὰ πᾶσαν ἡμέρην*, “every day;” cf. 184. 7, vi. 61. 19.

5. *τῇ μὲν*: about Trachis.—*τῇ δὲ*: at Thermopylae.

8–11. *ἰόντι*: on vi. 33. 2.—*διὰ*: as 30. 5.—*κέεταί*: on vi. 77. 3.

12. *καιομένῳ*: with the poisoned Nessus robe sent him by Deianira.

## VII. 199.

2–7. *τούτου*: on vi. 22. 10.—*κατ'*: cf. 176. 8.—*πλήθρα*: square measure seems intended here, in which measurement the *plethrum* is a little less than a quarter of an acre.—*πρὸς μεσαμβρίην*: on 176. 13.

## VII. 200.

10–11. The most celebrated of the Amphietyonies, or religious leagues, met here every autumn (it has been commonly supposed) under the protection of Demeter, and in the spring at Delphi under that of Apollo. Some doubt has been thrown upon the exactness of this statement. Under the supremacy of the Aetolian League, the meetings were held at Delphi both spring and autumn. (Cf. Bull. Corr. Hellénique, 1883, p. 413.) The league comprised twelve tribes, and each state sent deputies, called *pylagoi* and *hieromnemones*. The *pylagoi* formed the regular assembly; the *hieromnemones* appear to have been a sort of standing committee, specially charged with the execution of decrees and the care of the temples. Cf. 213. 8. Amphietyon is the eponymous hero of the league.

## VII. 201.

5–8. The natives use the shorter word.—*ἐχόντων*—*φερόντων*: variety, as vi. 19. 3–5.—*τὸ ἐπὶ*: on 113. 6.

## VII. 203.

2–9. *ἐπὶ κλητοί*: cf. 8. 3.—*αὐτοὶ*, “independently;” without appeal to the council at the Isthmus; see on 28. 2.—*Ἕλληνες*: at Thermopylae.—*δι'*: as vi. 4. 1.—*προσδόκιμοι*: vi. 6. 3.—*πᾶσαν ἡμέρην*: as 198. 3, where the addition of *ἀνὰ* renders the expression more exact.—*σφι*: the Locrians and Phocians.—*ἐν φυλακῇ*: cf. 172. 11, 208. 9.—*οὐ θεὸν*: the construction changes to the acc. with the inf.; cf. 220. 3. For the thought, cf. Soph. Antig. 450; Hm. Δ 510; Hdt. vii. 56. 6.

11-14. τῷ: on 46. 12.—κακὸν, "misfortune;" cf. 46. 12, 49. 17.  
—ἐξ ἀρχῆς: on vi. 11. 1.—γινομένων: Hm. Υ 128, η 198.—μέγιστα:  
10. 51.—ὀφείλειν ἄν = ὀφείλοι ἄν, "it would be necessary;" cf.  
150. 9.

## VII. 204.

4-9. This is the genealogy of the elder house of kings (vi. 51):  
that of the younger is given viii. 131, when Leotychides takes  
command of the fleet. For its introduction here, see on vi. 14.  
13.

## VII. 205.

1-3. διξῶν: S. 1.—ἀπελήλατο: cf. vi. 130. 8.—περὶ: on 37. 2.  
4. ἄπαιδος, "heirless;" cf. 61. 16; Hm. η 64.—Δωριέος: on  
158. 7.

8. καὶ δὴ καὶ after διότι is a change to the independent con-  
struction; cf. 214. 10, vi. 123. 5, and Rehdantz Anab. vi. 5. 31.—  
θυγάτερα: 239. 21.

10-12. κατεστεῶτας, "the customary;" the king's bodyguard;  
on vi. 56. 7.—παῖδες ἔόντες: so that no family might altogether  
perish; on vi. 86. 61.—ἐς . . . λογισάμενος, "when I reckoned up  
the entire number;" cf. 60. 1, 97. 10.

13-15. σπουδὴν: cf. 149. 4.—ὅτι . . . μηδίξιν, "because medism  
was loudly charged against them;" cf. Thuc. i. 95. 3.

17. ἀπερέουσι: 14. 4.—ἐκ τοῦ ἐμφανέος, "openly."

## VII. 206.

3-4. καὶ οὗτοι: as vi. 51. 3.—ὑπερβαλλομένους, "delaying;" a  
common Spartan failing; cf. vi. 86. 41, 106. 11.—Κάρνεια: the  
great national Dorian festival in honor of Apollo, occupying nine  
days in the latter part of August.—γάρ: proleptic.

7-9. ὥς δὲ καὶ—καὶ αὐτοὶ ἕτερα τοιαῦτα: strongly pleonastic; cf.  
119. 1.—ἐνέωνντο: S. 21.—καὶ αὐτοὶ: as vi. 14. 2.—κατὰ τῶν  
τούτοις τοῖσι πρήγμασι: cf. 3. 2.—ἣν συμπεσοῦσα: on 190. 10.

## VII. 207.

3-10. πέλᾱς—τῆς ἐσβολῆς: on vi. 77. 2.—περισπερχεόντων, "be-  
ing indignant."—ὀλίγων: as vi. 109. 2.

## VII. 208.

2-4. εἰς—ποιόειν: on vi. 3. 2.—ἡγεμόνας: proleptic; on vi.  
41. 12.

7-13. οὐ: with accent because postpositive and strongly em-

phasized; so especially in contrasts with μέν and δέ.—ἔσω—τοῦ τείχεος: cf. 183. 7.—ἐμάνθανε: on 37. 10.—τὰς κόμας: The Spartans had worn long hair ever since the battle of Thyrea, according to i. 82.

## VII. 209.

2-3. τὸ ἐόν: as vi. 50. 12.—ἀπολεόμενοι τε καὶ ἀπολέοντες: cf. Hm. Δ 451, and on 237. 13.

7-8. ποιούμενον: on vi. 13. 1.—πρότερόν: 101 seq.

10-12. γέλωτά, "a laughing-stock;" 105. 1.—λέγοντα, "when telling about."—Construe as if ταῦτα τὰ πρήγματα τά περ: on vi. 13. 3.—ἐμοὶ γὰρ: cf. 101. 15.—ἀγών, "effort," "endeavor."

14-15. ταῦτα: on vi. 105. 3.—ἔχων ἐστί: on 190. 10.

18-23. ὑπομένει χεῖρας ἀντ.: on 101. 8.—καλλίστην: also with βασιληίην: on vi. 45. 11.—τοσούτοι, "so few;" often so, as if μόρον were in mind; cf. 173. 15.

24-5. χρᾶσθαι: on vi. 86. 30.—ἦν . . . λέγω: note the alliterative effect.

## VII. 210.

7-11. ἐσέπεσον—ἐπιπτον: on 13. 4.—φερόμενοι, "charging."—ἐπεσήσαν, "took their places."—μεγάλως προσπταίνοντες: cf. vi. 45. 10.—ἄνθρωποι—ἄνδρες: on 8. 87.

## VII. 211.

1-6. τρηχέως περιείποντο: cf. vi. 44. 12.—ἀθανάτους: cf. 83. 4.—ὥς δὴ, "expecting of course."—οὗτοί γε emphasize the irony more cuttingly.—ἐφέροντο: 168. 23.

10-13. ἀξίως λόγου: on 139. 15.—μάχεσθαι ἐξεπιστάμενοι, "that they knew well how to fight."—ὄκως: on vi. 12. 3.—ἀλέες . . . δῆθεν, "they would all make a pretended flight."—For φεύγεσκον parallel with ἀποδεικνύμενοι, see on vi. 13. 7.—δῆθεν: on vi. 1. 6.

14-18. ἄν: with the imperf. of repeated action; H. 835; G. 206; C. 494.—καταλαμβάνόμενοι, "when overtaken."—Construe οὐδὲν τῆς ἐσόδου.—πειρώμενοι, "with all their efforts."

## VII. 212.

2. ἀναδραμεῖν ἐκ τοῦ θρόνου: imitated from Hm. Υ 61, where Aides is terrified at the earthquake produced by Posidon in the theomachy, fearing lest the earth should yawn and disclose his own hateful regions: δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε μὴ οἱ ὑπερθεῖν γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων.

## VII. 213.

1. Ἀπορέοντος: cf. vi. 134. 3.—ὅ τι χρήσεται: as vi. 52. 19.

3. ὥς δοκέων οἴσεσθαι: pleonastic for δοκέων οἴσεσθαι, or ὥς οἰσόμενος: cf. Hm. Ψ 430; Aristoph. Thes. 185.

6-9. Λακεδαιμονίους: as the most prominent of the states and of the Amphictyons; see 213. 13, and on vi. 72. 3.—Πυλαγόρων: on 200. 10. The word is usually first decl. in sing., second decl. in pl.; cf. Strab. 420, ἐκάστη δ' ἔπεμπε Πυλαγόραν . . . ἔθνον δὲ τῇ Δήμητρι οἱ Πυλαγόροι.—Πυλαίην: sc. ἐκκλησίην.—συλλεγομένων: cf. 145. 2, and on vi. 7. 3.—οἱ ἀργύριον ἐπεκηρύχθη, "a price was set upon his head by proclamation." The preposition is repeated with the phrase below, 214. 7.

12. ἐν τοῖσι ὀπισθε λόγοισι: This promise has not been fulfilled.

## VII. 214.

1-9. ἔστι . . . λόγος: as 150. 2.—Καρύστιος: cf. vi. 99. 5.—οἱ εἶπαντες: on vi. 123. 6.—περιγηγσάμενοι τὸ ὄρος τοῖσι Πέρσησι: the acc. is governed by the preposition, the dat. by the verb as 215. 6. At iv. 180 two accusatives are used.—τοῦτο μὲν: correlative to τοῦτο δὲ.—τὸ ἀτρεκέστατον: cf. vi. 1. 8.

11. γὰρ implies: Yet there is nothing inherently improbable in the other account, "for."—μῆ: we should expect οὐ here, since Hdt. asserts that Onetes was a Carystian; but the whole sentence is a sheer supposition in which ἐὼν bears a conditional force; cf. ii. 35. 22.

12. εἰ . . . εἴη, "in case he should prove (on investigation) to have had much familiarity with the region." For the rare perf. in protasis, see G. 202. 2; and for ὠμιληκώς, Hdt. vii. 26. 10.

## VII. 215.

2-4. κατεργάσασθαι: for the tense, see on 134. 13.—περιχαρῆς: cf. 14. 1.—τῶν ἑσπρατήγεε: the Immortals; 83.—περὶ λύχνων ἄφας, "about lamplight;" like our phrase, "early candlelight." For position of λύχνων, see on vi. 68. 9.

6-9. τότε: see 176. 19.—ἐν σκέπη: as 172. 11.—ἔκ τε τόσου: on vi. 84. 15.—κατεδέδεκτο . . . Μηλιεῦσι, "it had proved to be nowise serviceable to the Malians;" i. e. they had not been able to gain profit from their knowledge of the path by disclosing it to an invading army. Stein would make the subject, ἡ ἐσβολή.

## VII. 216.

4–8. Ἀνόπαια: called by others Callidromus. — Λοκρίδων: sc. *πολίων*. — Μελάμπυγόν: originally an uncouth designation of Hercules as the stoutest of heroes, τοὺς γὰρ δασεῖς τὰς πυγὰς ἀνδρείους ἐνόμιζον. — Κερκώπων: mischievous, monkeyish creatures, dwarfish, thievish, and tricky, always found in connection with Hercules, to whose genial helpfulness to humanity they stand as counterfoil. Once happening upon him asleep by the Pass they stole his weapons and paraded up and down in mimicry of the hero. When he awoke he caught and tied them head downward over a pole, which he slung over his back, and set out upon his travels. In this position they had opportunity to observe his characteristic of μελάμπυγος, and were reminded of a prophecy which warned them to beware of a person of this complexion. They burst out laughing so loudly that Hercules inquired the reason, and was himself so diverted by it that he released them at once. This scene was carved upon the metope of the archaic temple of Selinus in Sicily, and a poem attributed to Homer described the pranks of the Cercopes.

## VII. 217.

5. τε . . . καὶ: co-ordination; on vi. 41. 5. — οἱ: demonstrative; on vi. 61. 25. — ἐγένοντο: on vi. 14. 3.

11. ὑποδεξάμενοι Λεωνίδη, "having given their promise to Leonidas."

## VII. 218.

1–5. ἀναβαίνοντες τὸ ὄρος: construction as below, line 18; on vi. 134. 15. — νημεΐη: a common characteristic of dawn. — φύλων: of previous years. — ἀνά τε: as 156. 5.

10–14. ὁδοπαῖς: S. 1. — ἐπιστάμενοι, "believing."

16–18. οἱ δὲ: on vi. 3. 5. — κατέβαινον τὸ ὄρος: cf. Hm. σ 206. α 330.

## VII. 219.

2–11. τὸν . . . θάνατον: on 16. 8. — ἐπὶ δὲ, "and besides." — τρίτοι, "in the third place;" on vi. 106. 3. — οὐκ ἔων: cf. 143. 16. — κατὰ πόλεις, "to their several cities."

## VII. 220.

3–6. κηδόμενος, "being distressed." — ἔχειν: changed construction, as 203. 9. — ἐκλιπεῖν: on 104. 22. — ταύτη . . . εἰμι, "nay,



rather this way do I incline most in my opinion, namely."—**ταύτη**: as 143. 13, but prospective. — **πλειστός**: as i. 120; cf. 158. 1.

9–10. **μένοντι δὲ αὐτοῦ**, "but for him in case he stayed there." — **κλέος μέγα ἐλείπετο**: compare the following epitaph by Simonides (95) composed for the dead at Thermopylae:

Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,  
 ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε τύχη·  
 Ἐλλάδι γὰρ σπεύδοντες ἐλευθερίην περιθεῖναι  
 κείμεθ' ἀγῆράντῳ χρώμενοι εὐλογίῃ.

— **ἐλείπετο**: The construction draws close to direct discourse representing the thoughts of Leonidas, but the impf. stands for the present of actual soliloquy; for such a present, see 235. 16, vi. 109. 26–9.

12. **αὐτίκα κατ' ἀρχὰς**: as 88. 9; for this with **ἐγειρομένον**, see 203. 11.

13. **ἀνάστατον**: 118. 4, 56. 7. — **γενέσθαι**: The aor. after a verb signifying to give an oracular response occurs occasionally, as after verbs of commanding.

16–18. **δ'**: on vi. 77. 9. — **εὐρυχώριοι**: Hm. v 414. — **ἄστῳ ἔρικυδὲς**: the synzesis is so unprecedented that many write ῥικυδὲς. — **Περσείδῃσι**: cf. 150. 6. — **πέρθεται**: on vi. 82. 11. — **τὸ μὲν**: sc. **πέρθεται**.

19–22. **βασιλῇ**: poetic contraction. — **οὔρος**: cf. 141. 16. — **τὸν**: sc. **Πέρσῃν**. — **ἀντιβίην**: Hm. Φ 226. — **Ζηνὸς**: cf. 56. 6. — **σχήσεσθαι**, **πρὶν**: Hm. P 503. — **πρὶν** without **ἄν**: on vi. 82. 7. — **τῶνδ' . . . δάσσηται**, "he shall have divided in twain the one or the other of these completely." — **πάντα**: with **ἕτερον**: cf. 197. 15, Hm. π 21. There is reference to Leonidas, 238. 3; but the city also is personified, as 140. 7.

23–26. **ταῦτά τε ἐπιλεγόμενον**: It is probable that Leonidas had determined upon sacrificing himself for his country before leaving Sparta; cf. 205. 10. According to Plutarch (*De Malig. Hdt.* 32), he gave his wife instructions for her conduct in widowhood, and funeral games were celebrated in his honor before his departure. — **ἀποπέμψαι**: return to indirect discourse dependent on **πλειστός εἰμι**. — **διενειχθέντας**, "differing." — **οἵχεσθαι τοὺς οἰχομένους**: on 175. 7.

## VII. 221.

3. **δς εἶπετο**: Armies were habitually accompanied by profession-

al soothsayers; even Mardonius had a renegade Greek to determine the omens (ix. 37); cf. ix. 33, 94; Xen. Anab. i. 7. 18, Cyr. i. 6. 2.

4–6. τὰ ἀνέκαθεν: vi. 35. 4.—Melampus was a famous seer, who won the hand of Pero, the sister of Nestor, for his brother, as related by Hm. o 225 seq.—τούτον: epanalepsis.—ἀποπέμπων: imperf. partic. of attempted action.

## VII. 222.

1–2. οἷχοντό τε ἀπιόντες: the partic. describes the manner of departure; vi. 97. 2, vii. 218. 13, 228. 3.

4–6. ἀέκοντες καὶ οὐ βουλόμενοι: on vi. 96. 5.—ἐν δμήρων λόγῳ ποιούμενος: cf. vi. 19. 14. “Plutarch (De Malig. Hdt. 33) severely criticises this statement of Herodotus, and on very plausible grounds. It seems probable that the Thebans remained, but remained by their own offer—being citizens of the anti-Persian party, as Diodorus represents them to have been, or perhaps because it may have been hardly less dangerous for them to retire with the Peloponnesians than to remain, suspected as they were of medism. But when the moment of actual crisis arrived, their courage not standing so firm as that of the Spartans and Thespians, they endeavored to save their lives by taking credit for medism, and pretending to have been forcibly detained by Leonidas.” Grote, Hist. Greece, Part II. Chap. XL.—The Thespians here play the same part as the Plataeans at Marathon; vi. 108.

## VII. 223.

1–4. ἡλίου: cf. 54. 5.—ἀγορῆς πληθώρην: usually πλήθουσιν ἀγοράν, in Attic; the time from 9 to 12 A.M. nearly.—For the position of κου μάλιστα, see on vi. 52. 32.—συντομωτέρη, “more direct.”

8–11. ἐπὶ: cf. 146. 11.—ἐς τὸ εὐρύτερον: probably where the pass opens towards Trachis.—τὸ μὲν . . . ἐμάχοντο, “for the rampart formed by the wall was habitually under guard, while those who went forth during each of the preceding days into the narrows fought there.”

12–21. πλήθει πολλοὶ: as vi. 44. 12.—The change of subject is sudden and unexpected; cf. line 18 and vi. 30. 3.—ὑπ’ ἀλλήλων: by their own comrades. There is no proper reciprocity here, any more than in the ἀλληλοφαγίη of iii. 25; cf. Thuc. ii. 70, and Donaldson, New Cratyl. § 174.—παραχρέόμενοι τε καὶ ἀτέοντες, “with reckless and frantic desperation.”—ἀτέοντες: Hm. Y 332.

## VII. 224.

7. Forty years later the remains of Leonidas were removed to Sparta and buried near the agora. Upon the tomb was erected a pillar upon which was inscribed the names of all the three hundred, where they were still to be read in the time of Pausanias (iii. 14. 1).

9-14. ἐν δὲ δὴ καὶ: as vi. 11. 4. — οἶκον: property. — ἐπέδωκε, "he gave in dowry;" Hm. I 148. — μούνης: *constructio ad sensum*, as φίλε τέκνον, Hm. o 509; cf. Eur. Suppl. 13, Tro. 735; Hm. ζ 157.

## VII. 225.

3-9. καὶ Λακεδαιμονίων . . . πολλός: Note the hexameter line; on 178. 9. — συνεστήκει: on vi. 29. 3, 108. 17. — μέχρι οὗ, "until." — ἐνθεύτεν ἦδη: cf. vi. 76. 5. — ἔζοντο, "they posted themselves;" cf. vi. 5. 14.

11. λέων: Simonides composed the following epitaph for this monument:

Θηρῶν μὲν κάρτιστος ἐγώ, θνατῶν δ', ὃν ἐγὼ νῦν  
φρουρῶ, τῷδε τάφῳ λαῖνος ἐμβεβαώς.  
[ἀλλ' εἰ μὴ θυμόν γε Λέων ἐμὸν οὖνομά τ' εἶχεν,  
οὐκ ἂν ἐγὼ τύμβῳ τῷδ' ἐπέθηκα πόδας.]

12-14. ἐπὶ, "in honor of;" cf. 146. 11. — σφέας: on vi. 52. 32. — ἐτύγχανον: sc. αἱ μάχαιραι. — χερσὶ καὶ στόμασι: Longinus (De Subl. 38) regards this as an extravagant hyperbole, but commends it as springing naturally from the circumstances. Yet it is doubtful if Hdt. is hyperbolical here. Cicero says of the Spartan youth (Tusc. Disp. v. 27), *adulescentium greges Lacedaemone vidimus ipsi incredibili contentione certantes pugnīs, calcibus, unguibus, morsu denique*. See also Livy, on the battle of Cannae, xxii. 51.

16-17. περιελθόντες περισταδόν: only stronger than such expressions as 22. 2.

## VII. 226.

3-4. τὸν φασὶ, "and they say that he." — πρὶν ἢ συμμῆξαι: on 2. 5. — τευ: on vi. 5. 8.

7-11. τὸν δὲ: resuming line 3. — ἀλογίη: 208. 16. — πάντα, "nothing but." — καὶ οὐκ: on vi. 96. 5.

## VII. 228.

1. Θαφθεῖσι: for the initial aspirate, cf. vi. 103. 17. — αὐτοῦ

ταύτη: on the hillock, to which all the other dead were also brought by order of Xerxes, according to viii. 25.

3. γράμματα, "an epitaph." Hdt. appears to have wrongly regarded this inscription as erected to the dead there, since he says (viii. 25) that they were four thousand. This the inscription does not say, and only three thousand one hundred, exclusive of Helots, came from the Peloponnesus originally (202).

4-5. These lines are in the elegiac verse habitually used for epitaphs, and consist of a dactylic hexameter alternating with the so-called elegiac pentameter, composed of two feet, either dactyls or spondees, and a long syllable, followed by two dactyls and a long syllable. This is an early modification of the hexameter, and the vehicle of much of the gnomic poetry of the Lyric Period, and imitated by Tibullus, Propertius, and Ovid.—*μυριάσιν τριηκοσίαις*: an exaggeration even of the numbers given by Hdt. for the fighting force on land and sea.—*Πελοποννάσου*, *τέτορες*: Doric forms.

8-9. This is the most famous of the epitaphs, and has been often translated. — *ρήμασι*, "behests." Later authors give the reading *πειθόμενοι νομίμοις*, which is translated by Cicero (Tusc. Disp. i. 42):

*Dic, hospes, Spartae nos te hic vidisse jacentes,  
Dum sanctis patriae legibus obsequimur.*

11-14. *Μεγιστία*: Doric genitive. — *οὐκ ἔτλη*, "did not deign."

15-16. *ἔξω ἧ* = *πλήν ῆ*: cf. vi. 5. 15. — *ἐπίγραμμα* limits *ἐπικοσμήσαντες* as cognate accusative, in rather free construction.

17. Simonides of Ceos (556-468 B.C.) was the poet-laureate of the time, composer in a great variety of measures, and an intimate at the courts of the Pisistratidae, Aleuadae, Scopadae, and Hiero of Syracuse. He was the author not only of the three epitaphs here cited, but of other noble tributes to the heroes of these wars. The following ode of his composition is unsurpassed for grandeur of diction and elevation of sentiment:

*Τῶν ἐν Θερμοπύλαις θανόντων  
εὐκλεῆς μὲν ἂ τύχα, καλὸς δ' ὁ πότμος,  
βωμὸς δ' ὁ τάφος, πρὸ γόων δὲ μνᾶστις, ὁ δ' οἶκτος ἔπαινος.  
ἐντάφιον δὲ τοιοῦτον οὔτ' εὐρὼς  
οὔθ' ὁ πανδαμάτωρ ἀμανρώσει χρόνος.  
ἀνδρῶν δ' ἀγαθῶν ὅδε σηκὸς οἰκέταν εὐδοξίαν*

Ἑλλάδος εἴλετο· μαρτυρεῖ δὲ καὶ Λεωνίδας  
ὁ Σπάρτας βασιλεὺς, ἀρετᾶς μέγαν λελοιπῶς  
κόσμον ἀέναόν τε κλέος.

## VII. 229.

2-4. παρὲν: cf. 230. 3; on vi. 82. 2.—κοινῷ λόγῳ χρησαμένοισι: synonymous with ὁμοφρονήσασι: cf. line 8.—ἀποσωθῆναι ἐς Σπάρτην, "to return in safety to Sparta;" cf. 230. 1.—μεμετιμένοι: as vi. 1. 2.

7-8. παρὲν . . . : epanalepsis.—διενειχθέντας: as 220. 25.

10-12. αὐτὸν: Eurytus.—τὸν εἴλωτα: Greek heavy armed men were regularly accompanied by one slave at least. How many followed the Spartans here is unknown (cf. viii. 25); at Plataeae each was attended by seven.—τὸν μὲν . . . φεύγοντα: on vi. 75. 11.

13-14. ἐσπεσόντα: as middle of ἐκβάλλω: on vi. 22. 13.—λιποψυχέοντα, "being faint-hearted;" in this sense also Soph. Fr. 440.—λειφθῆναι: on 153. 7.

15. ἀλγήσαντα: i. e. ὀφθαλμιεῦντα. ἀλγήσαντα is the reading of almost all editors. Stein's advocacy of ἀλογήσαντα is desperate, as shown by his altered explanations in the various editions. For the acc. after εἰ, see on vi. 52. 25.

16-17. τὴν κομίδην, "the return."—δοκέειν: on 24. 1. Upon this the remainder of the sentence depends.—προσθῆσθαι: cf. 11. 4.

18-19. νυνὶ: the single example of the deictic *ι* in Hdt.—τοῦ δὲ . . . προφάσιος, "but the other availing himself of the same pretext," which Eurytus had but scorned. For the sense of ἐχομένου, see vi. 94. 6; and for its position, vi. 41. 10.—οὐκ—δὲ: on 96. 9.

## VII. 231.

3-6. ἀτιμίην, "infamy." Atimia at Athens was a forfeiture of the protection of the laws and almost all the rights of a citizen. At Sparta the punishment was dependent upon public opinion rather than law, and is here described for this particular case.—ἡτίμωτο: on vi. 110. 3.—ὁ τρέσας, "the craven." The feeling with which this was regarded at Sparta is summed up in the line of Tyrtæus (11. 14), τρεσάντων δ' ἀνδρῶν πᾶς ἀπόλωλ' ἀρετή. Yet in the case of Aristodemus, Vergil's aphorism was true, *Quondam etiam victis redit in praeordia virtus* (Aen. ii. 367).—ἀνέλαβε, "effaced." He died after performing the most desperate deeds of valor, but received no public honors after his death, because



the Spartans said that he manifestly courted death in his desire to efface the stain upon him (ix. 71).

## VII. 233.

8–13. τῶν λόγων: as 104. 4.—μηδίξουσι—ἀπικοίατο: on vi. 3. 2.—ὥστε: on vi. 5. 5.—οὐ μέντοι: cf. 190. 9.

16–18. στίγματα: acc. cognate; cf. 35. 2.—μετέπειτα: at the opening of the Peloponnesian war, B.C. 431. The Thebans were introduced by night into Plataeae through the agency of a citizen of the place for the purpose of revenge on some of his enemies; but the Plataeans, rallying to arms during the night, slew nearly all the party (Thuc. ii. 2 seq.).

## VII. 234.

3–4. τεκμαίρομαι δὲ τῇ ἀληθείᾳ, “and I judge by thy truthfulness.”

7–8. Observe the alliteration.

15–16. σὺ . . . βουλευμάτων, “for thou knowest the results of their counsels.”

## VII. 235.

3–4. εἰ ἀποστείλειαι may be construed as 5. 10, or may be regarded as an answer to the question of 234. 13.

5–6. ἔστι ἐπικειμένη: on 190. 10. Cythera is off the southern coast.—Chilo was included among the Seven Wise Men, and the maxims, γνῶθι σεαυτὸν and μηδὲν ἄγαν, were accredited to him. He was contemporary with the father of Pisistratus (i. 59). His fear in relation to Cythera was realized in the Peloponnesian war when the island was seized by the Athenians under Nicias, and the Lacedemonians were so harassed by continual incursions that they were glad to conclude the peace of Nicias in 421 B.C.

8. μᾶλλον: as 50. 7.—ὑπερέχειν: cf. Hm. v 93.

12–13. φοβεόντων: active imperative, with subject to be supplied from νέας, line 4. Note the contrast with φοβεόμενος preceding, and see on 22. 4, 237. 13.—παροίκου . . . οἰκείου, “if they have a war of their own close by their doors;” on 19. 5.—δεινοὶ ἔσονταί: proleptic personal construction for the impersonal, as i. 155; cf. vii. 157. 18.

16. ἥδη, “at once.”—μῶνον, “by itself.”

17–20. προσδόκα—προσδέκεο: variety.—συνομοσάντων: cf. 148.

## VII. 236.

6-11. καὶ γὰρ δὴ καὶ: cf. vi. 108. 3.—χαίρουσι: on vi. 27. 1.—φθονέουσι—στυγέουσι: on 16. 12. For the thought, see φθόνος ἀρχῇθεν ἐμφύεται ἀνθρώπῳ, iii. 80; Thuc. iii. 84.—εἰ ἀποπέμψεις: on vi. 9. 20.—γίνονται: on vi. 109. 26.

12-13. δυσμεταχειρίστός: cf. 9. 30.—ἀρχὴν: on 9. 26.

17-18. γνώμην ἔχω μὴ ἐπιλέγεσθαι, "I hold to the purpose not to concern myself about;" for the thought, see 50. 3.—ἐπιλέγεσθαι: on vi. 41. 10.—στήσονται: 9. 21.

19-22. αὐτοὶ ἐωυτῶν: a frequent parechesis, here ingeniously made by the postponement of πέρι: cf. 49. 19.—ἀκεύνται = ἀκέσσονται: it sustains the figure in τρώμα: cf. vi. 16. 4.

## VII. 237.

5-12. κείνός: on 16. 4.—ὅκως: on 159. 5.—ἐκ, "by."—τῷ ἐόντι, "by the fact."—τῇ σιγῇ, "by his silence," when he ought to advise and warn.—ἀστοῦ: for variety; cf. Eur. Med. 223-4.—εἰ . . . ἀνήκοι, "unless he should have attained to an exalted pitch of virtue;" a very Aristides; cf. 9. 36, vi. 86. 14.

12-15. εὐμενέστατον: on 10. 67.—συμβουλευομένου—συμβουλευσεί: the active is to give advice, the middle to ask it. For such juxtaposition of contrasted voices, see 209. 3, 235. 11-12.—περὶ . . . κελεύω, "as regards evil-speaking against Demaratus, touching one who is my guest-friend (I mean), I charge every one for the future to refrain." For πέρι in this sense, see 102. 14. The second clause enlarges upon the first epanaleptically; but there is great variety of reading here.—ἔχασθαί: cf. vi. 85. 15.—τινα: on vi. 9. 14.—τοῦ λοιποῦ: on vi. 12. 20.

## VII. 238.

4-8. δῆλά: on vi. 13. 7.—ἐν δὲ καὶ: vi. 11. 4.—οὐ γὰρ ἂν: on vi. 50. 9.—Cambyzes had the body of Amasis exhumed, flogged, goaded, and burned; and Artaxerxes had the head and hand of Cyrus the younger cut off, and the body crucified.—τιμᾶν: cf. 181, 106.

## VII. 239.

1. Ἄνειμι: cf. 137. 22.—ἐκέισε: i. e. 220. 10.—ἐξέλιπε, "it broke off."

7-9. τὸ οἶκος: cf. 103. 16.—συμμάχεται: on 187. 17, vi. 37. 10.—καταχαίρων, "in derision;" compare the conduct of his own enemy, vi. 67. 7.

14. The writing-tablet was called **δελτίον δίπτυχον** because of its shape, and its having two leaves that were folded together so that the wax within would not be harmed.

17–18. **κεινόν**, “blank.”—**πρῆγμα**: cf. 147. 9.

22–4. **ἐπιφρασθεῖσα αὐτή**: See v. 51 for another example of her quickness and sagacity at the early age of eight or nine, when she prevented her father from being bribed by Aristagoras.—**αὐτή**: Phaeacians, η 73.—**ἐπελέξαντο**, “read.”



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